विश्वेश्वरानन्द-वैदिकशोध-संस्थान-प्रकाशनम्—६४१

विश्वेश्वरानन्द-भारतभारती-ग्रन्थमाला—७१

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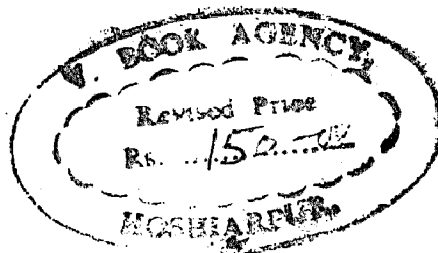
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महा-सुभाषित-संग्रहः

MAHĀ-SUBHĀṢITA-SAṀGRAHA

BEING AN EXTENSIVE COLLECTION OF WISE SAYINGS AND ENTERTAINING VERSES IN SANSKRIT WITH INTRODUCTION ENGLISH TRANSLATION, CRITICAL NOTES AND INDICES

By

LUDWIK STERNBACH, LL.D.

Volume III

SUBHĀṢITA-S—Nos. **4209-6285**

आ—इ—ई

(आं ज्ञानं — ईहा धनस्य)

Edited by

S. BHASKARAN NAIR

Director, V.V.R.I.

VISHVESHVARANAND VEDIC RESEARCH INSTITUTE

HOSHIARPUR

1977

CONTENTS

PREFACE

Of the *Mahā-subhāṣita-saṁgraha*, the extensive collection of wise sayings and entertaining verses in Sanskrit, intended to be issued in twenty volumes, Volume III, which is now being placed before scholars, contains over two thousand verses, Nos. 4209-6285, beginning with the *Devanāgarī* letters आ, इ and ई. In the compilation of this volume, in addition to the source materials used in the previous volumes, relevant materials extracted from certain extra sources have also been utilized. While the printing of the present volume was in progress, I was engaged also in preparing a two-volume *Descriptive Catalogue of Authors Quoted in Sanskrit Anthologies and Inscriptions*, to be published shortly by Ms. Otto Harrassowitz, Wiesbaden (W. Germany). Studies in this regard had enabled me to revise and expand substantially, the "Index of Authors and Sources of Individual Verses" included in the present volume (pp. 1493-1558). Readers of Vols. I and II of the *Mahā-subhāṣita-saṁgraha* are, therefore, requested to consult also, with advantage, the relevant Index in the present volume for additional information.

In the present volume, special attention had been paid to the presentation of the materials included, *viz.*, the original verses, their translation, *varia lexica* and the Indices, in which I received active collaboration from Śrī S. Bhaskaran Nair, Director of the V. V. Research Institute. It was he who checked the textual verses and fixed the readings in a number of doubtful verses, suggesting suitable emendations and revising the Critical Notes accordingly with the addition of necessary explanations in the Footnotes ; touched up inelegant translations besides himself translating a large number of verses ; and verified and revised, as necessary, the different Appendices to this volume. It is my pleasant duty to record my infinite gratitude and sincerest appreciation for the strenuous editorial

work which Śrī Nair has performed in a most scholarly manner towards making this volume more perfect and handy to the cultured reader. The credit of seeing this publication through the press and seeing to its elegant get-up also goes to him. In short, the present work of mine has been immensely benefited by the vast experience which Śrī Nair possesses in editing Indological research works.

My thanks are due, in full measure, also to Śrī K. V. Sarma, Acting Director, the V. V. B. Institute of Sanskrit and Indological Studies, Panjab University, for making available to the Editor his expert advice, time and again, towards the scholarly presentation of the volume.

LUDWIK STERNBACH

PARIS,
May 13, 1977

ABBREVIATIONS

For Abbreviations see Vol. I of the *Mahā-subhāṣita-saṁgraha*, pp. XIII-LXIV and p. 405, as well as Vol. II pp. VI and 1021.

ADDITIONAL ABBREVIATIONS

MhN (P) — Mahārahanīti in Pāli. In *Dhammanīti und Mahārahanīti. Zwei Texte der Spruchliteratur aus Birma.* Dissertation... vorgelegt von Heinz Braun. Göttingen 1975.

VāPu — Vāmana-purāṇa. Veṅkaṭeśvara Press, 1903 (VāVeṅk); and ed. by A. S. Gupta, All India Kashiraj Trust, Vārāṇasī (VāPur).

महा-सुभाषित-संग्रहः

MAHĀ-SUBHĀṢITA-SAṀGRAHA

VOLUME III

SUBHĀṢITA-S—Nos. **4209–6285**

आ–इ–ई

आ

4209*

आं ज्ञातं नृपते त्वमेव निखिलां नित्यं बिभर्षि क्षितिं
शैलेन्द्राः स्वयमेव दुर्भरभरास्तैः प्रत्युताधो व्रजेत् ।
अस्याश्चोद्धरणे क्षमोऽपि न परस्त्वत्तो वराहादिकः
पश्वादेर्भरणक्रियानिपुणता नैव प्रभागोचरः ।

(आ) SSB 403. 239.

(*d*) SSB adds after *d*: (नामास्या वसुधेति चापि नियतं त्वत्सङ्गतो नान्यथा).

Śārdūlavikrīḍita metre.

Yes, I see it now, oh ! king. You alone always bear the entire earth. Huge mountains are by themselves very burdensome and the earth would sink along with them; though capable of lifting it, the Boar and others are not superior to you; as for the efficiency in maintaing cattle (?) and such things—well it is not within the ken of lustrousness. (A. A. R.).

4210*

आः कष्टं वनवासिसाम्यकृतया सिद्धाश्रमश्रद्धया
पल्लीं बालकुरङ्ग संप्रति कुतः प्राप्तोऽसि मृत्योर्मुखम् ।
यत्रानेककुरङ्गकोटिकदनक्रीडोल्लसल्लोहित-
स्रोतोभिः परिपूरयन्ति परिखामुड्डामराः पामराः ॥

(आ) ŚP 946 (a. Bilhaṇa), Any 40. 21, SR 233. 116 (a. ŚP), SSB 628. 21 (a. Bilhaṇa), RJ 468 (a. Bilhaṇa), Regnaud VI 117 (a. Bilhaṇa).

(*a*) वनवाससा° ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

Oh alas ! with a mind attuned to the life in hermitages of great sages, by residence in penance groves, young deer, why have you now entered (unsuspectingly) the hamlet (of huntsmen) which is verily the jaws of death ? For here, the terrible wicked fellows fill a moat with the flow of the blood of innumerable deer, after enjoying the sport of their (agonising) slaughter. (A. A. R.).

4211*

आः कष्टं सुविवेकशून्यहृदयैः संसर्गवाप्तं च तैर्
विक्रीतं बदरैः समं क्षितितले कुग्रामसीम्नि स्फुटम् ।
संविष्टं शठगाढमूढवदने थूत्कारदूरीकृतं
किं जानात्यगुणो जनो गुणमतो मुक्ताफलं रोदिति ॥

(आ) Any 91.52.

(*d*) or रोदति Any.

Śārdūlavikrīḍita metre.

Oh the pity of it ! The excellent pearls were sold away along with *jujuba*-fruits as they were associated together by people totally devoid of the sense of discrimination, on the borders of a worthless hamlet in the country. These entered into the dull mouths of worthless country-fools and were thrown away with a gurgling sound. Do unmeritorious people know the superior merits of good things ? Hence weeps the pearl. (A. A. R.).

4212

आः कष्टमप्रहृष्टाः
शिष्टा अपि वित्तचापलाविष्टाः ।
अध्यापयन्ति वेदान्
आदाय चिराय मासि मासि भृतिम् ॥

(आ) SR 42. 1, SSB 296.1.

Ārya-gīti metre.

Oh pity ! Even good people who are by no means elated (by things) are carried away by the fickle desire for wealth ; they give instruction in the scriptures for wages taking them for a long time, month after month. (A. A. R.).

4213

आः किमर्थमिदं चेतः सतामम्भोधिदुर्भरम् ।
इति क्रुधेव दुर्वेधाः परदुःखैरपूरयत् ॥

(आ) VS 213 (a. Govindarāja), SR 46. 70 (a VS), SSB 303.72 (a.Govindarāja), VyVi 356. 22-3.

(c) मत्वेव [क्रु°] VyVi.

"Ah! why is the mind of the good people insupportable like the (mighty) ocean?"—Thus getting angry, as it were, cruel Fate filled it with the worries (for the good) of others. (A. A. R.).

आः क्रूरोऽसत्य° see No. 137.

4214*

आः पाकं न करोषि पापिनि कथं पापी त्वदीयः पिता
रण्डे जल्पसि किं तवैव जननी रण्डा त्वदीया स्वसा।
निर्गच्छ त्वरितं गृहाद् बहिरितो नेदं त्वदीयं गृहं
हा हा नाथ ममाद्य देहि मरणं जारस्य भाग्योदयः ।

(अ) VCjr 21 after 1.20 (S).

(आ) SR 353.51, SSB 235.51, SRK 117.6.

(b) हे रण्डे किमिदं त्वदीयजननी VCjr.

(c) निर्गच्छस्व ममालयान्मम गृहं त्वं गच्छ गच्छाधुना VCjr.

(d) हा विष्णो मम मृत्युरेव हि वरं शर्णं मदीयं गतम् VCjr; चेदेवं बहिरेमि गर्दभ गृहान्नात्रावतिष्ठे क्षणम् SSB.

Śārdūlavikrīḍita metre.

"Ah! sinful woman, why are you not attending to the cooking?" "It is your father that has sinned." "You whore, dare you prattle thus?" "It is your mother that whores and your sister to boot." "Get out of the house at once." "This is not your house. Alas! my lord, give me my death to-day, for thence arises the good luck of the paramour!" (A. A. R.).

4215*

आः पात्री स्यामकृतकघनप्रेमविस्फारितानां
सव्रीडानां सकलकरणानन्दनाडिधमानाम् ।
तेषां तेषां हृदयनिहिताकूतनिष्यन्दिनेत्र-
व्यापाराणां पुनरपि तथा सुभ्रुवो विभ्रमाणाम् ॥

(आ) SR 280. 87, SSB 110. 91

Mandākrāntā metre.

Ah! I shall be the target of amorous movements of the charming eye-browed one, whose deep love for me vibrates without feigning, which is mixed with bashfulness and by which all the veins throb by giving joy to all the limbs and which consist of pleasing glances dripping with the desires that rise in the heart. (A. A. R).

4216*

आः सर्वतः स्फुरतु कैरवमापिबन्तु
ज्योत्स्नाकरम्भमुदरंभरयश्चकोराः ।
यातो यदेष चरमाचलमूलचुम्बी
पङ्केरुहप्रकरजागरणप्रदीपः ॥

(आ) RJ 608 (a. Murāri), SR 249. 93, SSB 657. 10.

(a) कैरवमाः पि° SSB.

Vasantatilakā metre.

Ah! let the lilies now blossom forth on all sides, let the gluttonous *cakora*-birds drink in the mass of the rays of the moon; for now has gone [set] that lamp [the sun] which keeps awake the clusters of lotuses, now kissing the tip of the western mountain. (A. A. R.).

4217*

आः सीते पतिगर्वविभ्रमभरभ्रान्तभ्रमद्बान्धव-
प्रध्वंसस्मितकान्तिमत् तव तदा जातं यदेतन्मुखम् ।
संप्रत्येव हठात् तदेष कुरुते केशोच्चयाकर्षण-
त्रासोत्तानितलोललोचनपतद्बाष्पप्लुतं रावणः ॥

(आ) Sar 5. 474.

(*a*) °प्रान्तभ्रम° Sar (var.).

(*c*) तदेव [तदेप] Sar (var.) ; °च्चयोत्कर्षण Sar (var.).

Śārdūlavikrīḍita metre.

Alas ! Sītā, that face of yours which was so full of brightness with smiles that annihilated all uneasiness of comparison, and which was full of sportive movements by your lord's sweetness, that same face now Rāvaṇa floods with tears rising from the eyes that roll by fright caused by the dragging of the tresses forcibly. (A. A. R.).

4218*

आकण्ठदृष्टशिरसाप्यविभाव्यपार्श्व-
पृष्ठोदरेण चिरमृग्भिरुपास्यमानः ।
नाभीसरोरुहजुषा चतुराननेन
शेते किलात्र भगवानरविन्दनाभः ॥

(अ) Anar 7.14.

(आ) JS 168.6 (a. Murāri), SR 140.6 (a. JS), SSB 455. 6,

(*a*) ऽप्यभिभाव्य° SSB; °व्यपृष्ठ- Anar (see *b*), SR, SSB.

(*b*) पार्श्वोद° Anar (see *a*), SR, SSB.

Vasantatilakā metre.

The Lord of the lotus [Viṣṇu], it is said, sleeps over there being propitiated by the four-faced Brahmā sprung from the lotus in his navel, with the hymns of the *Ṛgveda* all the time, whose head alone could be seen up to the neck, and whose sides, back and the belly were lost to view. (A. A. R.).

4219*

आकण्ठार्पितकञ्चुकाञ्चलमुरो हस्ताङ्गुलीमुद्रणा-
मात्रासूत्रितहास्यमास्यमलसाः पञ्चालिकाकेलयः ।
तिर्यग्लोचनचेष्टितानि वचसां च्छेकोक्तिसंक्रान्तयस्
तस्याः सीदति शैशवे प्रतिकलं कोऽप्येष केलिक्रमः ॥

(आ) SkV 348, Prasanna 104*b*, JS 173. 5 (a. Lakṣmīdhara, according to Kav. p. 97). Cf. उन्नालालकभञ्जनानि.

(*a*) °कञ्चितमुरो JS.

(*b*) मात्रमुद्रितहास्यलास्यमनसाः Prasanna ; पाञ्चा° JS ; पंचलिको SkV (var.).

(*c*) °लोचनवलितानि JS; छेको° JS.

Śārdūlavikrīḍita metre.

She wears her bodice buttoned to the neck;/she indicates her laughter by gestures of her hands and fingers;/she is tired of playing with her dolls,/her glances are oblique;/her words grow full of double meanings. / In every part appears the charming progress of coquetry/as childhood slips away. (D. H. H. Ingalls's translation).

4220*

आकम्पयन् फलभरानतशालिजालम्
आनर्तयंस् तरुवरान् कुसुमावनम्रान् ।
उत्फुल्लपङ्कजवनां नलिनीं विधुन्वन्
यूनां मनश्चलयति प्रसभं नभस्वान् ॥

(अ) Ṛtu 3. 10. (Cf. A. Scharpé's Kālidāsa-Lexicon, I. 3; p. 185).

(*a*) °जालान् Ṛtu (var.).

(*c*) प्रोत्फुल्ल° Ṛtu (var.).

(*d*) स्खलयति [चल°] Ṛtu (var.).

Vasantatilakā metre.

Shaking the fruitful crops of paddy,/ scurring over the tops of noble trees/ bowed with the weight of flowers/and starting the lily new-born/in the full-blown lotus fields,/the sky-borne breeze, perforce,/perturbs the mind of youths. (R. S. Pandit's translation).

4221*

आकम्पितक्षितिभृता महता निकामं
हेलाभिभूतजलधित्रितयेन यस्य ।
वीर्येण संहतिभिदा विहतोन्नतेन
कल्पान्तकालविसृतः पवनोऽनुचक्रे ॥

(आ) KāvR 91. 9-12, KHpk 219.

(*c*) विहितो° KāvR (var.).

Vasantatilakā metre.

The breeze that blow in the early morning imitated him whose valour shook the *kṣitibha* [mountains *or* : kings] greatly indeed which agitated the three seas sportively, and broke up the compact strength (of the enemies) and subdued the haughty. (A. A. R.).

4222*

आकम्पितानि हृदयानि मनस्विनीनां
वातैः प्रफुल्लसहकारकृताधिवासैः ।
संबाधितं परभृतस्य मदाकुलस्य
श्रोत्रप्रियैर्मधुकरस्य च गीतनादैः ॥

(अ) Ṛtu 6. 32 (in some texts 6. 33). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 198).

(*c*) उत्कूजितैः [सं°] Ṛtu (var.).

(*d*) गीतशब्दैः Ṛtu (var.).

Vasantatilakā metre.

The hearts of proud ladies are trembling with the breezes surcharged with the fragrance of mango blossoms; and they are distressed with the songs of intoxicated cuckoos and pleasant hummings of bees. (V. R. Nerurkar's translation).

4223

आकरः कारणं जन्तोर् दौर्जन्यस्य न जायते ।
कालकूटः सुधासिन्धोः प्राणिनां प्राणहारकः ॥

(अ) Dṛṣṭāntaśataka 38.

(आ) SR 168. 388, SSB 502. 688, IS 845.

(*a*) आकारः SR.

(*c*) प्राणिनः Dṛṣṭā°

The origin of living beings is not in itself the reason for their wretchedness; the *kālakūṭa*-poison though originates from the sea of nectar, nevertheless deprives living beings of their lives.

4224

आकरः सर्वशास्त्राणां रत्नानामिव सागरः ।
गुणैर्न परितुष्यामो यस्य मत्सरिणो वयम् ॥

(अ) Mudr 7. 7

The mine of all sciences, as the ocean is of gems, with whose merits we, the envious, are not pleased. (R. S. Walimbe's translation).

4225

आकरप्रभवः कोशः कोशाद्दण्डः प्रजायते ।
पृथिवी कोशदण्डाभ्यां प्राप्यते कोशभूषणा ॥

(अ) K (K [K] 2. 12. 37, K [S] 85. 6-7, K [G] 209. 1.2, K[J] 51. 9-10, K [V] 85, K [P] 135. 18-19). Cf. JSAIL 32. 16 and B. Breloer's *Kauṭaliya Studien* 3. 407.

(आ) SRHt 113. 5 (a. MBh).

(*a*) आकारप्रभवः SRHt.

The treasury has its source in the mines; from the treasury the army comes into being. With the treasury and the army, the earth is obtained with the treasury as its ornament. (R. P. Kangle's translation).

आकर्णः शोभते राजा see No. 4298.

4226*

आकर्णपलितः श्यामो वयसाशीतिपञ्चकः ।
रणे पर्यचरद् द्रोणो वृद्धः षोडशवर्षवत् ॥

(अ) MBh (MBh [Bh] 7. 165. 103, MBh [R] 7. 193. 42, MBh [C] 7. 8935. See also MBh [B] 7. 165. 49).

(आ) SRHt 164. 21 (a. MBh), SSSN 147. 21, ŚP 3986 (a. Bhagavān Vyāsa), SR 360. 9 (a. ŚP), SSB 246. 9 (a. Vyāsa).

(*a*) आसन्न° or आपन्न° [आ°] MBh (var.); °पलितश्यामो (°यामो) MBh (var.), SRHt.

(*b*) वयसाशीतिकात्परः MBh (var.), SRHt, SSSN ; °पञ्चमः MBh (var.).

(*c*) त्वत्वते व्यचरत् संख्ये MBh (Bh) 7.165.49; पर्यटति MBh (var.).

(*d*) स तु [वृ°] MBh (Bh) 7.165.49.

The dark-coloured Droṇa with grey hairs up to the ears and in age counting more than five and eighty summers, that old warrior moved about in the field of battle as if he were a youth, just sixteen years old. (A. A. R.).

4227*

आकर्णमुल्लसति मातरपाङ्गदेशे
कालाञ्जनेन घटिता तव भाति रेखा ।
शैवालपङ्क्तिरिव संततनिर्जिहान-
कारुण्यपूरपदवी कलितानुबन्धा ॥

(अ) Ānas 91.

Vasantatilakā metre.

Oh ! divine mother, the line drawn with collyrium at the corners of your eyes, which shines and extends up to the ears, looks like a row of moss (to the lotus of your face), it is the continuous path of your overflowing compassion which ever springs up (for the welfare of your devotees). (A. A. R.).

4228*

आ कर्णमूलमपकृष्य धनुः सबाणं
मय्येव किं प्रहरसि स्मर बद्धकोपः ।
तस्यां मुहुः क्षिप शरान् हरिणेक्षणायां
तन्मन्मथोऽपि भव मन्मथ एव मा भूः ॥

(आ) VS 1293.

Vasantatilakā metre.

Oh ! Cupid, why do you, ever angry, strike at me alone with your arrows, having drawn your bow along with the arrow upto your ears ? Discharge your shafts constantly at the gazelle-eyed damsel ; become her tormentor also ; be not my tormentor alone ! (A. A. R.).

4229*

आकर्णय त्वमिममभ्युपगम्य वादं
जानातु कोऽपि यदि वा हृदयं श्रुतीनाम् ।
तस्याप्यसंख्यभवबन्धशतार्जितोऽयं
द्वैतभ्रमो गलतु जन्मशतैः कियद्भिः ॥

(अ) Ānas 13.

Vasantatilakā metre.

Having listened to this exposition and grasped well the arguments let some one or other know whether it is of the essence of the scriptures. This has been put together after the efforts during innumerable births; let the delusion of *dvaita* [duality] drop out of minds by a few hundreds of re-birth. (A. A. R.).

4230*

आकर्णय सरोजाक्षि वचनीयमिदं भुवि ।
शशाङ्कस्तव वक्त्रेण पामरैरुपमीयते ॥

(आ) Kuv *ad* 4. 15, SR 312. 13 (a. Kuv.), SSB 165. 13 (a. Kuv.).

Listen to this censurable [scandalous] statement that has spread over the earth, lotus-eyed one; the uncultivated boors compare the moon to your charming face ! (A. A. R.).

4231*

आकर्णान्तविसर्पिणः कुवलयच्छायामुषश्चक्षुषः
क्षेपा एव तवाहरन्ति हृदयं किं संभ्रमेणामुना ।
मुग्धे केवलमेतदाहितनखोत्खाताङ्कमुत्पांशुलम्
बाह्वोर्मूलमलीकमुक्तकबरीबन्धच्छलाद् दर्शितम् ॥

(आ) SkV 466, Kav 214, Prasanna 119 *b*.
(*a*) आकर्न्ता° Kav (MS); °छायामुख° Prasanna.
(*b*) संभ्रमेनामुना Kav (MS).
(*c*) °मत्पंसलं Kav (MS).
(*d*) °कवलीबंधु° Prasanna.

Śārdūlavikrīḍita metre.

The glances of your eye,/which stretches to your ear, darker than water-lily,/were enough to steal a heart./What needs it, pretty lass,/with such ado pretending to bind up your loosened braid,/to show your armpit, camphor-dusted/and marked with lover's nail ? (D. H. H. Ingalls's translation).

4232*

आर्कर्णितानि रसितानि यया प्रसर्पत्
प्रद्युम्नराजरथनिःस्वनसोदराणि ।
उच्चै रणच्चरणनूपुरया पुरन्ध्या
क्षिप्रं प्रियं कुपितयापि तयाभिसस्रे ॥

(आ) SR 343. 101, SSB 218. 5.
(*b*) °रथनि° SSB.

Vasantatilakā metre.

Though angry with the lover, the damsel of the city moved on quickly to meet her lover at rendezvous ; her anklets made loud tinkles and were heard as if they were the brothers to the sound made by the moving royal chariot of the god of love. (A. A. R.).

4233*

आकर्ण्य गर्जितं घोरं जलदानां समागमे ।
बाला विधूतलज्जेव सत्रासं श्लिष्यति प्रियम् ।

(आ) RA 4. 62 (a, Kavikankaṇa).
(*b*) जलागमे [स°] P in RA.
(*d*) धियम् [प्रि°] P in RA.

At the advent of the raining clouds, hearing the thunder that was deafening, the damsel, in great fright embraces her lover as if free of all shyness. (A. A. R.).

4234*

आकर्ण्य गर्जितरवं घनगर्जितुल्यं
सिंहस्य यान्ति वनमन्यदिभा भयार्ताः ।
तत्रैव पौरुषनिधिः स्वकुलेन सार्धं
दर्पोद्धुरो वसति वीतभयो वराहः ॥

(आ) ŚP 1217 (a. Śārṅgadhara), SR 235. 154 (a. ŚP), SSB 631. 3 (a. Śārṅgadhara), Any 153. 100, IS 846.
(*a*) आकार्ण्य गुञ्जितरवं ŚP ; घनगर्जं° ŚP (MS), SR, SSB.
(*c*) सार्धः ŚP (MS).
(*d*) दंष्ट्रोद्धुरो or दर्प्पोद्ग्ररो ŚP(MS) ; °भया वराहा ŚP (MS).

Vasantatilakā metre.

Hearing the roar of the lion, similar to the thunder of clouds, the elephants, getting panicky, moved on to another wood; there lived a boar, full of unrestrained pride, and free of all fear, the very treasure house of valour, surrounded by his family ! (A. A. R.).

4235*

आकर्ण्य जयदेवस्य गोविन्दानन्दिनीर्गिरः ।
बालिशाः कालिदासाय स्पृहयन्तु वयं तु न ॥

(आ) SMH 2. 17.
(*d*) वयं न तु SMH (var.).

Having listened to the sweet words of Jayadeva delightful on account of the

theme being the joys of Kṛṣṇa, let the childish people long for the poems of Kālidāsa; we definitely cannot for it. (A. A. R.).

4236*

आकर्ण्यन्ते तपनतनयग्रामसंलापघोषा
मन्दं मन्दं ग्रसति नियतः कालपाशोऽपि कण्ठे ।
आपृच्छ्यन्ते कृतजिगमिषासंभ्रमाः प्राणवाता
नैवेदानीमपि विषयवैमुख्यमभ्येति चेतः ॥

(अ) Śāntiv 10.

Mandākrāntā metre.

The echoes of the wailing in the village of Yama are heard; the rope of death that is destined, is slowly tightening round the neck; the vital breaths are asking for leave to depart as they are anxious to move out; the mind, even now, does not turn away from the objects of pleasures. (A. A. R.).

4237*

आकर्ण्य भूपाल यशस्त्वदीयं
विधूनयन्तीह न के शिरांसि ।
विश्वंभराभङ्गभयेन धात्रा
नाकारि कर्णौ भुजगेश्वरस्य ॥

(आ) SR 135.11, SSB 447.11, SRK 233. 55 (a. Sphuṭaśloka), SuMañ 98. 22-3, IS 7720.

Upajāti metre (Indravajrā and Upendravajrā).

Who are they that do not nod their heads in appreciative wonder on hearing, oh ! king, the fame of your exploits ? The thoughtful creator did not provide ears to the lord of serpents [Śeṣa] lest the world tumble down. (A. A. R.).

4238

आकर्ण्य मामवादीद्
धन्यास्ता युवतयः सखि कठोराः ।
या विषहन्ते दीर्घ-
प्रियतमविरहानलासारम् ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 588, Kuṭṭ [KM] 577).

(*d*) अनलासङ्गम् Kuṭṭ (var.).

Āryā metre.

(And when she so heard, she said to me) : Oh ! my friend, girls with hard hearts have a rich heritage, for they can support long separation from their lovers. (E. Powys Mather's translation).

4239*

आकर्ण्य वाणीः पौराणीर् मयैतदवधारितम् ।
तिष्ठन्तु देवा देव्योऽपि सेव्यो नारायणः परः ॥

(आ) SMH 12. 57.

(*c*) देव देव्योऽपि SMH (var.).

Having heard the words of the (eighteen) *Purāṇa-s* this [their essence] has been grasped by me; let the gods remain, as well as the goddesses, the supreme lord Nārāyaṇa (alone) is to be worshipped. (A. A. R.).

4240*

आकर्ण्य वारवनितापठितं सभायां
संपूरणं सपदि पादमुदारभावः ।
यः कालिदासमरणं हृदि निश्चिकाय
भोजः स एव परमं भुवि भावबोद्धा ॥

(आ) Pras 7. 5.

Vasantatilakā metre.

On hearing the completion of the verse from one line (given) read in the assembly of learned men by a harlot, king Bhoja, the connoisseur of arts, knew in his heart that the poet Kālidāsa had been killed and robbed of his poem, for, on the earth, he alone knew how to appreciate poetry. (A. A. R.).

4241*

आकर्ण्य संगरमहार्णवचेष्टितानि
गोष्ठीरसाहृतजनस्य मनोविकारः ।
अङ्गे करोति पुलकं नयने विकाशं
कान्ति च कामपि मुखे स्फुरणं च बाह्वोः ॥

(आ) RA 2. 19 (a. Kavikaṅkaṇa).

(*a*) संमम° P in RA.

(*b*) °रसाहृवरतस्य P in RA.

Vasantatilakā metre.

On hearing the exploits of the hero in the ocean of battle, the response in the mind of one member who was fully absorbed in it, made the hairs on his body stand on ends, the eyes brightened, had a special glow on his face, and his two arms throbbed. (A. A. R.).

4242*

आकर्ण्य स्मरयौवराज्यपटहं जीमूतनूत्नध्वनिं
नृत्यत्केकिकुटुम्बकस्य दधतं मन्द्रां मृदङ्गक्रियाम् ।
उन्मीलन्नवनीलकन्दलदलव्याजेन रोमाञ्चिता
हर्षेणेव समुच्छ्रितान् वसुमती दध्रे शिलीन्ध्रध्वजान् ।

(अ) Nalacampū 1. 40.

(आ) JS 221.15 (a. Trivikrama-bhaṭṭa), ŚP 3865 (a. Trivikrama-bhaṭṭa), AP 33, ZDMG 27. 631, SG 355 (a. Trivikrama), SR 341. 60 (a. ŚP), SSB 215. 56 (a. Trivikramabhaṭṭa), SuMañ 146. 15-18 (a. Trivikrama).

(*a*) जीमूतधीरध्वनिं ŚP, SR, SSB.

(*b*) ददतं JS.

(*d*) समुच्छ्रिता Nalacampū, ŚP.

Śārdūlavikrīḍita metre.

On hearing the thunder of fresh clouds, the tabor to the kingdom of love which acted as the deep sounds of the *mṛdaṅga* [drum] for the dance of the flock of peacocks, the earth had her hairs standing on ends under the guise of the fresh dark *kandala*-sprouts, and put up her banner of the rising mushrooms under the influence of sheer joy. (A. A. R.).

4243*

आकर्ण्याम्रफलस्तुतिं जलमभूत् तन्नारिकेलान्तरं
प्रायः कण्टकितं तथैव पनसं जातं द्विधोर्वारुकम् ।
आस्तेऽधोमुखमेव कादलफलं द्राक्षाफलं क्षुद्रतां
श्यामत्वं बत जाम्बवं गतमहो मात्सर्यदोषादिह ॥

(आ) SR 240 123, SSB 640. 30, SuMañ 259. 18-21, SRM 2. 2. 403, Ava 249.

(*b*) °कितस् त° Ava.

(*c*) कादलमलं SR, SuMañ.

Śārdūlavikrīḍita metre.

Listening to the praise of mango fruits, out of envy, the coconut watered inside it, the jack fruit became full of thorns, the *urvāru*-cucumber became twain, the banana cast down its face, the grapes became small in size and the rose apple put on a dark colour. (A. A. R.).

4244*

आकर्षतेवोर्ध्वमतिकृशीयान्
अत्युन्नतत्वात् कुचमण्डलेन ।
ननाम मध्योऽतिगुरुत्वभाजा
नितान्तमाक्रान्त इवाङ्गनानाम् ॥

(अ) Śiś 3.15.

Upajāti metre (Indravajrā and Upendravajrā).

The extremely slender waist of the young woman bent down, as if quite overwhelmed by their exceedingly large and heavy breasts which, being exceedingly plump, were, as it were, raising [drawing] them [waists] up. (M. S. Bhandare's translation).

4245*

आकर्षन्ति न केषाम्
अन्तःकरणं प्रवालशालिन्यः ।
ललना इवात्र लतिकाः
कुसुमेषु शिलीमुखैर्निचिताः ॥

(आ) JS 241. 15.

Āryā metre.

Whose hearts do not the creepers, shining with fresh sprouts and with bees settled on their flowers, attract as do the young women shining with their lips and full of passion during the days of their monthly course? (A. A. R.).

4246*

आकर्षन्निव गां वमन्निव खुरान् पश्चार्धमुज्झन्निव
स्वीकुर्वन्निव खं पिबन्निव दिशश्छायाममर्षन्निव ।
साङ्गारप्रकरां स्पृशन्निव धरां वातं समश्नन्निव
श्रीमन्नाथ स वाजिराट् तव कथं मादृग्गिरां गोचरः ॥

(आ) Skm (Skm [B] 1491, Skm [POS] 3. 25. 1) (a. Chittapa or Cittapa), VS 2419 (a. Śrī-Siṁhadatta), ŚP 583 (a. Siṁhadatta), PV 123 (a. Siṁhadatta), SR 207. 12 (a. VS), SSB 572. 4 (a. Siṁhadatta), (cf. Kav p. 38).

(*a*) धमन्निव [व°] VS; खुरैः VS; खुरौ ŚP, SR; खुरी PV; खुरो SSB.

(*b*) दिशो वायून्समश्नन्निव VS; दिशो वायूंश्च मुष्णन्निव ŚP, SR, SSB; दिशं वायुं जिगीष° (वापुं सिजीष°) PV.

(*c*) °प्रकारा PV (MS); महीं (भुवं ŚP, SR, SSB) छायाममृष्यन्निव VS, ŚP, PV, SR, SSB.

(*d*) चञ्चच्चामरवीज्यमानवदनः (प्रेङ्खच्चा° ŚP, SR, SSB) श्रीमान्हयो धावति VS, ŚP, PV, SR, SSB.

Śārdūlavikrīḍita metre.

Oh! my Lord, how can this best of horses of yours be within the ken of my words? For, its seems to drag the earth, throw out its hoofs, abandon its hind parts, take up the sky, drink up the directions, is intolerant of shadows, touches the earth surrounded by fiery flames and drinks away the wind. (A. A. R.).

4247**

आकर्षेत् कैशिकव्याये न शिखां चालयेत् ततः ।
पूर्वापरौ समौ कार्यौ समांसौ निश्चलौ करौ ॥

(आ) ŚP 1839.

The bow must be stretched so as to touch the root of the hair, and the head [tuft of hair] should never be moved; the fore-part and the hind part (of the arrow) should be evenly placed, and the hands with the muscles should be kept steady. (A. A. R.).

4248*

आकलितोरुक्रमपद-
पद्मालंकृत्यनल्पपुण्यभवम् ।
निजगुणगुरुस्वरूपं
काव्यञ्जयति प्रसन्नमतिमधुरम् ॥

(अ) Ras 46.

(*d*) Version A : काव्यज् जयति ; Version B : का व्यञ्जयति.

Ārya-gīti metre.

1st Version :

Victorious is the *kāvya* [poem] which has for its decoration the greatness of the Lord Viṣṇu who had the three immense strides, which is characterised by great literary merits, is full of perspicuity, and sweetness and which can be composed only as a result of great holy merits.

2nd Version :

Which young lady clearly discloses her great charms born of her own merits which are pleasing and highly sweet, possessing the decoration in the form of her charming gait with her lotus-feet and which is the result of her great holy merits ? (A. A. R.).

4249*

आकल्पं मुरजिन्मुखेन्दुमधुरोन्मीलन्मरुन्माधुरी-
धीरोदात्तमनोहरः सुखयतु त्वां पाञ्चजन्यध्वनिः ।
लीलालङ्घितमेघनादविभवो यः कुम्भकर्णव्यथा-
दायी दानवदन्तिनां दशमुखं दिक्चक्रमाक्रामति ।।

(आ) SSSN 19. 95, SR 15. 34, SSB 25. 37.

(*c*) °निर्जित° [°लङ्घित°] SSSN.

Śārdūlavikrīḍita metre.

May the sound of the *pāñcajanya*-conch be a source of happiness to you all for ever—the sound which is pleasing by being deep and sweet by the breath of the Lord Kṛṣṇa, possessing a moon-like face, which has by its power sportively set aside [eclipsed] Meghanāda[1], the thunder of clouds, which gives pain to Kumbhakarṇa[2], those in deep sleep, and which makes the elephants of demons flee to the faces of the ten directions [Daśamukha[3]]. (A. A. R.).

1. Son of Rāvaṇa.
2. Brother of Rāvaṇa.
3. Rāvaṇa.

4250*

आकल्पं यदि वर्षसि प्रतिदिनं धारासहस्रैस्तथाप्य-
अम्भोधौ कलयत्यगाधजठरे कस्तावकीनं श्रमम् ।
अम्भोद क्षणमात्रमुज्झसि पयः पृष्ठे यदि क्ष्माभृतां
तत् किं न प्रसरन्ति निर्झरसरिद्व्याजेन ते कीर्तयः ।।

(आ) Skm (Skm [B] 1938, Skm[POS] 4.60. 3) (a. Vāsudeva).

Śārdūlavikrīḍita metre.

Oh ! cloud, even if you pour thousands of streams of water day after day in the ocean till the end of the world, it will be swallowed up in its unfathomable belly; why all those useless efforts ? If you but let down a few drops for a short time on the slops of mountains, will they not spread your fame under the guise of streamlets flowing on all sides ? (A. A. R.)

4251*

आकल्प्य तल्पं शशिकान्तिकल्पम्
उद्ग्रथ्य वीटीः सुरपुष्पगर्भाः
द्वारे दृगन्तान् परिकल्पयन्ती
मनो मनोजस्य चमच्चकार ।।

(आ) PV 367 (a. Veṇidatta).

(*b*) उद्गृथ्य PV (MS).

Upajāti metre (Indravajrā and Upendravajrā).

Having made up the bed bright like the moon, and prepared the betel roll with clove stuck in the middle, and directing her glance towards the approaching door, (the damsel) gives delight to the mind of the god of love. (A. A. R.).

4252

आ कल्याद् आ निशीथाच्च कुक्ष्यर्थं व्याप्रियामहे ।
न च निर्वृणुमो जातु शान्तास्तु सुखमासते ।।

(आ) Sabhā 73.

From early morning till late at night we are busily engaged for the sake of the belly; still we do not get any happiness at all; those that are full of calm live happily. (A. A. R.).

4253*

आकस्मिकस्मितमुखीषु सखीषु विज्ञा
विज्ञास्वपि प्रणयनिह्नवमाचरन्ती ।

तत्रैव रङ्कुनयना नयनारविन्दम्
अस्पन्दमाहितवती दयिते गतेऽपि ॥

(अा) SR 359. 81, SSB 244. 2, RJ 1042.

Vasantatilakā metre.

Although she knew that her friends were smiling unexpectedly, and were in the know of things, the deer-eyed damsel affected concealment of her love and directed her steady glance there, though the lover had departed. (A. A. R.).

4254

आकाङ्क्षिणं क्ष्मापतिमन्दिराणि
प्रविश्य पातालसहोदराणि ।
अधोगतेर्नान्यदुपार्जयन्ति
फलं भुजङ्गा इव वायुभक्ष्याः ॥

(अा) JS 433. 13.

(*a*) आकांक्षिण: JS (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Although the person penetrates deeper and deeper into the palaces of kings, which are like nether regions, he does not get the desired fruit but the downward movement, like snakes that subsist on mere air. (A. A. R.).

4255

आकाङ्क्षोच्चपदेऽहमात्मकमतिः कार्ये मनोधारणा
इत्येवंविधभावजातमुचितं धर्तुं न चित्तान्तरे ।
वैषम्यस्य निवारणाय मृगयेस्तत्कारणं नापरे
स्वात्मन्येव गवेषयेत्यतितरां श्रेयस्करं ते सदा ॥

(अा) SSMā 28. 11-14.

Śārdūlavikrīḍita metre.

My mind is set on high things and it is busy in its achievement—this attitude is not at all proper to harbour in one's mind. To prevent the difficulties that crop up, one must search for its cause; that will be found in one's own self and will always give you welfare. (A. A. R.).

4256*

आकारं विनिगूहतां रिपुबलं जेतुं समुत्तिष्ठतां
तन्त्रं चिन्तयतां कृताकृतशतव्यापारशाखाकुलम् ।
मन्त्रिप्रोक्तनिषेविणां क्षितिभुजामाशङ्किनां सर्वतो
दुःखाम्भोनिधिवर्तिनां सुखलवः कान्तासमालिङ्गनम् ॥

(अ) BṛSaṁ 74. 3 (in Vidyābhavana Saṁskṛta-Granthamālā 75. 3), Cr 1218 (CRC 8. 82, CPS 247. 74).

(*a*) विनिगूह्लता° (°गू°) Cr.

(*c*) मन्त्रिप्रोक्तनिषेविनां BṛSaṁ (var.), Cr. (var.); निषेधनां Cr; सर्वतः CPS.

Śārdūlavikrīḍita metre.

For princes who are anxious to conceal their inward emotions; who exert their strength to subdue the power of the enemy; who are pondering on policy entangled by the ramifications of business consequent upon so many things committed or omitted; who have to follow the decisions of their counsellors; have reasons for suspicion on every side, or are plunged into a sea of troubles,—it is a drop of joy to embrace a dear love. (H. Kern's translation).

4257*

आकारः कमनीयताकुलगृहं लीलालसा सा गतिः
संपर्कः कमलाकरैः कलतया लोकोत्तरं कूजितम् ।
यस्येयं गुणसंपदस्ति महती तस्यापि भव्यस्य ते
संरब्धत्वमसद्गुमद्गुकलहे नाहं सहे हंस हे ॥

(अा) JS 75. 13, ŚP 813, Any 57. 44, SR 922. 32 (a. ŚP), SSB 609. 31, (cf. Vjv 139. 76. [?]).

(*b*) कमलालयैः ŚP, Any, SR, SSB.
(*c*) तस्यातिभव्यस्य ŚP, Any, SR, SSB.
(*d*) असद्गमद्गु° JS (var.); असङ्गमन्द्रकलहं Any.

Śārdūlavikrīḍita metre.

Oh ! swan, your form is the very birth-place of loveliness, your gait full of sportive charm, you are associated with lotus-ponds and your voice is extra-ordinarily pleasing by its sweetness; thus are you fortunate in the possession of numerous great merits; but I cannot endure this excitement of yours in your quarrels with the wicked aquatic birds. (A. A. R.).

आकारः कारणं जन्तोर् see No. 4223.

4258*

आकारः स मनोहरः स महिमा तद्वैभवं तद्वयः
सा कान्तिः स च विश्वविस्मयकरः सौभाग्यभाग्योदयः ।
एकैकस्य विशेषवर्णनविधौ तस्याः स एव क्षमो
यस्यास्मिन्नुरगप्रभोरिव भवेज्जिह्वासहस्रद्वयम् ॥

(अ) Nalacampū 1. 58.
(आ) JS 190. 92 (a Trivikrama-bhaṭṭa), (cf. Vjv 76. 1 [?]).
(*a*) सुमनोहरः JS.
(*d*) °सहस्रं मुखे JS (var.).

Śārdūlavikrīḍita metre.

Captivating is her appearance, that greatness, that splendour, that pleasing age, that loveliness, and that good fortune of the possession of charm which strikes wonder to the world; to describe adequately each one of her charms, he alone is capable who has a pair of a thousand tongues, like the lord of serpents [Ādiśeṣa]. (A. A. R.).

4259**

आकारणाय मान्त्रिकम्
आगतदूतस्य वचनमादाय ।
कृत्वा प्रमाणमादाव्
अभिमन्त्र्य च तत्र मन्त्रण ॥

(आ) ŚP 2899.

Āryā metre.

Taking up the words of the messenger who has come to invite the expert conversant with spells, he should take it first as authoritative and then mutter the magical formulas (to remove the effect of the poison). (A. A. R.).

4260*

आकारदारुणोऽयं
भयमस्मादित्यनिश्चयोऽयमपि ।
भवति महाभैरवमपि
शिवस्य रूपं शिवायैव ॥

(आ) VS 2856 (a. Ravigupta), SRHt 199. 143 (a. Ravigupta). Cf. ABORI 48. 149; No. 13.
(*b*) भवति [°यमपि] SRHt.
(*c*) प्रकृति [भ°] SRHt.

Āryā metre.

Frightful though is the appearance of Lord Śiva—and there is that doubt that one may have to fear him—and terror-inspiring though his form be—Lord Śiva's form, nonetheless, is for auspiciousness only. (A. A. R.).

4261

आकारपरिवृत्तिस्तु बुद्धेः परिभवः पुनः ।
आशाहानिरिवार्थित्वं परासुत्वमिवापरम् ॥

(अ) P (PT 2. 71, PTem 2. 60) Cf. Ru 106.
(*b*) परिक्षयः [प°] suggested by J. Hertel.

Begging results in the disfigurement of one's appearance, it is also an insult to one's own intelligence, it results in the disappointment of one's hopes, it is nothing but death in another form. (A. A. R.).

आकारप्रभवः कोशः see No. 4225.

4262

आकारमात्रविज्ञान- संपादितमनोरथाः ।
धन्यास्ते ये न शृण्वन्ति दीनाः क्वाप्यर्थिनां गिरः ॥

(अ) BhPr 91 (a. Bhoja).

(आ) ŚP 7268, SRHt 215. 1 (a. Vyāsa-śataka, VS 511, Vyās App I. 6, Subh 63, SR 70. 5 (a. VS), SSB 339. 5, VP 6. 4, SH 944 ; 137*, SSSN 158. 2, IS 847.

(*a*) °मविज्ञातं [°त] or °मात्राद्विज्ञात: ŚP (var.); °ज्ञात° SH.

(*b*) °मनोरथ: ŚP (var.).

(*c*) ते (ये) धन्या [ध°] ŚP, SR, SSB, SH ; शृण्वति ŚP (var.).

(*d*) दीनानां प्रणिनां गिरः SRHt, SSSN; प्रणयिनां ŚP,VS, Subh, SR, SSB, SH.

Fortunate are those who ascertain the desires of others from their mere appearance and fulfil them too and hear nowhere the humble supplications of the suitors. (J. Shastri's translation).

4263*

आकारवेषसौभाग्यैः कन्दर्पप्रतिमोऽपि सन् ।
यासां संगममासाद्य प्राप्तः को वा न वञ्चनाम् ।

(अ) Viṭavṛtta (in BhŚ p. 206) 4.

Though he be the very image of the god of love by his personal charm, dress and prosperity, which person has not been deceived by close association with them [the harlots] ? (A. A. R.).

4264

आकारश्छाद्यमानोऽपि न शक्यो विनिगूहितुम् ।
बलाद्धि विवृणोत्येव भावमन्तर्गतं नृणाम् ॥

(अ) R (R [Bar] 6. 11. 54, R [R] 6. 17. 64, R [B] 6. 17. 61, R [Kumbh] 6. 17. 63, R [L] 5. 92. 38).

(आ) SSap 287.

However much a man may try to screen his bad intentions, his physiognomy will betray him and he will shine in his true colours. (T. S. Raghavacharya's translation).

4265

आकारसंवृतिः कार्या सुरक्तेनापि कामिना ।
रक्तः परिभवं याति परिभूतः कथं प्रियः ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 13.

Even though greatly in love with a woman, the lover should not fully show out his real feelings; for, when (excessively) attached, he becomes slighted; how can one who is slighted be ever dear to her ? (A. A. R.).

4266*

आकारसदृशप्रज्ञः प्रज्ञया सदृशागमः ।
आगमैः सदृशारम्भ आरम्भसदृशोऽदयः ॥

(अ) Ragh 1. 15. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 17).

(आ) Almm 72.

(*c*) सदृशारम्भः Ragh (var.).

(*d*) प्रारम्भ° Ragh (var.).

His[1] intellect was commensurate with his outward form; his knowledge, with his itelligence, his undertakings with his knowledge, and his success with his undertakings. (M. R. Kale's translation).

1. King Dilīpa.

4267*

आकारालापसंभोगैर् यदीयैर्लज्जते जनः ।
अहो वक्रोद्धुरग्रीवस् तैरेव करभोऽधमः ॥

(आ) JS 90. 3 (a. Dīpaka).

As the people are ashamed on seeing his ways in the matter of appearance, voice and the mode of enjoyment, and oh! his neck which is curved and thick, the camel is treated as very low in the scale. (A. A. R.).

4268*

आकाराहीनकान्तिर्निधनविरहितो योगदोल्लासभागी
विक्रान्तो विश्वतुल्यः कमलकलितदृग्विभ्रमोत्कृष्टमूर्तिः ।
नानाशापूर्णकीर्तिः सुखरसमयितो वारणाक्रान्तदेहो
यादृग्देव त्वमेवं भवतु रिपुगणोऽप्यादिवर्णप्रलोपात् ॥

(श्रा) VS 2599 (a. Paṇḍita-Śrī-Baka).

Sragdharā metre.

Your form is full of splendour and your foe languishes in prison; you are free of untimely death and he is devoid of wealth; you shine with the splendour of *yoga* and he is full of diseases; you are brave and resemble the gods and he is low and like a dog; your eyes sparkle like the lotus and his are full of dirt; your form is full of charm and his is full of scare; your fame spreads in all directions and his defeat produces infamy; you are full of the essence of happiness and he is like an ass; you ride a lordly elephant and his body languishes in the battle-field. Thus oh king! you are all (to the good) and your enemy too are the same, but with this difference that the first letter is missing in each case. (A. A. R.).

4269

आकारेण तथा गत्या चेष्टया भाषितैरपि ।
नेत्रवक्त्रविकाराभ्यां ज्ञायतेऽन्तर्हितं मनः ।

(श्र) Śiva-purāṇa (*Śatarudrasaṁ*) 38. 19.
See also No. 4274.

By the expression on the face and the way in which he walks, by his actions as well as by way in which he speaks, by the changes in the natural state of the eyes and the face, one can come to know the feelings concealed in another's mind. (A. A. R.).

4270

आकारेण नरेण वानरयुवा वाहेन वालेयको
व्याघ्रेणैवरथो(?) गवापि गवयः सिंहेन कौलेयकः ।
श्यामाङ्गेन पिकेन काक इति [च] स्पर्धानुबद्धादरा
यद्यप्यत्र तथापि तद्गुणगणस्यांशं लभन्ते न ते ।

(श्रा) PdT 258 (a. Bhaṭṭa-Nīlakaṇṭha).
Śārdūlavikrīḍita metre.

A young monkey though possessing the form of a man, and an ass though resembling a horse, a chariot(?) though looking like a tiger and a *gavaya*-beast though resembling a bull, a dog resembling a lion and a crow by its blackness has the appearance of a cuckoo, all these, though competing with all attention to imitate the superior ones, can never attain even a small fraction of their good qualities. (A. A. R.).

7271*

आकारेण शशी गिरा परभृतः पारावतश्चुम्बने
हंसश्चङ्क्रमणे समं दयितया रत्या विमर्दे गजः ।
इत्थं भर्तरि मे समस्तयुवतिश्लाघ्यैर्गुणैः सेविते
क्षुण्णं नास्ति विवाहितः पतिरिति स्यान्नैष दोषो यदि ॥

(श्र) Cr 126 (CRr 8. 92, CPS 253. 89.

(श्रा) VS 2386, SR 353. 53 (a. VS), SSB 235. 53, SRK 118. 16 (a. ŚP), SH 1895 (a. Madhuravāṇī).

(*a*) श्राकाशेन [श्रा°] CR (var.); शशि CR (var.); चपरभृत् SRK; परभृता: CR (var.); परापत° SH.

(*b*) चक्रमणे CR (var.), CPS; मानेषावसामो SH; रत्यां प्रमत्तो [र° वि°] SR, SRK, SSB.

(*c*) गुणै सुरगुरू (°रु CPS) रत्यां प्रमत्तो [स°] CR (var.), CPS; श्लाघ्येपि नो रोचते SRK; किंचन [से°] SH,

(*d*) न्यूनं [क्षु°] SH; परं विवाहित इति स्यान्नैक SH; असौ [इति] CR (var.), CPS; नैक [नैष] CR (var.), CPS.

Śārdūlavikrīḍita metre.

In appearance the very moon, in voice the cuckoo, a pigeon in kisses, the swan in gait and, in close embrace with the beloved, verily an elephant. Serving such a husband, possessing all the qualities befitting a young lady, there is nothing stale in that he is the wedded husband, provided he is free from faults. (A. A. R.).

4272

आकारेणैव चतुरास् तर्कयन्ति परेङ्गितम् ।
गर्भस्थं केतकीपुष्पम् आमोदेनेव षट्पदाः ॥

(आ) SR 158. 233, SSB 488. 240, Sama 2. आ 22, SRM 2. 2. 673.

(*a*) °देन हि SSB; °देनैव SRM.

Clever people infer the inward feelings of others by the expression on the face (without need for words), just as the (six-footed) bees are able to locate the concealed fragrance of the *ketakī*-flower. (A. A. R.).

4273*

आकारे मदनः सुकाव्यरचनाचातुर्ययुक्तौ गुरुः
षड्भाषास्वपि दृश्यते व्यसनिता तं दृष्टवत्यः स्त्रियः ।
स्वप्राणेश्वरसङ्गमं सुखकरं हित्वा न जीवन्त्यहो
तस्यान्ते क्रियतेऽनया तनययाभ्यासः कलानां कथम् ॥

(अ) Caur (A) 19.

(*d*) काळनाङ्कथं Caur (A). (See also JA, 4ème Série 11 of 1848, p. 508).

Śārdūlavikrīḍita metre.

He is Cupid in form and the preceptor of the gods in his cleverness of composing good poems; he has deep interest in six languages [*darśana-s*?]; women who have seen him can not live without having happy enjoyments with their husbands. In his proximity how does that daughter practise fine arts ? (A. A. R.).

4274

आकारैरिङ्गितैर्गत्या चेष्टया भाषितेन च ।
नेत्रवक्त्रविकारैश्च गृह्यतेऽन्तर्गतं मनः ॥

(अ) Mn 8. 26, P (PP 1. 21, Pts 1. 44, PtsK 1. 50, PM 1. 22), H (HJ 2. 47, HS *ad* 2. 46, HM 2. 50, HK 2. 50, HH 47. 15-6, HC 63. 5-6 and 106. 3-4, Cr 127, GP 1. 109. 52, Vet 1. 8, MK (MK [GOS] 186, MK [S] 148, MK [P] 114, MK [G] 69. 106, MK [K] 500), KR 1. 1. 12. (Cf. Y 2. 13-5, N 1. 193-5 and JSAIL 24. 126; 27. 26). See also No. 4269.

(आ) PSDh 3. 1 ; 55. 12, GMBh 186. 12-3, GMH 11. 23, SC 49. 17, Apar 620. 21-2, SarV 104. 8-9, VRV 71. 13-4, VyMā 313. 11-2, VyN 70. 2-4 (wrongly ascribed to N), VyS 24, VyP 21, 31, VyK 32, VySau 31, VVy 10, GR *ad* Mn 8. 26, SCM 41. 42, NV 10. 27 (p. 117), VS 2803 (a. Bhagavān Vyāsa), SRHt 146. 29 (a. MBh), SSSN 167. 28 (a. Mn); 82. 86 (a. Mn), SPR 655. 7 (a. Bṛhaspati-smṛti [wrongly]); 1438.57 (a Jaina-Pañcatantra), SR 147. 226 (a. H), SSB 471. 132, IS 848, Subh 186 and 225, Sama 2. आ 21.

(इ) TK (OJ) 11, Ślt (OJ) 82.

(*a*) अकारोंसौंगितैर् CR (var.); आकारैर्णऽङ्गितैर् (°रेणे° CR [var.], Apar, SarV, VyK, VS) CR (var.), Apar. SarV, VyK, VS; अङ्गितैर् PP (var.).

(*b*) भाषणेन CR (var.), H, P, Vet, KR, VyN, NV, SarV, SPR, SR, SSB; हर्षितेन GMBh; तु [च] GP.

(*c*) °विकाराभ्यां° Cr, GP, SR, SSB, VS; °क्तारेण PP, H, NV, Vet (var.), VRV, VyK.

(*d*) जायते च परीक्षितः Ślt (OJ); ज्ञायते Mn (Jh), Govindarāja on Mn, Cr., (var.), PP (var.), Vet, KR, VRV, SR, SSB, VS; लक्ष्यते GP, Pts, Vet (var.), VyK; ग्रय° GR ; नृणां CR (var.), प्रण: VRV.

The inner mind is revealed by gesture, motions, gesticulations, speech and changes in the eye and the face.

4275*

आकारैर्न विदन्ति वक्रफणितीर्बोद्धुं न मेधाविनः
शब्दाख्येयनिजाशयं कुलवधूवर्गस्य नैतद् व्रतम् ।
ग्रामेऽस्मिन् ऋजुवाच्यवाचकहतात्मानो युवानो जडास्
तत्त्वज्ञोपगताध्वगावधिरयं कामज्वरः सह्यताम् ॥

(आ) JS 301. 6 (a Harihara).

(*a*) व...फणि° JS (MS); मेधाविन- JS.

Śārdūlavikrīḍita metre.

The young men of this village are dull enough, being undone by taking the meanings literally and cannot see beyond their nose; they grasp not facial expressions nor have they the intelligence to understand subtle meanings of puns and inuendos; ladies nobly born are never in the habit of making down right solicitations; hence the fever of love must be endured till such time as a traveller, who has a pleasing understanding, comes along. (A. A. R.).

4276*

आकारो न मनोहरः श्रवणयोः शल्योपमं कूजितं
वक्त्रं विड्विकृतं कृतान्तसमयालम्बीदमालोकितम् ।
क्रीडासंवनने पृथग्जनचिते वासस्तरौ कुत्सिते
तत् केनास्तु वराक काक कनकागारे तवावेशनम् ॥

(आ) Any 67. 126.

Śārdūlavikrīḍita metre.

Your appearance, oh ! crow, is by no means charming and your voice is painful like a dart to the ears; your face is disfigured with dirt and your look is hateful as pointing to the time of death; your residence is in a wretched tree and your love sports in a place full of alien people; thus, poor fellow, how can you get entry into a golden cage [as in the case of a parrot] ? (A. A. R).

4277*

आकाशकुण्डे सतडिद्धुताशे
करोति होमं झषकेतुदेवः ।
उच्चाटनायेव वियोगिनीनां
यद्गर्जितं सैष हि मन्त्रपाठः ॥

(आ) VS 1780 (a. Śrī-rājānaka-Śuga [but not found in Śuka's Rājataraṅgiṇī]).

Upajāti metre (Indravajrā and Upendravajrā).

In the sacrificial hearth of the sky with the kindled fire of lightning the fish-bannered good [Cupid] performs his holy fire-ritual, for driving away to ruin the wives separated from their lovers, and there is the chant of the *mantra-s* in the form of the thunder. (A. A. R.).

4278

आकाशतः पतितमेत्य नदाविमध्यं
तत्रापि धावनसमुत्थमलावलिप्तम् ।
नानाविधावनिगताशुचिपूर्णमर्णो
यत्तेन शुद्धिमुपयाति कथं शरीरम् ॥

(आ) AS 751.

Vasantatilakā metre.

How can the water, which has fallen from the sky and getting into the midst of rivers and tainted with dirt in the course of its flow and saturated with impurities by its movement over all kinds of dirty regions, ever bring purification to the body ? (A. A. R.).

4279*

आकाशदेशात् परिपातुकानि
लङ्केशशीर्षाणि सकुन्तलानि ।
क्षणं नभः प्रांशुमहीरुहस्य
शिक्याश्रितानीव फलानि रेजुः ॥

(आ) Pad 87. 25 (a. Lakṣmaṇa).

Upajāti metre (Indravajrā and Upendravajrā).

The heads of the Lord of Laṅkā [Rāvaṇa] when descending from the sky with his streaming hair, shone for a moment like fruit carried in a sling, of the tall tree floating far up in the sky. (A. A. R.).

4280

आकाशधारणां कुर्वन् मृत्युं जयति निश्चितम् ।
यत्र तत्र स्थितो वापि सुखमत्यन्तमश्नुते ॥

(आ) ŚP 4398.

By possessing the power to control the ether a person surely conquers death. In whichever place he may be situated he enjoys immense happiness. (A. A. R.).

4281*

आकाश प्रसर प्रसर्पत दिशस्त्वं पृथ्वि पृथ्वी भव
प्रत्यक्षीकृतमादिराजयशसां युष्माभिरुज्जृम्भितम् ।
श्रीमुद्दाफरशाहपार्थिवयशोराशेः समुज्जृम्भणाद्
बीजोच्छ्वासविदीर्णदाडिमदशां ब्रह्माण्डमारोक्ष्यति ॥

(आ) SSS 65, SR 118. 113, SSB 418. 1.

(*c*) श्रीमुद्दाफरसाह° SSS.

Śārdūlavikrīḍita metre.

Sky, spread far and wide; quarters, expand in all directions; earth becomes broad; you now experience the fame of the kings of yore, brought before your eyes; for by the spreading of fame of the king Muddafar Shah, the whole universe expands as is the state of the pomegranate fruit whose seeds scatter in all directions. (A. A. R.).

4282*

आकाशमानसविगाहनराजहंसं
नारीजनग्रहिलतानलिनीमहेभम् ।
आघ्रायमानरतिनायकसंप्रदाय-
दीक्षागुरुं दृशि निवेशय सुन्दरीन्दुम् ॥

(अ) Kṛkā 66.

Vasantatilakā metre.

Charming lady, place the moon in your eye [look at the moon] which is the royal swan sporting in the Mānasa lake of the sky; which is the great elephant that frolicks in the lotus-pond; which is within easy reach of the young ladies; and which is the customary family preceptor in giving instruction and help to the god of love. (A. A. R.).

आकाशमाविशसि यासि see पातालमाविशसि यासि.

4283

आकाशमुत्पततु गच्छतु वा दिगन्तम्
अम्भोनिधिं विशतु तिष्ठतु वा यथेच्छम् ।
जन्मान्तरार्जितशुभाशुभकृन्नराणां
छायेव न त्यजति कर्मफलानुबन्धः ॥

(अ) BhŚ 395, Śānt 3. 22 (in KSH 3. 21).

(आ) SR 92. 93 (a. BhŚ), SSB 377. 81, SRK 77. 11 (a. Padyataraṅgiṇī), IS 849.

(*a*) आशामत्प° Śānt (var.).

(*b*) पाथोनिधि [°म्भो°] Śānt (var.); वि° वा ति° tr. Śānt; तिष्ठत Sānt (var.).

(*c*) जन्मान्तराज्जित° Śānt (var.); °किन्नराणां Śānt (var.).

(*d*) छायेव गच्छति···कर्म फलानुबन्धि BhŚ (*contra metrum*); कर्म फलानुबन्धि [क°] Śānt (var.).

Vasantatilakā metre.

Let the person fly into the sky, or disappear into the quarters, let him go down deep into the sea, or remain wherever he pleases, the consequence of the actions done by men, whether good or bad, acquired in previous births never leave them like the shadow. (A. A. R.).

4284*

आकाशयानतटकोटिकृतैकपादास्
तद्धेमदण्डयुगलान्यवलम्ब्य हस्तैः ।
कौतूहलात् तव तरङ्गविघट्टितानि
पश्यन्ति देवि मनुजाः स्वकलेवराणि ।।

(आ) KHpk 204.

Vasantatilakā metre.

With one foot placed at the edge of the aerial car, and holding the pair of golden poles in their hands, men, oh! goddess, look with interest at their own bodies which are touched by the waves of your (kindly) glances. (A. A. R.).

4285*

आकाशवापीसितपुण्डरीकं
शाणोपलं मन्मथसायकानाम् ।
पश्योदितं शारदमुत्पलाक्षि
संध्याङ्गनाकन्दुकमिन्दुबिम्बम् ।।

(अ) Caur (A) 45.

(आ) ŚP 3628, VS 1986, SR 299. 13 (a. ŚP), SSB 144. 15, SRK 170. 12 (a ŚP), SuSS 216, RJ 1074, IS 7721.

(*c*) शारदमम्बुजाक्षि SR, SSB; सादरमायताक्षि SRK, IS.

Indravajrā metre.

Look at the rising autumnal moon, lily-eyed one, which is the white lotus in the lake of the sky, the whetstone for sharpening the arrows of Cupid, and the playing ball to the damsel of the evening twilight. (A. A. R.).

4286*

आकाशश्यामिमानं जलधरघटनां वा दधानं सुधांशुं
नूनं मन्ये प्रियास्यं शिरसि शिरसिजैराहितापूर्वशोभम् ।
यद्दृष्ट्वा हन्त हर्षं मनसि कलयसे ज्ञानशान्त्यादिभव्या-
रामोर्वीजच्छिदायै निशिततरमसिं तं महान्तो ब्रुवन्ति ।

(आ) SSB 276. 1 (a. Saṁgrahītṛ).

Sragdharā metre.

Indeed, I consider the face of the beloved with extraordinary charm brought on by her charming tresses to be the moon [the nectar-rayed one] in association with the blue of the sky or with dark clouds, seeing which you feel great happiness in the mind; but great men declare that it is the sharp sword [axe] to cut the tree in the fine garden of true wisdom, peace of mind and such other good things. (A. A. R.).

4287*

आकाशसौधमधिरुह्य दिगङ्गनानाम्
अङ्गेषु निक्षिपति काम्यमिवाङ्गरागम् ।
तारावरोधवलितो ललितात्मजश्रीर्
ज्योत्स्नाच्छलेन मुदिताखिललोक इन्दुः ।।

(आ) PV 581 (a. Veṇīdatta), SuSS 206.

(*d*) ज्योऽस्नाच्छतेन PV (MS)

Vasantatilakā metre.

The moon who gladdens the whole universe having climbed the mansion of the sky, and full of splendour, surrounded by his ladies in the form of the stars, applies the fragrant unguent lovingly on the limbs of the damsels of the quarters under the guise of moonlight. (A. A. R).

4288*

आकाशसौधे शशिसंपटस्थं
तमालनीलं शिवलिङ्गमुच्चैः ।
सिद्धाङ्गनेयं रजनी सकामा
नक्षत्ररत्नैः परिपूजतीव ॥

(आ) PV 569 (a. Veṇīdatta), SuSS 184.

Upajāti metre (Indravajrā and Upendravajrā).

Night, the Siddha damsel, lovingly worships, as it were, with the gems of the stars, the *Śivaliṅga*, (the black spot) which is dark like the palmyra tree and which is placed high in the box of the moon in the fine mansion of the sky. (A. A. R.).

4289

आकाशात् पतितं तोयं यथा गच्छति सागरम् ।
सर्वदेवनमस्कारः केशवं प्रति गच्छति ॥

(आ) SSpr 44, SPR 511. 19.

Just as the water [rain] that falls from the sky goes to the sea, so do salutations done to all the gods, reach the one supreme Lord Viṣṇu [Keśava]. (A. A. R.).

4290*

आकाशात् पतितं पुनर्जलनिधौ मध्ये चिरं संस्थितं
पश्चाद् दुःसहदेहरन्ध्रजनितक्लेशान्वितं मौक्तिकम् ।
बाले बालकुरङ्गलोचनयुगे घोरं तपः संचरन्
नासाभूषणतामुपैति सखि ते बिम्बाधरापेक्षया ॥

(आ) SR 260. 121, SSB 75. 4.

Śārdūlavikrīḍita metre.

Young friend, having eyes tremulous like those of a fawn, the pearl has come to adorn your nose-ornament with a desire to get your *bimba*-like lip, having done severe penance for long, attaining this state after falling from the sky as a water-drop into the sea, and undergoing the unbearable pain of being bored in the middle of his body. (A. A. R.).

4291*

आकाशे नटनं सरोरुहयुगे मञ्जीरमञ्जुध्वनिः
शीतांशौ कलकूजितं किसलये पीयूषपानोत्सवः ।
स्वर्गक्षोणिधरे नखात् परिभवो ध्वान्ते कराकर्षणं
रम्भायां रसनारवस्तरुणयोः पुण्यानि मन्यामहे ॥

(आ) SG 470 (a. Bhānukara), Pad 57. 25 (a. Bhānukara), SuSS 713 (a. Bhānuka), RJ 1125, SR 317. 9, SSB 174. 10.

Śārdūlavikrīḍita metre.

Dance in the sky, the pleasing jingle of anklets from a pair of lotuses [feet], the sweet cooings of love in the moon [face], the festivity of drinking nectar in the tender sprouts [lips], injury from nails on the hillocks of heaven [bosom], the dragging of hands in darkness, the sound of the tongue on banana stems [thighs]—such are the fortunate things which we consider to be the possessions of the youthful couple. (A. A. R.).

4292*

आकाशे पश्य नेमा निबिडघनघटाः संभृताग्नेयचूर्णा
मञ्जूषा भान्ति तासामुपरि सुरधनुः कैतवात् केतवोऽमी ।
विद्युन्नो नालयन्त्रश्रुतिमुखनिपतद्दीप्तवर्तिप्रकाशः
सैन्यं मारस्य मन्ये स्फुरति विमथितुं मानिनी मानदुर्गम् ॥

(आ) SSB 212. 12.

Sragdharā metre.

Look at the sky ! these are not masses of thick clouds but boxes filled with gun-powder collected together and above them there are the flags waving under the guise of rainbows; it is not lightning that is seen but the flashes of cannon fire accompained by thunderous explosions—thus I think these constitute the attacking army of

Cupid in order to reduce the fortress of jealous anger of irate young women. (A. A. R.).

4293

आकिंचन्यं च राज्यं च तुलया समतोलयम् ।
अत्यरिच्यत दारिद्र्यं राज्यादपि गुणाधिकम् ॥

(अ) MBh (MBh [Bh] 12. 170. 10, MBh [R] 12. 176. 10, MBh [C] 12. 6571).
(आ) IS 852
(*a*) सम्यं [रा°] MBh (var.).
(*b*) समतोलयन् (°यत्) MBh (var.).
(*c*) अतिरिच्यत [अत्य°] MBh (var.).
(*d*) अभि [अपि] MBh (var.); गुणाधिकात् (°कान्) MBh (var.).

I weighed poverty and sovereignty in a balance. Poverty weighed heavier than sovereignty and secured to possess greater merits. (P. C. Roy's translation).

4294

आकिंचन्यं सुखं लोके पथ्यं शिवमनामयम् ।
अनमित्रमथो ह्येतद् दुर्लभं सुलभं सताम् ॥

(अ) MBh (MBh [Bh] 12. 170. 8, MBh [R] 12. 176. 8, MBh [C] 12. 6569).
(आ) IS 830, Pr 364.
(*a*) शिवं [सु°] MBh (var.).
(*b*) चैतद् or सुखम् [शिवम्] MBh (var.).
(*c*) अनमित्रपथो (अनि°; °मित्त°) MBh (var).; अमित्रलाभो IS; ह्येष or ह्येक or ह्येषां MBh (var.).
(*d*) दुर्लभ: सुलभो मत: (°भ: सतां) MBh (var.); मतं [स°] MBh (var.).

Complete poverty, in this world, is happiness. It is a good regimen; it is the source of blessings; it is freedom from danger. This foeless path is unattainable (by persons cherishing desire) and is easily attainable (by those that are freed from desire). (P. C. Roy's translation).

4295

आकिंचन्यं सुसंतोषो निराशीष्ट्वमचापलम् ।
एतदाहुः परं श्रेय आत्मज्ञस्य जितात्मनः ॥

(अ) MBh (MBh [Bh] 12. 316. 19 and 3. 203. 46, MBh [R] 12. 329. 19 and 3. 212. 35, MBh [C] 12. 12440 and 3 13994).
(आ) SPR 1172. 71 (a. MBh), IS 851.
(*a*) अकिंचनत्वं संतोषो MBh (var.); अकिंचन्यं (°न्य:; °न:) MBh (var.); स्वस° or च स° MBh (var.).
(*b*) निराशत्वम् MBh (var.); निरीप्सित्वम् or निराशित्वम् MBh (var.); °मिषम् or °क्षेपम् or °शीत्वम् or शीस्त्वम् MBh (var.).
(*c*) तदेव परमं ज्ञानं MBh (var.); एतदेव परं ज्ञानं MBh(Āraṇyaparvan); अव [आहु:] MBh (var.); श्रेयम् MBh (var.).
(*d*) सदात्मज्ञानमुत्तमम् (तदा°) MBh (Āraṇya-pravan); उत्तमं परिकीर्तितं MBh (Āraṇya° [var.]); महात्मन: MBh (var.); (अ)जिता° or हिता° [जिता°] MBh (var.).

A complete disregard for all (worldly) things, perfect contentment, abandonment of hope of every kind, and patience,—these constitute the highest good of one that has subjugated one's senses and acquired a knowledge of self. (P. C. Roy's translation).

4296

आकिंचन्यादतिपरिचयाज्जाययोपेक्ष्यमाणो
भूपालानामननुसरणाद् बिभ्यदेवाखिलेभ्यः ।
गेहे तिष्ठन् कुमतिरलसः कूपकूर्मः सधर्मा
किं जानीते भुवनचरितं किं सुखं चोपभुङ्क्ते ॥

(अ) Viśvaguṇādarśacampū 119.
(आ) SR 98. 4, SSB 385. 6, SRK 107. 4 (a. Viśvaguṇādarśa), IS 7722.

Mandākrāntā metre.

Neglected by his wife due to poverty or excessive familiarity, not taking up employment with the king and afraid of every one, the foolish man, remaining at home like a tortoise in a well, knows not the affairs of the world nor enjoys any happiness. (A. A. R.).

4297

आकिंचन्ये च राज्ये च विशेषः सुमहानयम् ।
नित्योद्विग्नो हि धनवान् मृत्योरास्यगतो यथा ॥

(अ) MBh (MBh [Bh] 12. 170. 11, MBh [R] 12. 176. 11, MBh [C] 12. 6572).

(आ) IS 853.

(इ) SS (OJ) 477.

(*a*) आकिंचन्यं or आकिंचिन्ये MBh (var.); न वा राज्ये or च राज्ये वा MBh (var.).

(*c*) (ऽ)ति [हि] MBh (var.).

(*d*) सर्वं त्यक्त्वा सुखी भवेत् SS (OJ).

The great difference between poverty and sovereignty lies in that, that the rich is always afraid, in the same way as he who is within the very jaws of death.

4298

आकीर्णः शोभते राजा न विविक्तः कदाचन ।
ये तं विविक्तमिच्छन्ति ते तस्य रिपवः स्मृताः ॥

(अ) P (PT 1. 150, PTem 1. 137, PS 1. 129, PN 2. 104, PP 1. 371, PRE 1. 142). Cf. Ru 75.

(इ) Old Syriac 1. 97.

(*a*) आकर्णः PS (var.).

(*b*) विविक्तं PS (var.); विभक्तः PS (var.); कथंचन PT, PTem.

(*c*) ...रं वि° PS (var.).

(*d*) तस्याभिभव [त° रि°] PS (var.); परिविस्मृताः [रि° स्मृ°] PS (var.); परिपन्थिनः [रि° स्मृ°] PP.

Kings shine as social beings, not/as solitaries; / whoever wish them lonely are / their adversaries. (A. W. Ryder's translation).

4299*

आकुञ्चिताग्राङ्गुलिना ततोऽन्यः
किंचित्समावर्जितनेत्रशोभः ।
तिर्यग्विसंसर्पिनखप्रभेण
पादेन हैमं विलिलेख पीठम् ॥

(अ) Ragh 6. 15. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 90).

(आ) Alm 73.

(*b*) °शोभी Ragh (var.).

(*c*) रत्नांशुसंपृक्तनखप्रभेण Ragh (var.).

Indravajrā metre.

A third (gallant)[1] again, with his beautiful eyes slightly turned downwards, drew lines on the gold-footed stool with his foot, the tiptoes of which were a little contracted and the lustre of whose nails was spread obliquely. (M. R. Kale's translation).

1. King who saw Aja.

4300*

आकुञ्चितैकजङ्घं
दरावृतोर्ध्वोरु गोपिताधोरु ।
सुतनोः श्वसितक्रमनमदू-
उदरस्फुटनाभि शयनमिदम् ॥

(अ) ĀrS 2. 89.

Āryā metre.

This is the sleeping posture of the charming girl with one leg up to the knee bent a little and the region of the thighs slightly disclosed and the short petticoat [lower thighs] concealed, with the region of the navel and belly going up and down in keeping with her breathings. (A. A. R.).

4301**

आकुञ्चितोरू द्वौ यत्र जानुभ्यां धरणिं गतौ ।
दर्दुरक्रममित्याहुः स्थानकं दृढभेदने ॥

(आ) ŚP 1794.

This is called the posture of the frog to strike effectively, with the two knees touching the ground and the two thighs slightly bent (in archery). (A. A. R.).

4302*

आकुञ्च्य पाणिमशुचिं मम मूर्ध्नि वेश्या
मन्त्राम्भसां प्रतिपदं पृषतैः पवित्रे ।
तारस्वनं प्रथितथूत्कमदात् प्रहारं
हाहा हतोऽहमिति रोदिति विष्णुशर्मा ॥

(आ) Kpr 4. 37, PdT 173, SR 364. 43 (a. Kpr.), SSB 256. 61 (a. Kpr.), RJ 1302.

(*a*) °शुचि PdT (MS); वैश्या PdT (MS).

(*b*) °म्भसा PdT (MS); प्रतिदिनं PdT; पृषनतैः PdT (MS); पवित्रैः PdT (MS).

(*c*) तारस्वरं प्रहित° PdT, SR, SSB ; प्रहितयुक्त PdT (MS).

(*d*) विष्टशर्मा PdT (MS).

Vasantatilakā metre.

Having clenched her dirty hands, the prostitute hit, with great noise accompanied by a peculiar sound [थू], on my head sanctified by being washed with water consecrated by incantations ; oh ! I am killed ! —thus cries Viṣṇuśarmā. (G. Jha's translation).

4303*

आकुञ्च्याग्रं नखविलिखने पश्यति भ्रूविभङ्ग्या
गाढाश्लेषे वदति च ह हा मुञ्च मुञ्चेति वाचम् ।
केशाकृष्टावरुणनयना ताडने साश्रुनेत्रा
नानाभावं श्रयति तरुणी नाटके मन्मथस्य ॥

(आ) RA 6. 17 (a. Kavikaṅkaṇa)

(*b*) ह [च] Pin RA

Mandākrāntā metre.

In the dance-drama of love sports the young woman assumes various attitudes: when nail-marks are inflicted she looks on with the charming eye-brows bent a little; when embraced tightly she shrieks, 'Ha, Ha' and 'Please not so tight' ; and when playfully dragged by the hair her eyes become red ; and her eyes shed tears when roughly handled in the course of love-sports. (A. A. R.).

4304*

आकुब्जीकृतपृष्ठमुन्नतवलद्वक्त्राग्रपुच्छं भयाद्
अन्तर्वेश्मनिवेशितैकनयनं निष्कम्पकर्णद्वयम् ।
लालाकीर्णविदीर्णसृक्कविकचद्दंष्ट्राकरालाननः
श्वा निःश्वासनिरोधपीवरगलो मार्जारमास्कन्दति ॥

(आ) SkV 1163, (Skm [B] 2018, Skm [POS] 5. 4. 3) (a. Yogeśvara). Cf. Kav. 77.

(*c*) °सृक° Skm (var.); °विकसद् Skm.

(*d*) निःश्वासविदीर्ण° SkV (var.) ; °वरगलं Skm.

Śārdūlavikrīḍita metre.

The cat has humped her back; / mouth raised and tail curling, / she keeps one eye in fear upon the inside of her house ; her ears are motionless. / The dog, his mouth full of great teeth wide open / to the back of his spittle-covered jaws, / swells at the neck with held-in breath / until he jumps her. (D. H. H. Ingalls's translation).

4305

आकुमारमुपदेष्टुमिच्छवः
संनिवृत्तिमपथान्महापदः ।
योगशक्तिजितजन्ममृत्यवः
शीलयन्ति यतयः सुशीलताम् ॥

(अ) Kir 13. 43

(*d*) मुनयः [य°] Kir (var.).

Rathoddhatā metre.

The ascetics that have conquered re-birth and death by their *yoga*-power and that are desirous of advising even to boys, non-entrance into wrongful path full of perils, do indeed practice goodness. (S. and K. Ray's translation).

4306*

आकुलश्चलपतत्रिकुलानाम्
आरवैरनुदितौषसरागः ।
आययावहरिदश्वविपाण्डुस्
तुल्यतां दिनमुखेन दिनान्तः ।

(अ) Kir 9. 8.

(आ) SR 294. 27 (a. Kir.), SSB 135. 29 (a. Bhāravi).

Svāgatā metre.

The end of the day was similar to the dawn, as both were noisy with the birds moving near their nests, with the redness of the twilight not yet visible, and as it was still grey without the sun making his appearance or having already set. (A. A. R.).

4307*

आकृतिप्रेमसरसा विलासालसगामिनी ।
विसारे हन्त संसारे सारं सारङ्गलोचना ।।

(आ) SSB 57. 9.

(*b*) °मिनीः SSB ; °मिनी is suggested.

(*d*) °चनाः SSB ; °चना is suggested.

Highly captivating with her love and beauty and moving about with an indolent sportive charm, the gazelle-eyed damsel is the very essence in a world, which alas ! is (otherwise) devoid of substance. (A. A. R.).

4308

आकृतेः किंचिदुल्लेखो विभावयति लक्षणम् ।
महतोपप्लवेनेव पीडितं चन्द्रमण्डलम् ।।

(आ) AA 134. 18.

A little deficiency in the appearence of a thing brings out clearly its characteristics; it is like the disc of the moon which is tormented by a great eclipse. (A. A. R.).

आकृत्वा कर्म see No. 106.

4309*

आकृष्टः शिखया नखैर्विलिखितः स्पृष्टः कपोलस्थले
मौलौ दामभिराहतः प्रतिदिशं क्रामन् सलीलं पथि ।
इत्थं वारविलासिनीकृतपरीहासस्य दैत्याध्वरे
विष्णोर्वामनवेषविभ्रमभृतो हासोर्मयः पान्तु वः ।।

(आ) JS 30. 82 (a. Hanūmat)

Śārdūlavikrīḍita metre.

May the waves of laughter of Lord Viṣṇu, when he was in the guise of a dwarf at the sacrifice performed by the demon Bali, protect you all; when he was moving about playfully in all directions in the hall, by the charming harlot girls who were full of fun and frolic, he was pulled by the hair, scratched by their nails, stroked on the region of the cheeks and struck by garlands on his head. (A. A. R.).

4310*

आकृष्टकरवालोऽसौ संपराये परिभ्रमन् ।
प्रत्यर्थिसेनया दृष्टः कृतान्तेन समः प्रभुः ।।

(आ) Kpr 10. 398.

He wandering in the battle with his drawn sword was seen by the enemy's forces, as if equal to the Death-God. (G. Jhā's translation).

4311*

आकृष्टप्रतनुवपुर्लतैस्तरद्भिस्
तस्याम्भस् तदथ सरोमहार्णवस्य ।
अक्षोभि प्रसृतविलोलबाहुपक्षैर्
योषाणामुरुभिरुरोजगण्डशैलैः ।।

(अ) Śiś 8. 25.
(आ) Alm 74.

Praharṣiṇī metre.

Then the water of the lake, as of the great ocean, was agitated by huge stones in the form of their plump breasts, when they were swimming, as if provided with wings in the form of their moving hands and in which their slender bodies moved, as if they were the creepers of the mountain. (A. A. R.).

4312*

आकृष्टश्चक्रवाकैर्नयनकलनया बन्धकीभिर्निरस्तो
नास्तं द्रागेति भानुर्निवसति नलिनीबोधनिद्रान्तराले ।
सन्ध्यादीपप्ररोहं बहुलतिलरसव्याप्तपत्रान्तरालं
वासागारे दिशन्ती हसति नववधूक्रोधदृष्टा भुजिष्या ॥

(आ) Skm (Skm [B] 1204, Skm [POS] 2. 146. 4) (a. Umāpatidhara).

Sragdharā metre.

The sun does not set quickly, but lingers on the lotuses which are in an intermediate state of half asleep, half awake, being dragged [prevented] by the ruddy geese and looked at with disdain by harlots; at that time a certain harlot laughs, being looked at angrily by newly married young woman, having set the lamp in her bedroom with plenty of oil of sesame in order to make it burn bright in the evening twilight. (A. A. R.).

आकृष्टामलमण्डलाग्ररुचयः see No. 4986.

4313*

आकृष्टिः कृतचेतसां सुमहतामुच्चाटनं चांहसाम्
आचण्डालममूकलोकसुलभो वश्यश्च मोक्षश्रियः ।
नो दीक्षां न च दक्षिणां न च पुरश्चर्यां मनागीक्षते
मन्त्रोऽयं रसनास्पृगेव फलति श्रीकृष्णनामात्मकः ॥

(अ) Bhagavan-nāma-kaumudī (ed. Banaras) 133, Kṛṣṇadāsa's Caitanya-caritāmṛta, *Madhya* 15. 110, Khaṇḍapraśasti 158.
(आ) PG 29 (a. Śrī-Lakṣmīdhara), SH 148 *ab*/*de* (a. Lakṣmīdhara). Cf. p. Kav 97.
(*a*) कृतचेतसां...त्वंहसाम् SH ; सुखसंपदां [कृ°] Khaṇḍa°.
(*b*) °समस्तलोक° Khaṇḍa° ; मुक्तेः [मो°] Khaṇḍa° ; मुक्तिस्त्रियः SH.
(*c*) सत्क्रियां [द°] PG (var.); मनाक् दृश्यते Khaṇḍa°.
(*d*) श्रीरामनामात्मकः (°भिधः Khaṇḍa°) Bhaga°, Khaṇḍa°, PG. (var.).

Śārdūlavikrīḍita metre.

The *mantra* consisting of the name of the Lord Kṛṣṇa is ever fruitful, when merely uttered by the tongue; it requires not the performance of any difficult vow nor payment of fees to priests; there is not the slightest trouble of worship; it attracts the minds of the fortunate people, destroys sins, however great, and is within the easy reach of all, from the lowest in the scale to all those who are not dumb; and it brings the happiness of liberation. (A. A. R.).

4314*

आकृष्टिभग्नकटकं
केन तव प्रकृतिकोमलं सुभगे ।
धन्येन भुजमृणालं
ग्राह्यं मदनस्य राज्यमिव ॥

(अ) ĀrS 2. 98.

Āryā metre.

Charming young lady ! which fortunate young man is destined to grasp your charming (lotus-stalk-like) hand, which is naturally beautiful and adorned with attractive armlets and which appears to be the very kingdom of the god of love ? (A. A. R.).

4315*

आकृष्टे कवचादहीन्द्ररसनाकल्पे कृपाणे त्वया
श्रीमन्नायक रामचन्द्र भवतः प्रत्यर्थिनां वेश्मसु ।
गाहन्ते सहसा लुलायचमरीशार्दूलशाखाचरी-
यक्षोरक्षशृगालकोलशलभृद्भल्लूकभिल्लादयः ॥

(अ) Khaṇḍapraśasti 113.
(आ) SR 210. 143, SSB 421. 30.
(*a*) °नातुल्ये Khaṇḍa°.
(*d*) रक्षो° [य°] Khaṇḍa°.

Śārdūlavikrīḍita metre.

Lord Rāmacandra, fortunate protector, when you draw your sword from the scabbard, which looks fierce like a fork-tongued serpent, at once the mansions of your enemies are occupied by bisons, *camarī*-deer, tigers, female monkeys, frightful demi-gods, demons, jackals, wild boars, porcupines, bears and wild tribesmen. (A. A. R.).

4316*

आकृष्टे युधि कार्मुके रघुपतेर्वामोऽब्रवीद् दक्षिणं
दानादानसुभोजनेषु पुरतो युक्तं किमित्थं तव ।
कामान्यः पुनरब्रवीन्मम न भीः प्रष्टुं जगत्स्वामिनं
छेत्तुं रावणवक्त्रपंक्तिमिति यो दद्यात् स वो मंगलम् ॥

(अ) Hanum 14. 35, Khaṇḍapraśasti 85. Cf. No. 4317.
(आ) SR 121. 159, SSB 422. 46.
(*a*) रघुपते SR, SSB.
(*b*) पुण्ये कर्मणि भोजने च भवतः प्रागल्भ्यमस्मिन्न किम् Khaṇḍa°, SR, SSB.
(*c*) म° न tr. SR, SSB; पृच्छाम्यहं स्वामिनं Khaṇḍa°, SR, SSB.
(*d*) छिन्द्यां Khaṇḍa°, SR,SSB; पंक्तिमथवेत्येकैक-मादिश्यताम् Khaṇḍa°, SR, SSB.

Śārdūlavikrīḍita metre.

When, in the field of battle, Śrī-Rāma drew his bow, the left hand said to the right, "Is this proper on your part, to remain behind, as you are in front while giving gifts and food to the people? The right hand then said, "I have no fear to ask the lord of the world to cut off the row of heads of Rāvaṇa"—may that hand grant you all welfare. (A. A. R.).

4317*

आकृष्टे युधि कार्मुके समवदद् वामः करो दक्षिणं
रे रे दक्षिणहस्त भोजनमहादानादि ते कुर्वतः ।
पश्चाद् गन्तुमयुक्तमित्यथ पुनः सोऽप्यब्रवीदद्रवं
प्रष्टुं राघवमाशु रावणशिरोवृन्दानि भिन्दानि किम् ॥

(आ) VS 99. Cf. No. 4316.

Śārdūlavikrīḍita metre.

When the bow was drawn in the battlefield the left hand said to the right, 'oh! you right hand, going in front while granting to all food and great gifts, it does not become you to remain behind while killing?' Then the right one said without mercy, 'I am going to ask the lord Rāma whether I am to cut off the group of Rāvaṇa's heads?'[1] (A. A. R.).

1. P. Peterson rightly noted in his Notes to VS 99 that this verse 'appears out of place here' and that 'it may be that a second and following verse, in which the necessary turn was given to the thought, has fallen out'.

4318*

आकृष्टे वसनाञ्चले कुवलयश्यामा त्रपाधःकृता
दृष्टिः संवलिता रुचा कुचयुगे स्वर्णप्रभे श्रीमति ।
बालः कश्चन चूतपल्लव इति प्रान्तस्मितास्यश्रियं
श्लिष्यंस्तामथ रुक्मिणीं नतमुखीं कृष्णः स पुष्णातु नः ॥

(अ) Kṛṣṇakarṇāmṛta 2. 104 (in S. K. De's ed. Appendix I, 105).

(*c*) प्राप्ता° Kṛṣṇa° (var.).
(*d*) कृष्ण स्म Kṛṣṇa° (printer's error).

Śārdūlavikrīḍita metre.

When the tip of her garment was sportively pulled (by Śrī-Kṛṣṇa), then through bashfulness, Rukmiṇī's lily-blue glance, cast down, rolled upon her beautiful golden paps; and there as it shone like the tender shoot of mango, she smiled bewitchingly; her in this posture with face still bent down, Śrī-Kṛṣṇa clasped in His arms. May even He save us! (M. K. Acharya's translation).

आकृष्यत्कृष्यमाणस्य see No. 2878.

4319

आकृष्यन्ते करिणः
पङ्कनिमग्ना महद्भिरेव ।
प्राप्तापदो महान्त
उद्धरणीया महापुंभिः ॥

(आ) Any 31. 52.

Ārya metre (imperfect in *c*).

When elephants get stuck up in the mud only mighty elephants are capable of rescuing them; when men in high position get into calamities they can be saved only by other great men. (A. A. R.).

4320*

आकृष्यादावमन्दग्रहमलकचयं वक्त्रमासज्य वक्त्रे
कण्ठे लग्नः सुकण्ठः पुनरपि कुचयोर्दत्तगाढाङ्गसङ्गः ।
बद्धासक्तिर्नितम्बे पतति चरणयोर्यः स तादृक् प्रियो मे
बाले लज्जा प्रणष्टा नहि नहि कुटिले चोलकः
किं त्रपाकृत्[1] ॥

1. *Nibhṛta*-riddle (Kāvyādarśa 3. 102). (Cf. L. Sternbach, *Indian Riddles*...; V. I. Series 67, pp. 45-47).

(आ) SkV 820, Kav 513, Prasanna 154 *a*, VS 1164, ARJ 131. 8-11, AR 131. 4-7, Cit 85. 4-7.

(*a*) आकृष्टचादार° Prasanna; °ग्रहसकलचयं SkV (var.); वक्रमासह्य चारु Prasanna; वक्रमासज्य ARJ (AR as above).
(*b*) वण्ठे Kav (MS); लग्नस्वक° VS; प्रभवति [पु°] VS, ARJ, AR; प्रसरति Cit; दन्तगाढा° Cit; °र्यंत्तु गाढानुमंदः Prasanna.
(*c*) बद्धां शक्तिर् Prasanna; प्रिया मे Prasanna; प्रयो मे ARJ, AR, Cit.
(*d*) निरस्ता [प्र°] VS, ARJ, AR, Cit; second नहि om. Kav. (MS); सरले [कु°] VS, ARJ, AR, Cit; लोचकः Prasanna, VS (MS), Kav (MS); तुयाकृत् Kav (MS).

Sragdharā metre.

"I love the handsome one, that drawn to me catches at my hair, / then presses face to face; / fair-necked that clasps my neck, / and bodily enfolds my breasts; / that finally having hugged my hips / falls before my feet." / "My child, you've lost all shame". "Not I; it's you / are crooked-minded. What's shameful in a dress?" (D.H.H. Ingalls's translation).

4321

आ केशग्रहणान्मित्रम् अकार्यात् संनिवर्तयन् ।
अवाच्यः कस्यचिद् भवति कृतयत्नो यथाबलम् ॥

(क्र) MBh (MBh [Bh] 5. 91. 11, MBh [R] 5. 92. 11, MBh [C] 5. 3318).
(आ) SRHt 109. 13 (a. MBh), SSSN 131. 13, 1S 854.
(*a*) °ग्रहणात् मि° MBh (var.).
(*b*) संनिवर्तयेत् MBh (var.); अहितेभ्यो निवारयेत् SRHt, SSSN.
(*c*) न वाच्यः MBh (var.); कस्य MBh (var.); कस्य वा न स्यात् SSSN.

Pada c hypermetric.

Striving to the best of his might, even to the extent of seizing him (i.e. a friend) by the hair, one should seek to dissuade a friend from an improper act; in that case, he that acteth so, instead of incurring blame, reapeth praise. (P. C. Roy's translation).

4322

आकोपितोऽपि कुलजो न वदत्यवाच्यं
निष्पीडितो मधुरमेव वमेत् किलेक्षुः ।
नीचो जनो गुणशतैरपि सेव्यमानो
हास्येषु यद् वदति तत् कलहेष्ववाच्यम् ॥

(अ) Cr 128 (CR III. 48, CPS 76. 62), MK (MK [GOS] 16, MK [S] 17, MK [P] 15, MK [G] 44. 11).

(आ) VS 277, Sama 1 आ 44, Vidy 337, SR 50. 205, SSB 309. 210.

(*a*) आक्रोशितोऽपि MK ; सुजनो [कु°] Sama, Vidy, SR, SSB ; वदन्त्यवाच्यं CR (var.) ; वदेद् MK(var.).

(*b*) मधुरमुद्गिरदिक्षुदण्डः MK, Vidy ; वसेत् [वसेत्] CR (var.); ऽपि मथुरं क्षरतीक्षुदण्डः [म° व°] Sama.

(*c*) जनै CR (var.); मुनिशतैर् [गु°] CR (var.).

(*d*) हासेषु (°स्ते°) VS; हस्येन तद्ब° Sama, SR, SSB ; हस्येऽपि MK (var.) ; षद् [यद्] CR (var.) ; तद् [यद्] VS ; यत् [तत्] VS, Sama ; कलहेषु वाच्यम् CR (var.), CPS, VS ; कलहेन वाक्यम् Sama ; ऽप्यवाच्यम् Vidy.

Śārdūlavikrīḍita metre.

Though angered, one nobly born never utters obscene words; so also the sugar-cane, though crushed all round, gives sweet juice only; a low person, though propitiated by hundreds of good deeds, speaks indecent words in quarrels, as he does when making jokes.

4323*

आकौमारं समरजयिना कुर्वतोर्वीमवीराम्
एतेनामी कथमिव दिशामीशितारो विमुक्ताः ।
अन्तर्ज्ञातं वपुषि कलया तस्य तेऽष्टौ प्रविष्टाः
प्रह्वीभूते प्रभवति नहि क्षत्रियाणां कृपाणः ॥

(आ) Skm (Skm [B] 1569, Skm [POS] 3. 40. 4) (a. Umāpatidhara).

(*c*) अन्तर्भक्तं प्रतिष्टाः Skm (var.).

Mandākrānta metre.

How does the ever conquering hero leave alone the guardians of quarters, when he makes the earth devoid of opposing heroes up to the smallest boy ? Ah ! it is known; these eight gods have entered, each a little, to make up his body; and a warrior's sword never touches him who has humbled himself before him. (A. A. R.).

4324

आ कौमाराद् गुरुचरणशुश्रूषया ब्रह्मविद्या-
स्वास्थायास्थामहह, महतीमर्जितं कौशलं यत् ।
निद्राहेतोर्निशि निशि कथाः शृण्वतां पार्थिवानां
कालक्षेपौपयिकमिदमप्याः कथं पर्यणंसीत् ॥

(अ) Śantiv 8.

Mandākrāntā metre.

That proficiency which a Vedic scholar has acquired in the philosophy of the *Vedānta*, by serving at the feet of the spiritual guides ever since his boyhood, that learning is now utilised to narrate stories to kings, night after night, so as to lull them to sleep. Alas ! how low it has stooped ! (A. A. R.).

4325*

आक्रन्दाः स्तनितैर्विलोचनजलान्यश्रान्तधाराम्बुभिस्
तद्विच्छेदभुवश्च शोकशिखिनस्तुल्यास्तडिद्विभ्रमैः ।
अन्तर्मे दयितामुखं तव शशी वृत्तिः समैवावयोस्
तत्किं मामनिशं सखे जलधर त्वं दग्धुमेवोद्यतः ॥

(आ) SkV 240, Skm (Skm [B] 993, Skm [POS] 2. 104. 3 (a. Yaśodharman), AB 521, Prasanna 92*a* and 164*b* (a. Jayadeva), VS 1776 (a. Ānandavardhana), JS 153. 33 (a. Yaśovarman), Dhv *ad* 2. 42 (HSS) p. 147, SGo 62*b*. (Cf. Kav p. 75).

(*a*) आक्रांता Prasanna ; °जलैर् Prasanna ; धाराद्युतिस् Prasanna .

(*b*) °दभवाश्च JS.

(*c*) स्वांतर्मे [अ°] Prasanna ; समाप्यावयोस् VS.

(*d*) तकि JS ; दग्धम् Prasanna.

Śārdūlavikrīḍita metre.

My moans are like thy thunder, the floods of my tears thy everstreaming showers, the flame of my sorrow at severance from my beloved thy flickering lightning, in my mind is her face reflected, in thee the moon; like is our condition; why then, O ! friend, O ! cloud, dost thou ever seek to consume me with the burning pangs of love ? (A. B. Keith's translation in his *The Sanskrit Drama*, p. 221).

4326

आक्रन्दितं रुदितमाहतमानने वा
कस्यार्द्रमस्तु हृदयं किमतः फलं वा ।
यस्या मनो द्रवति या जगतां स्वतन्त्रा
तस्यास्तवाम्ब पुरतः कथयामि खेदम् ॥

(अ) Ānas 3.

Vasantatilakā metre.

Though I cry hoarse and weep and strike at my face whose heart melts by it and of what use is it ? That divine mother, whose mind melts and who is in supreme control of the worlds, in your presence oh ! mother, I pour forth my griefs. (A. A. R.).

आक्रम्य ब्राह्मणैर्युक्तैः see No. 4327.

4327

आक्रम्य यद् द्विजैर्भुक्तं परिक्षीणैश्च बान्धवैः ।
गोभिश्च नृपशार्दूल राजसूयाद् विशिष्यते ॥

(अ) Cr 1219 (CvGt 4. 16).

(आ) ŚP 1317, ŚB 4. 474, SC (*Vyavahārakāṇḍa*) 212 (a. Vyāsa), SH 1115, SSSN 28. 7, VP 9. 102.

(*a*) ब्राह्मणैर्युक्तै ŚB; °र्भुक्तैः SH; °र्भुङ्क्तैः SSSN.

(*b*) बन्धुभिः SSSN.

(*c*) मोभिश्च ŚB; नारशार्दूल SC, SSSN.

(*d*) राजसू...धिकफलम् CvGt; वाजियेया° SC.

That food [wealth] which is consumed by (deserving) Brāhmaṇa-s and that which is shared by relatives in poor circumstances, and that which is enjoyed by cows, these, oh ! best of kings, are far more beneficial than the performance of *Rājasūrya* sacrifice. (A. A. R.).

4328

आक्रम्य यस्य दोर्दण्डम् अरिचक्रं प्रकाशते ।
प्राप्नोति पुरुषो लोके स वैकुण्ठ इति प्रथाम् ॥

(आ) SSK 2. 3.

He, whose mighty arms shine, having attacked the enemy's army, he gets the fame in the world as Vaikuṇṭha, the Lord Viṣṇu. (A. A. R.).

4329

आक्रम्य सर्वः कालेन परलोकं च नीयते ।
कर्मपाशवशो जन्तुस् तत्र का परिदेवना ॥

(अ) Vi 20. 28, H in ZDMG 61. 354.
(*a*) सर्वं Vi (var.); शठकालेन H.
(*b*) परलोकाय Vi (var.); निनीयते H.
(*c*) कर्मपथ्योदनो H.

Every creature is seized upon by Kāla and carried into the other world. It is the slave of its actions (in the former existence). Wherefore then should you wail (on its death)? (J. Jolly's translation).

4330

आक्रम्याक्रम्य साधूनां दारांश्चैव धनानि च ।
भोक्ष्यन्ति निरनुक्रोशा रुदतामपि भारत ॥

(अ) MBh (MBh [Bh] 3. 184. 34, MBh [R] 3. 190. 35, MBh [C] 3. 13044).
(आ) SRHt 47. 12 (a. MBh).
(*b*) चापि [चैव] MBh (var.).
(*c*) °क्रोशं MBh (var.).
(*d*) इव [अपि] MBh (var.).

Wicked men, devoid of any compassion, forcibly take possession and enjoy the wives and the wealth of the good people, though they weep in distress, oh! descendant of Bharata. (A. A. R.).

4331*

आक्रम्याजेरग्रिमस्कन्धमुच्चैर्
आस्थायाथो वीतशङ्कं शिरश्च ।
हेलालोला वर्त्म गत्वातिमर्त्यं
द्यामारोहन् मानभाजः सुखेन ॥

(अ) Śiś 18. 14.
(आ) SR 129. 60, SSB 439. 60 (a. Māgha).

Śālinī metre.

Men of honour, having forced entry into the thick of battle and reached the fore-front without the slightest fear, and having done superhuman deeds in the field of battle, happily ascended to the heaven of the heroes [as men, full of daring, climb to a mountain top having used the shoulders of others as stepping stones and sportively climb with super human efforts without any fear]. (A. A. R.).

4332*

आक्रम्यैकामग्रपादेन जङ्घाम्
अन्यामुच्चैराददानः करेण ।
सास्थिस्वानं दारुवद्दारुणात्मा
कंचिन्मध्यात् पाटयामास दन्ती ॥

(अ) Śiś 18. 51.
(आ) SR 130. 84 (a. Śiś.), SSB 440. 84 (a. Māgha).
(*d*) °यसास SR (printer's error).

Śālinī metre.

One elephant, full of fury, pressed with his fore-foot the shank of a fighting hero and catching the other with his trunk pulled hard, as if it were, the branch of a tree and tore it in the middle with the crash of broken bones. (A. A. R.).

4333*

आक्रम्योच्चैः शिरसि वसतिर्भूभृतामुन्नतानां
तोयादानं तदपि जलधेर्लोकसंतापशान्त्यै ।
दीर्घा छाया प्रकृतिमहति व्योम्नि चाभोगबन्धो
हे हे मेघ स्पृहयति न ते कः किलेत्थं व्रताय ॥

(आ) VS 840 (a. [?] Vṛddhi).

Mandākrāntā metre.

Your residence, oh! cloud, is high up on top of huge mountains, the water you drink

is from the sea and that too for removing the torments of the world; long is your shadow in the naturally big sky; oh! friend, who contributes for the enjoyment of others, who thus does not covet this kind of penance that you practise ? (A. A. R.).

4334*

आक्रान्तं वलिभिः प्रसह्य पलितैरत्यन्तमास्कन्दितं.
वार्धक्यं श्लथसंधिबन्धनतया निःस्थाम निर्धाम च ।
एतन्मे वपुरस्थिकेवलजरत्कङ्कालमालोकय
– – स्थूलशिराकरालपरुषत्वङ्मात्रपात्रीकृतम् ॥

(आ) Skm (Skm [B] 2257, Skm [POS] 5. 52. 2) (a. Daṅka or Dakṣa). (Cf. Kav. p. 42).

(*b*) वार्धक्य Skm (POS).

(*c*) °कपाल° [°कराल°] Skm (var.) ; °मङ्गीकृतम् [°पात्री°] Skm (var.).

Śārdūlavikrīḍita metre. (Two long syllables missing in *pāda d*).

Forcibly invaded by wrinkles and attacked greatly by grey hairs, old age, due to weakness at the joints, is without power and lustre; just look at my body which is merely an old skeleton (of bones alone) favoured only by a harsh skin looking frightful with the veins prominently seen. (A. A. R.).

4335*

आक्रान्तपूर्वा रभसेन सैनिकैर्
दिगङ्गनाव्योमरजोऽभिदूषिता ।
भेरीरवाणां प्रतिशब्दितैर्घनैर्
जगर्ज गाढं गुरुमत्सरादिव ॥

(आ) SR 129. 50, SSB 438. 50.

(*b*) °दूषिताः SSB.

Upajāti metre (Indravaṁśā and Upendravaṁśā).

When the soldiers quickly spread out in all directions, the quarters, soiled by the dust that rose up in the sky, roared mightily as if full of intolerance by the echoes produced by the loud beating of drums; [as a damsel, in her monthly course when set upon by impetuous soldiers cries out aloud, intolerant of their approach]. (A. A. R.).

4336

आक्रान्तमन्तररिभिर्मदमत्सराद्यैर्
गात्रं वलीपलितरोगशतानुविद्धम् ।
दारैः सुतैश्च गृहमावृतमुत्तमर्णैर्
मातः कथं भवतु मे मनसः प्रसादः ॥

(अ) Ānas 28.

Vasantatilakā metre.

My interior [the mind] is invaded by enemies such as pride and envy; the body is attacked by wrinkles, grey hair and diseases in hundreds; the house is surrounded by (clamouring) creditors in the form of the wife and children. Oh ! divine mother, how can there be peace of mind to me ? (A. A. R.).

4337

आक्रान्तासु वसुन्धरासु यवनैरासेतुहेमाचलं
विद्राणे क्षितिभृद्गणे विकरुणे निद्राति नारायणे ।
निर्विघ्नप्रसरे कलावपि बलान्निष्कण्टकं वैदिकं
पन्थानं किल तत्र तत्र परिपात्येको हि लोकोत्तरः ॥

(अ) Viśvaguṇādarśa 97.

(आ) SR 99. 19, SSB 386. 22.

(*a*) हैम° Viśva°.

Śārdūlavikrīḍta metre.

When the land from the Himālaya-s to the bridge of Śrī-Rāma [Cape Comorin] had been run over by barbarians [*Yavana-s*] mercilessly, when the group of petty princes

had all run away neglecting their duty, when the Lord Viṣṇu was fast asleep and the evils of the iron age were rampant without check, here and there is one or other great man towering over others, who protects the path of Vedic *dharma*, which is ever triumphant. (A. A. R.).

आक्रान्ता स्तनितैर् see No. 4325.

4338

आक्रान्तेव महोपलेन मुनिना शप्तेव दुर्वाससा
सातत्यं बत मुद्रितेव जतुना नीतेव मूर्च्छां विषैः ।
बद्धेवातनुरज्जुभिः परगुणान् वक्तुं न शक्ता सती
जिह्वा लोहशलाकया खलमुखे विद्धेव संलक्ष्यते ॥

(अ) Vidagdhamukhamaṇḍana (KSH 269) 1. 3.

(आ) SkV 1302 (a. Śrī-Dharmadāsa), SPR 703. 22 (a. Upadeśamālā), ST 3. 2.

(*b*) मूर्छां Vida°.

Śārdūlavikrīḍita metre.

The tongue in a villain's mouth/seems weighted with a stone or cursed by the sage Durvāsas, / forever sealed with lac or numbed by poison, / tied with strong ropes or pierced by an iron pin; / that never can be speak a word / of others' merit. (D. H. H. Ingalls's translation).

4339*

आक्रान्ते शैशवेऽस्मिन्नभिनववयसा शासनान्मीनकेतोर्
बालाया नेत्रयुग्मं श्रुतियुगमविशद् भ्रूयुगेनापि सार्धम् ।
वक्षोजद्वन्द्वमुच्चैर्बहिरिह निरगाच्छ्रोणबिम्बेन साकं
मध्यः संगृह्य बद्धस्त्रिवलिभिरभितः कार्श्यमङ्गीकरोति ॥

(आ) SR 267. 323, SSB 87. 13, RJ 715.

Sragdharā metre.

When childhood had passed and fresh youth had set in, by the orders of the fish-bannered god [Cupid], the eyes of the damsel reached upto the ears along with the pair of eye-brows; the bosom sprang up high along with the heaviness of the hips, the waist alone accepts thinness, bound as it is by the three folds of the skin. (A. A. R.).

4340*

आक्रामन्तु तमेव चूतमपि च क्रोशन्तु रेफोत्तरं
डिम्भोऽस्माकमपीति वाभिदधतां काका वराकाः स्वयम् ।
गन्तव्यं क्व ततोऽन्यतः परभृत क्षन्तव्यमेतावदप्य्
अग्रे कस्य निवेद्यतामिदमतिक्रान्तो वसन्तोऽधुना ॥

(ल) DikAny 47.

Śārdūlavikrīḍita metre.

Let the poor crows occupy the same mango tree and caw in their harsh voice, full of '*r*-' sounds and claim that the cuckoos are but their (adopted) children; how will they go further than that ? Oh ! cuckoo, you have to put up with them; for to whom can you now complain, as spring (your season of triumph) has now passed away ? (A. A. R.).

आक्रुश्य(श्यं or श्यन्) दूष्यमाणस्य see No. 2878.

4341

आक्रुश्यमानो नाक्रोशेन् मन्युरेव तितिक्षतः ।
आक्रोष्टारं निर्दहति सुकृतं चास्य विन्दति ॥

(अ) MBh (MBh [Bh] 5. 36. 5, MBh [R] 5. 35. 5, MBh [C] 5. 1264; also MBh [Bh] 1. 82. 7 and 12. 288. 16, MBh [R] 1. 87. 7 and 12. 299. 16, MBh [C] 1. 3557 and 12. 11007), Matsya-purāṇa 36. 7, Pañcārtha-Bhāṣya of Kauṇḍinya on Pāśupatasūtra 103. 11-2.

(आ) SRHt 196. 99 (a. MBh), SH 569, IS 856.

(*a*) आक्रुच्यमानो or आक्रुध्य° MBh (var.); आक्रो° Matsya-purāṇa (var.), **Pañ°**;

आक्रुष्यमाणो MBh (var.), SH; नाक्रुश्येत् (°श्ये; °श्येः; °श्येन्; °क्रुष्येन्; °क्रोशे) MBh (var.) ; नाक्रचे MBh (var.) ; नाक्रोशन् SRHt.

(*b*) मृत्युरावन्तितिक्षति MBh (var.); मृत्युर् MBh (var.); मन्युम् Matsya° ; मनुर् SRHt; एनं or एवं [एव] MBh (var.); तितिक्षति MBh (var.), Matsya°, Pañ°; तितीक्षतः MBh (var.).

(*c*) स तेषां दुष्कृतं दत्त्वा Pañ° ; अक्रोष्टारं MBh (var.); निर्दहते MBh (var.).

(*d*) सुकृति MBh (var.); चाप° or वास्य or चैव or अपि MBh (var.).

One should not return the slanders or reproaches of others, for the pain that is felt by him who beareth silently, consumeth the slanderer; and he that beareth, succeedeth also in appropriating the virtues of the slanderer. (P. C. Roy's translation).

4342

आक्रुष्टोऽपि व्रजति न रुषं भाषते नापभाष्यं
नोत्कृष्टोऽपि प्रवहति मदं शौर्यधैर्यादिधर्मैः ।
यो यातोऽपि व्यसनमनिशं कातरत्वं न याति
सन्तः प्राहुस्तमिह सुजनं तत्त्वबुद्ध्या विवेच्य ॥

(अ) AS 473,
Mandākrāntā metre.

Though abused, he does not get angry; never speaks unseemingly ; though possesssing eminence by good qualities such as valour and courage, he is never arrogant; though experiencing great difficulties he never loses courage; such a person, good people say, is a good man, after careful consideration of all aspects of the truth. (A. A. R).

4343

आक्रोशकसमो लोके सुहृदन्यो न विद्यते ।
यस्तु दुष्कृतमादाय सुकृतं स्वं प्रयच्छति ॥

(अ) PdP, Sṛṣṭi-khaṇḍa 19. 344.

In this world there is not to be found a friend equal to an abusive person; for he takes away all our demerits and gives back in their place all the goodness he possesses. (A. A. R.).

4344*

आक्रोशन्नाह्वयन्नन्यान् आधावन् मण्डलं रुदन् ।
गाः कालयति दण्डेन डिम्भः सस्यावतारिणीः ॥

(आ) Sar 3. 6, KāBh 2. 94.

(*b*) मण्डलै KāBh.

(*c*) गा वारयति KāBh.

Shouting abusive words and calling to others for help, running round and round and crying (in vexation), the boy, holding a stick, drives away the cattle that descend upon the field of cultivated crops. (A. A. R).

4345

आक्रोशपरिवादाभ्यां विहिंसन्त्यबुधा बुधान् ।
वक्ता पापमुपादत्ते क्षममाणो विमुच्यते ॥

(अ) MBh (MBh [Bh] 5. 34. 71, MBh [R] 5. 33. 73, MBh [C] 5. 1168).

(आ) SRHt 77. 2 (a. MBh)[1] and 196. 107 (a. MBh), SSSN 75. 2 (cf. 75. 3), IS 857.

(*b*) विहिंसत्यबुधो बुधान् MBh (var.); हिंसयन्त्यबुधा बुधं MBh (var.), SRHt 196. 107; बुधं MBh (var.) ; (cf. बुधो वर्धयेद् बधान् SSSN 75. 3).

(*cd*) तस्मान्न स्पर्धयेदन्यं न चात्मानं विहिंसयेत् SRHt 77. 2, (cf. SSSN 75. 3).

1. According to V. Raghavan (*Journal of Oriental Research* 13. 299) एतै महाभारते "is not found in M".

Fools seek to injure the wise by false reproaches and evil speech. The consequence is, that by this they take upon themselves the sins of the wise, while the latter, freed from their sins are forgiven. (P. C. Roy's translation).

आक्रोशमानो नाक्रोशेन् see No. 4341.

4346

आक्रोशेन न दूयते न च पटुः प्रोक्तः समानन्द्यते
दुर्गन्धेन न बाध्यते न च समं मोदेन संजीयते ।
स्त्रीरत्नेन न रज्यते न च मृतस्नानेन विद्वेष्यते
माध्यस्थेन विराजितो विजयते कोऽप्येष योगीश्वरः ॥

(आ) Subh 239, IS 858.

(*a*) पटु प्रोत्सा Subh.

Śārdūlavikrīḍita metre.

He is not pained by abuse, does not feel elated when spoken to in praise, is not affected by foul smell, is not overcome by joy by pleasing things, does not get attached to the best of women, does not hate ablutions after a funeral, ever taking up a neutral attitude, he is ever triumphant : such is a person proficient in *Yoga*. (A. A. R.).

आक्रोश्यमानो नाक्रोशेन् see No. 4341.

4347*

आक्षिपन्त्यरविन्दानि मुग्धे तव मुखश्रियम् ।
कोषदण्डसमग्राणां किमेषामस्ति दुष्करम् ॥

(आ) Sāh *ad* 435 (p. 174), KāD 2. 361, KHpK 669, Sar 1. 152 and 5. 503, SR 312. 19 (a. Sāh.), SSB 166. 19, AA 47. 52.

(*a*) आक्षिप्यन्त्य° Sah.

(*b*) मुखश्रियः KāD (var.); मुखाम्बुजम् AA (var.); मुखच्छविम् Sar 1. 152.

(*c*) कोश° KāD, KHpK, Sar 1. 152, AA; कोशब्दन्द्वस° AA (var.).

(*d*) किमेषां खलु Sar 1. 152 (but ग in Sar as above); अतिदुष्करं Sar 5. 503 (var.).

The lotuses, O ! fair one, reflect on the beauty of thy face : what indeed is beyond their power — furnished as they are with a treasury [*or* : bud] and a rod [*or* : stalk]. (Translation in *Bibl. Indica*. 9).

4348

आक्षिपसि कर्णमक्ष्णा
बलिरपि बद्धस्त्वया त्रिधा मध्ये ।
इति जितसकलवदान्ये
तनुदाने लज्जसे सुतनु ॥

(अ) ĀrS 2. 86.

(आ) SR 312. 25, SSB 166. 25, SRK 284. 2 (a. Sphuṭaśloka), RJ 916.

Āryā metre.

You reach up to your ears with your eyes [you vanquish Karṇa in munificence]; you have bound your waist by the three folds of the skin [you have bound the demon Bali in three ways as Viṣṇu did]; thus having eclipsed all other munificent persons, how is it, slim one, you feel shy in offering your body ? (*tanu* : body *or* : a small thing). (A. A. R.).

4349*

आक्षिप्तसंपातमपेतशोभम्
उद्वह्नि धूमाकुलदिग्विभागम् ।
वृतं नभो भोगिकुलैरवस्थां
परोपरुद्धस्य पुरस्य भेजे ॥

(अ) Kir 16. 41.

(आ) Alm 75.

Upajāti metre (Indravajrā and Upendravajrā).

When the dull sky was filled with hissing serpents which obstructed the free flight of the Siddha-s and the birds, with

the quarters screened by flames of fire and smoke, it (the sky) resembled the condition of a city besieged. (A. A. R.).

4350*

आक्षिप्ता चामरश्रीः प्रसभमपहृतः पौण्डरीको विलासः
प्रच्छन्नो वीरकम्बुः समजनि विहितः कण्ठभाराय हारः ।
लुप्तो हासप्रकाशः कमपि परिभवं प्रापितः पुष्पराशिश्
चन्द्राभैर्यद्यशोभिः प्रतिधरणिभुजां निह्नुता किं च कीर्तिः ॥

(आ) Skm (Skm [B] 1611, Skm [POS] 3. 49. 1) (a. Śrīmat-Keśavasenadeva or Keśava).

(*d*) निह्नुतां Skm (var.).

Sragdharā metre.

The lustre of the chowric fans is vanquished; the sportive charm of white lotuses has been forcibly set aside; the brilliance of the conch of heroes has been put in the background; the pearl necklace worn has become a mere burden round the neck; the light of laughter is lost (in obscurity) and a mass of white flowers have been put to shame; for, by his fame resembling moonlight, the renown of all rival kings has been concealed [eclipsed]. (A. A. R.).

4351*

आक्षिप्तैः प्रतिपक्षभूमिपतिभिः क्रुद्धेन देव त्वया
वित्रस्तैर्न महायुधानि विविधान्याविष्क्रियन्ते युधि ।
दूरावर्जितमौलयस्तव पुरस्तन्वन्ति ते केवलं
नानाकारकिरीटरत्ननिकरैरिन्द्रायुधानि क्षितौ ॥

(आ) VS 2572.

Śārdūlavikrīḍita metre.

The rival kings, who have been vanquished by you in anger, got frightened and do not exhibit any of their great weapons; with their heads bent very low before you they merely produce a number of rainbows [*Indrāyudha-s*] on the ground by the mass of multi-coloured gems on their crowns. (A. A. R.).

आक्षिप्यन्त्यरविन्दानि see No. 4347.

4352*

आक्षेपचरणलङ्घन-
केशग्रहकेलिकुतुकतरलेन ।
स्त्रीणां पतिरपि गुरुरिति
धर्मं न श्राविता सुतनुः ॥

(अ) ĀrS 2. 87.

Āryā metre.

By the playful and jovial activities such as thrusting aside, kicking him and dragging him by the hair, the charming girl evidently has not been taught the *dharma* : that to women the husband is an object of respect. (A. A. R.).

4353

आक्षेपवचनं तस्य न वक्तव्यं कदाचन ।
अनुकूलं प्रियं चास्य वक्तव्यं जनसंसदि ॥

(आ) SH 1268, SR 142. 13, SSB 460. 16.

At no time should a word censuring him be spoken, but words pleasing and favourable to him should be spoken in the presence of the assembled people. (A. A. R.).

आखादितद्विरदशोणित° see No. 5677.

4354

आखुः कैलासशैलं तुलयति करटस्तार्क्ष्यमांसाभिलाषी
बभ्रुर्लाङ्गूलमूलं चलयति चपलस्तक्षकाहिं जिघांसुः ।
भेकः पारं यियासुर्भुजगमपि महाघस्मरस्याम्बुराशेः
प्रायेणासन्नपातः स्मरति समुचितं कर्म न क्षुद्रकर्मा ॥

(आ) VS 465, SR 62. 283 (a. VS), SSB 327. 290.

Sragdharā metre.

A rat attempts to lift the Kailāsa mountain; a crow desires to eat the flesh of the king of birds, Garuḍa; an ichneumon foolishly shakes the top of the tail of the mighty serpent Takṣaka, with a view to killing him; a frog desires to cross the ocean, the great devourer, with the help of a serpent; thus mostly, when adversity is at hand, a creature of low stature remembers not what is proper to do in various situations. (A. A. R.).

4355**

आखुना भक्षितस्याथ नामोच्चार्य समुद्धरेत् ।
मार्गधूलिं क्षिपेद् दूरं तस्य शीघ्रं सुखं भवेत् ॥

(आ) ŚP 2956.

If a person is bitten by a rat, one should, pronouncing (his) name, take up a handful of dust from the road and throw it afar; thus, the person bitten will be quickly cured. (A. A. R.).

4356

आखुभ्यः किं खलैर्ज्ञातं खलेभ्यश्च किमाखुभिः ।
अन्यत् परगृहोत्खातात् कर्म येषां न विद्यते ॥

(आ) SkV 1264, KtR 9, Kt 9, IS 860.

(*a*) खलैः KtR.

(*b*) खलेभ्यः किमथाखुभिः SkV.

Did the wicked learn from mice or did mice learn from the wicked ? Both do nothing else than to undermine the houses of others.

4357*

आखुर्वाञ्छति भस्मसूत्रहरणं व्यालस्तथा मूषकं
व्यालं बर्हिरयं हरिश्च वृषभं गङ्गा तथा चन्द्रकम् ।
इत्थं दुःखमहर्निशं शृणु विभो सोढव्यमेतत् कथं
शंभोरात्मदशानिबोधनपरं त्वां पातु दीनं वचः ॥

(आ) SSB 12, 83.

Śārdūlavikrīḍita metre.

The mouse [the vehicle of Gaṇeśa] desires to take away the string smeared with ashes; the snake [on the person of Śiva] wants the mouse; the peacock [the vehicle of Kumāra] longs for the snake; the lion [the vehicle of Pārvatī] wants the bull [the vehicle of Śiva]; the Ganges on the head of Śiva desires the crescent moon ; how do you, oh ! Lord, put up with this (conflict) day and night ? May these pitiable words, reminding one of the state of affairs in Śiva's own condition, give protection to you. (A. A. R.).

4358

आखेटकं वृथाक्लेशं मूर्खं व्यसनसंस्थितम् ।
समालापेन यो युङ्क्ते स गच्छति पराभवम् ॥

(अ) P (Pts 1. 388, PtsK 1. 432). Cf. मुहुर्विघ्नितकर्म°.

(आ) IS 861.

(*c*) आलापयति [स°] PtsK.

One who enters into an argument with an (illiterate) hunter, or with one who takes pains for nothing, or with a fool, or with one who is addicted to (the seven well-known) vices will be vanquished (as he will not be able to convince them). (S. Bhaskaran Nair's translation).

4359

आखेटकस्य धर्मेण विभवाः स्युर्वशे नृणाम् ।
नृप्रजाः प्रेरयत्येको हन्त्यन्योऽत्र मृगानिव ॥

(अ) P (Pts 1. 129, PtsK 1. 145, PP 1. 99).

(आ) IS 862.

(*a*) पापर्द्धिवद् अधर्मेण PP.

(*c*) नृप्रजान् PP; नृपतीन् P (var.).

A sinful chase-yet—men can stalk / the treasuries of the crown; / one starts the quary from its lair; another strikes it down. (A. W. Ryder's translation of the PP text)[1].

1. In Pts, PtsK : Human beings take possession of riches as hunters do; one....

4360*

आख्यातनामरचनाचतुरस्रसंधि-
सद्वारवलंकृतिगुणं सरसं सुवृत्तम् ।
आसेदुषामपि दिवं कविपुंगवानां
तिष्ठत्यखण्डमिह काव्यमयं शरीरम् ॥

(अ) RŚ 1. 2.

(आ) SR 31. 34, SSB 50. 33.

(*b*) सद्वाग° [सद्वारव°] RŚ.

Vasantatilakā metre.

Even when the best of poets depart for heaven they leave behind an imperishable body in the form of their literary work, which has a well-known name, well-knit, is handsome in all parts, with joints and *dhātu* [humours : verbs] in good condition, with *alaṁkāra*-s [decoration : figures of speech] and good [poetic] merits, full of *rasa* [good blood : sentiments] and having excellent *vṛtta* [good character : metre]. (A. A. R.).

4361*

आख्याते हसितं पितामह इति त्रस्तं कपालीति च
व्यावृत्तं गुरुरित्यसौ दहन इत्याविष्कृता भीरुता ।
पौलोमीपतिरित्यसूयितमथ व्रीडावनम्रं श्रिया
पायाद् वः पुरुषोत्तमोऽयमिति च न्यस्तः स पुष्पाञ्जलिः ॥

(अ) Naiṣadhānanda-nāṭaka 1. (P. Peterson's 3rd Report p. 341).

(आ) Skm (Skm [B] 334, Skm [POS] 1. 67.4) (a. Kṣemeśvara), SR 16. 10, SSB 27. 11, Pad 7. 39 (a. Kṣemendra [*sic* !]), Regnaud II 14 (p. 198) (a. Kṣemendra).

(*b*) अथो or अहो [असौ] Skm (var.); अयं [असौ] SR, SSB, Pad, Naiṣadhā°.

(*c*) व्रीडाविनम्रं Pad; °विनम्रश्रिया SR, SSB.

(*d*) यो [च] Pad.

Śārdūlavikrīḍita metre.

May the handful of flowers offered by the goddess Lakṣmī to Lord Viṣṇu protect you all ! Lakṣmī who laughed when told that he was Brahmā [the creator-grandfather], in the *svayaṁvara*-ceremony; got frightened near Lord Śiva, turned away from Bṛhaspati, the preceptor of the gods, disclosed timidity near the fire-god, was full of intolerance when introduced to Indra, the husband of Paulomī, and who became bashful when she reached the best of *puruṣa*-s [Viṣṇu]. (A. A. R.).

4362

आख्यायिकानुरागी
व्रजति सदा पुण्यपुस्तकं श्रोतुम् ।
दष्ट इव कृष्णसर्पैः
पलायते दानधर्मेभ्यः ॥

(अ) Kal 2. 6.

(आ) ŚP 4036 (a. Kṣemendra), SR 364. 22 (a. ŚP), SSB 255. 22 (a. Kṣemendra), AP 20.

Āryā metre.

Fond as he[1] is of the exploits of the great men of yore, he always goes to listen to the readings from holy books ; but as if bitten by a black venomous cobra, he flies away from the performance of charity and righteousness. (A. A. R.).

1. avaricious person.

4363*

आख्यास्तदीया रुचिरार्थपोषा
गायन्ति कोशाधिकृताः सतोषाः ।
परंतु पुण्यैरिह हर्षधाम
प्राप्तं त्वया संप्रति चूतनाम ॥

(आ) SSB 658. 20.

Upajāti metre (Indravajrā and Upendravajrā).

Composers of lexicons sing with joy its synonyms which give pleasing meanings; but you have now secured the name *cūta* [mango] which is the abode of joy, by your own holy merits. (A. A. R.).

4364

आगच्छतां च तुच्छानाम् अतुच्छानां च गच्छताम् ।
यदध्वनि न संघट्टो घटानां तद् वृथा सरः ॥

(आ) JS 103. 3 (a. Harihara). Variant of No. 4378.

That pond, on the path leading to which there is no collision of water-vessels coming empty and going full is, indeed, useless. (S. Bhaskaran Nair's translation).

4365*

आगच्छतानवेक्षित-
पृष्ठेनार्थी वराटकेनेव ।
मुषितास्मि तेन जघनां-
शुकमपि वोढुं नशक्तेन ॥

(अ) ĀrS 2. 88.

Āryā metre.

Oh! I am deceived by this pseudo-lover who has come with nothing on his back, as a suitor having only the smallest coin, and who is unable to bear even the underwear. (A. A. R.).

आगच्छतामपूर्णानां see No. 4378.

4366

आगच्छदुत्सवो भाति यथैव न तथा गतः ।
हिमांशोरुदयः सायं चकास्ति न तथोषसि ॥

(अ) Dṛṣṭāntaśataka 85.

(आ) SR 169. 710 (a. Dṛṣṭā°), SSB 503. 710, JS 863.

(*a*) आगच्छ° Dṛṣṭā°.

A festival which already occurs does not appear so beautiful as an approaching festival; the moon at dawn does not shine (so beautifully) as the rising moon in the evening.

4367*

आगच्छदुर्वीन्द्रचमूसमुत्थैर्
भूरेणुभिः पाण्डुरिता मुखश्रीः ।
विस्पष्टमाचष्ट हरिद्वधूनां
रूपं पतित्यागदशानुरूपम् ॥

(अ) Naiṣ 10. 9.

Indravajrā metre.

The beautiful faces of those women, the regions of the sky, made pale by the dust raised by the troops of the oncoming kings, clearly manifested an appearance natural to a state of being forsaken by one's husband. (K. K. Handiqui's translation).

4368

आगच्छन्त्यवगुण्ठयन्त्यथ पुनः पश्यन्ति जिघ्रन्ति च
स्वारब्धं मधुमक्षिकां न कणमप्यस्य स्वयं भुञ्जते ।
धन्यस्त्वन्य उपेत्य निर्भयममूरुत्सारयन् दूरतः
स्वादंस्वादमिदं स्वसंभृतमिव स्वच्छन्दमानन्दति ॥

(अ) DikAny 30.

Śārdūlavikrīḍita metre.

Some (bears) come, cover up (the bee-hive), see again and smell, and leaving not even a drop to the honey bees eat up the same by themselves; another, fortunate one, having approached fearlessly and thrusting them far away, enjoys at leisure, appreciating its taste, as if it were collected by himself. (A. A. R.).

4369*

आगच्छन् सूचितो येन येनानीतो गृहं प्रति ।
प्रथमं सखि कः पूज्यः किं काकः किं क्रमेलकः ॥

(आ) JS 192. 5 (a. Somakavi), ŚP 3527 (a. Somakavi), AP 96, SR 304. 2 (a. ŚP), SSB 153. 1 (a. Soma).

Friend! To whom should I express my thanks first? To the crow who has announced his arrival or to the camel who brought him into the house?

4370*

आगच्छागच्छ सज्जं कुरु वरतुरगं संनिधेहि द्रुतं मे
खड्गः क्वासौ कृपाणीमुपनय धनुषा किं किमङ्ग प्रविष्टम् ।
संरम्भोन्निद्रितानां क्षितिभृति गहनेऽन्योऽन्यमेवं प्रतीच्छन्
वादः स्वप्नाभिदृष्टे त्वयि चकितदृशां विद्विषामाविरासीत् ॥

(अ) Daś *ad* 4. 28 (p. 208. 10-13) (a. Dhanika).

(आ) KHpk 169, RA 4. 35, SR 133. 41, SSB 444. 41.

(*a*) शस्त्रं [स°] KHpk; शस्नं [स°] RA (var.).

(*b*) कृपानी° or कृपाणा° KHpk (var.); °ङ्ग-प्रविष्टम् (°विष्टे KHpk) Daś, KHpk, RA, SR, SSB; (°ङ्ग प्रविष्टम् [अङ्ग as vocative] is my suggestion).

(*d*) नादः [वा°] KHpk, P and B in RA; °सुप्तालिदृष्टे P and B in RA.

Sragdharā metre.

"Come, come! Get ready my best horse and lead it towards me quickly! Where is my sword? Bring my scimitar along with the bow! Oh! friend, has the enemy king entered (the city)?" Thus arose the cries (out of confusion) among the enemies with their eyes expressing terror, when they were hiding in the fastness of mountains and saw your majesty in their dreams and suddenly woke up. (S. Bhaskaran Nair's translation).

4371*

आगच्छामि झटित्यहं प्रियतमे कार्यं विधायाल्पकं
गत्वेतस्त्वमिहैव तिष्ठ विजने तावद्गृहे सुन्दरे ।
इत्युक्त्वा सखि वञ्चकः स तु गतस्तत्र स्थिता या निशा
सर्वा सा हि गता ममातिकुटिलो नो वै तथाप्यागतः ॥

(अ) Janśṛṅg 92.

Śārdūlavikrīḍita metre.

'I shall come back quickly, most beloved, after having transacted a little pressing matter; you remain here in this beautiful house which is vacant'—so saying, oh! friend, that deceitful lover went away; and I remained till the whole night came to an end and still that most dishonest fellow never came back. (A. A. R.).

4372

आगतं विग्रहं विद्वान् उपायैः प्रशमं नयेत् ।
विजयस्य ह्यनित्यत्वाद् रभसेन न संपतेत् ॥

(अ) KN (KN [ĀnSS] 10. 34, KN [TSS] 10. 34, KN [BI] 10. 31), P (Pts 3. 22, PtsK 3. 21).

(आ) SR 384. 292 (a. KN), IS 864.

(*a*) दृष्ट्वा [वि°] Pts; गत्वा [वि°] PtsK.

(*b*) सुसाम्ना [उ°] Pts, PtsK.

(*d*) रभसा न समुत्पतेत् Pts ; रभसाच्च समुत्पतेन (*contra metrum*) PtsK.

When war has already come[1] an enlightened king[2] should pacify it by means of the expedients of policy. Victory is a thing uncertain; therefore one should not suddenly fall upon another. (M. N. Dutt's translation).

1. inspite of previous efferts to avoid it.
2 M N. Lutt has "a politic king".

4373*

आगतः पतिरितीरितं जनैः
शृण्वती चकितमेत्य देहलीम् ।
कौमुदीव शिशिरीकरिष्यते
लोचने मम कदा मृगेक्षणा ।।

(अ) BhV (BhV [POS] 2. 14, BhV [C] 2. 13, BhV [H] 21).

Rathoddhatā metre.

Coming to the threshold in a startled manner on hearing the words of her friends : "the husband has come", when will the deer-eyed one cool my eyes like the moon-light ? (H. D. Sharma's translation).

4374*

आगतः पाण्डवाः सर्वे दुर्योधनसमीहया ।
तस्मै गां च सुवर्णं च रत्नानि विविधानि च ।।[1]

(आ) ŚP 534, Vidy 929, SR 193. 1 (a. ŚP), SSB 545. 1, SRK 157. 6 (a. Sphuṭaśloka), IS 7724, SRM 2. 2. 379.

1 ŚP adds a gloss : यो धनसमीहया आगतस् तस्मै सर्वे पाण्डवा गां च सुवर्णं च विविधानि रत्नानि च अदुः ददति स्म । इति क्रियागुप्तम् ।।

He who came with a desire to get some wealth, to him all the Pāṇḍava-s gave cows and gold as well as various kinds of precious stones. (A. A. R.).

4375

आगतव्ययशीलस्य कृशत्वमतिशोभते ।
द्वितीयश्चन्द्रमा वन्द्यो न वन्द्यः पूर्णचन्द्रमाः ।।

(आ) NBh 279.

When a person spends what he earns, his condition of non-opulence shines very well; the crescent moon on the second day after the dark fortnight is deserving of worship; not so the full moon. (A. A. R.).

4376*

आगतश्च गतश्चैव गत्वा यः पुनरागतः ।
अकर्णहृदयो मूर्खस् तत्रैव निधनं गतः ।।

(अ) P (PT 4. 15, PTem 4. 2, PS 4. 8, PP 4. 32 *ad/cb*, Pts 4. 31 and 4. 36, PtsK 4. 33 and 4. 38 *ad/cb*, PD 314. 205, PN 4. 22). Cf. Ru 173.

(आ) IS 865, Subh 200.

(*b*) दृष्ट्वा सिंहपराक्रमम् Pts (see PP *d*), PtsK (in *b*); आकर्ण्य हृदये मूर्खः Subh; यो गत्वा (त्या) [ग° यः] PS, PtsK, PD; च [यः] PT, PTem; पुनरेव समागतः PS (var.).

(*c*) सकर्णहृदयो PS; आकर्ण्णहृदयो PS (var.); क्वकर्ण° PS (var.); मूर्खो PP.

(*d*) सद्यो (°द्ये)...कथमेतद् PS (var.); तेन मृत्युवशं गतः Pts; सद्यो मृत्युवशं गतः PS (var.); तेनैव [त°] PS (var.); दृष्ट्वासौ त्वां भयानकम् PP (see Pts *b*) ; स्वयं तेन हतः खरः PD ; गत्वा Subh.

When he had come and gone again, and after going had come back once more, the fool, that had neither ears nor heart, met his death on the spot. (F. Edgerton's translation).

4377*

आगतानगणितप्रतियातान्
　　वल्लभानभिसिसारयिषूणाम् ।
प्रापि चेतसि सविप्रतिसारे
　　सुभ्रुवामवसरः　सरकेण ॥

(अ) Śiś 10. 20.

(आ) SR 315. 23 (a. Śiś.), SSB 170. 23 (a. Māgha).

Svāgatā metre.

Desiring to meet the lovers at the rendezvous, who had been ignored when they had come to the young ladies (by their pique), they, the charming eye-browed ones, now feeling remorse for treating them injustly, got a fit opportunity by their indulgence in drink. (A. A. R.).

4378

आगतानामपूर्णानां　पूर्णानामपि गच्छताम् ।
यदध्वनि न संघट्टो　घटानां तत् सरोऽवरम् ॥

(अ) BhPr 72. Variant of No. 4364.

(आ) SR 219. 1, SSB 604. 1.

(*a*) आगच्छतामपूर्णानां SR, SSB.

(*c*) संघट्टा SR (printer's error).

(*d*) किं [तत्] SR, SSB; सरो वरम् BhPr.

That pool is worthless[1] on whose road (there is) no clashing of water-jars coming empty (and) going full. (L. H. Gray's translation).

1. Following the BhPr reading, सरो वरम् L. H. Gray has "That pool (is) best".

4379*

आगते कुसुमधन्विनि तन्व्या
　　मानसाद् बहिरभूत् कुचकोकः ।
तिष्ठतास्य सरसीरुहचक्षुः
　　खञ्जनेन चकितं सहसैव ॥

(आ) Vidy 717.

Svāgatā metre.

When the flowery-bowed god (Cupid) descended on the slim one, there was prominently disclosed the ruddy goose of her bosom out of the Mānasa-lake of her mind; and when he remained there, the lotus of her eyes suddenly became tremulous like the wagtail. (A. A. R.).

4380*

आगत्य प्रणिपातसान्त्वितसखीदत्तान्तरे सागसि
　　स्वैरं कुर्वति तल्पपार्श्वनिभृते धूर्तेऽङ्गसंवाहनम् ।
ज्ञात्वा स्पर्शवशात् तया किल सखीभ्रान्त्या स्ववक्षः शनैः
　　खिन्नासीत्यभिधाय मीलितदृशा सानन्दमारोपितः ॥

(आ) ŚP 3576, JS 204. 5, VS 2083, PG 244, SR 311. 17 (a. VS), SSB 164. 17. Cf. No. 430.

(*a*) प्रणिपातशान्तित° PG(var.).

(*c*) कृत्वा [ज्ञा°] PG (var.) ; स्परसात्तया PG (var.) ; स्पर्शवशात्प्रियं ŚP, SR, SSB ; °न्त्यैव PG (var.) ; °भ्रान्तवक्षः PG (var.); स्वमङ्कं [स्व°] VS ; स्वमञ्चं [स्व°] ŚP, SR, SSB ; शरैः PG (var.).

Śārdūlavikrīḍita metre.

When the offending lover came and got reconciled by falling at her feet, and when the rogue was gently stroking her limbs nicely at her bedside, knowing that it was he, by the pleasure of his touch, she pretended that it was her friend and saying that she must be tired of her task offered her bosom[1] and closing her eyes in ecstasy gave pleasure to him as well. (A. A. R.).

1. embraced him.

4381*

आगत्य संप्रति वियोगविसंष्ठुलाङ्गीम्
　　अम्भोजिनीं क्वचिदपि क्षपितत्रियामः ।
एतां प्रसादयति पश्य शनैः प्रभाते
　　तन्वङ्गि पादपतनेन सहस्ररश्मिः ॥

(आ) ŚP 3735, SR 327. 7 (a. Kpr.), SSB 190.7 (a. Kpr.), RJ 1176, Any 5. 47, SuMañ 166. 15 (a. Harṣadeva), Kpr 5. 125, KāP 140. 2-5, Amd 280. 795.

(*a*) प्रियविप्रयो° [स°] Amd (var.) ; °विसंस्थुला° Amd, Any, ŚP, SR, SSB, SuMañ.

(*c*) स तां [एतां] Amd (var.).

Vasantatilakā metre.

See, O thou delicate one ! The sun, returning after having passed the night elsewhere is conciliating by falling on her feet [by means of his rays] the lotus, having her body withered through pangs of separation [contracted at night]. (G. Jhā's translation).

4382*

आगत्य संप्रति शरत्समयः प्रसादाद्
ईषद्विहस्य विकसत्कुमुदच्छलेन ।
उत्सार्य रोषमिव वारिधरोपरोधम्
एष प्रसादयति दिग्वनितामुखानि ॥

(आ) Skm (Skm [B] 1307, Skm [POS] 2. 167. 2).

Vasantatilakā metre.

The autumn season, having now arrived, with its clear sky, smiling a little under the guise of blooming lotuses, propitiates the faces of the damsels of the quarters having driven away their anger in the form of the obstruction by clouds. (A. A. R.).

4383*

आगत्य सत्वरमसौ रविरम्बरान्तम्
उल्लास्य पादपतनैः स्फुटसांध्यरागः ।
पश्य प्रसादयति रागवतीं प्रतीची-
दिक्कामिनीं प्रकुपितामिव मन्यमानः ॥

(आ) PV 550 (a. Rāmacandrāgamin), SuSS 124.

Vasantatilakā metre.

The sun, having quickly reached the end of the sky, with his passion [redness] clearly exhibited by *pādapatana* [by slanting his rays *or* by falling at her feet], see, he propitiates the western direction, full of *rāga* [passion *or* red colour], evidently thinking that the quarter-mistress is in a temper. (A. A. R.).

4384*

आगत्यैव कुतश्चिदेव गगनाभोगं च कृत्वात्मसात्
भावाभावविलोकनास्पदममून् नीत्वेन्दुमुख्यानपि ।
जाज्वल्यं जगतो विधाय किमपि प्राप्तः प्रियोऽह्नां पतिर्
यात्वस्तं प्रविशत्वथाब्धिमथवा मेरौ परिभ्राम्यतु ॥

(आ) JS 64. 7 (a. Śrī-Kalyāṇa), Vjv 63. 2 (a. Kalyāṇa).

Śārdūlavikrīḍita metre.

Having come from somewhere to the expanse of the sky and making it his own, the sun, the lord of the day, having made the moon and other luminaries appear or disappear at his will, and having made the worlds brilliant and becoming dear to them, he may now go to set, or plunge into the sea or wander in the Meru mountain. (A. A. R.).

4385**

आगन्तौ जाङ्घिके चैव सर्वे काकाः समाः स्मृताः ।
क्षेत्रजे शकुने ग्राह्यः काकोलस्तेषु सर्वदा ॥

(आ) ŚP 2656.

All the species of crows are considered to be equal if they are strangers to the place or are always on the move; the omen should be judged by a bird that is native, and even among them the raven should always be preferred. (A. A. R.).

4386

आगमं निर्गमं स्थानं तथा वृद्धिक्षयावुभौ ।
विचार्य सर्वपण्यानां कारयेत् क्रयविक्रयौ ॥

(अ) Mn 8. 401. (Cf. Y 2. 251-3, Śaṅkha-likhita in Vivāda-ratnākara p. 302).

(c) विज्ञाय Govindarāja's Commentary.

Let (the king) fix (the rates for) the purchase and sale of all marketable goods, having (duly) considered whence they come, whither they go, how long they have been kept, the (probable) profit and the (probable) outlay. (G. Bühler's translation).

4387*

आगमरूपविचारिण्य्
अधिकरणसहस्रशिक्षितविपक्षे ।
स्वामिनि जैमिनियोगिन्य्
उपरज्यति हृदयमस्मदीयमिदम् ॥

(आ) SR 43. 2, SSB 298. 2.

Āryā-gīti metre.

Our heart is full of admiration for that sage Jaimini; the Master, who has delved deep into the meanings of the scriptures, and who has convincingly answered the critics in one thousand sections (of the *Mīmāṁsā-sūtra*). (A. A. R.).

4388

आगमादेव नरकाः श्रूयन्ते रौरवादयः ।
विषयित्वं दरिद्राणां प्रत्यक्षं नरकं विदुः ॥

(आ) SRHt 228. 2 (a. Vallabhadeva), SSSN 171. 2 (a. Vallabhadeva [?]), Vyās 45.

(इ) Vyās (C) 41, Vyās (S) 41.

(*a*) आगमान्नरका लोके Vyās (MS A, B).

Hells such as Raurava and others are heard of from the scriptures only; but indulgence in sensual pleasures by indigent persons is hell staring before their eyes. (A. A. R.).

4389

आगमार्थं हि यतते रक्षणार्थं हि सर्वदा ।
कुटुम्बपोषणे स्वामी तदन्ये तस्करा इव ॥

(अ) Śukranīti 3. 167.

For the acquisition of wealth he ever strives and also works for preserving it—all these the householder does for maintaining his family : those other than these (that accumulate useless wealth) are like (unto) thieves. (A. A. R.).

4390

आगमिष्यन्ति ते भावा ये भावा मयि भाविनः ।
अहं तैरनुसर्तव्यो न तेषामन्यतो गतिः ॥

(अ) P (PT 2. 135, PTem 2. 117), Cr 1220 (CRC 6. 24, CPS 143. 22).

(आ) ŚP 311, VS 2663, SH 1050, SR 75. 3 (a. VS), SSB 346. 3, IS 866.

(*a*) आगमिष्यति CPS.

(*b*) भाविताः ŚP; भाविता IS; भावता IS; भावामयि SH.

(*c*) मया [अ°] CRC, CPS; तैरनुगन्तव्यो PTem, SH, Cr, ŚP, VS, SR, SSB; तैरनुगन्तव्यं CRC, CPS ; तैरनुमन्तव्यो PTem (var.).

That state of affairs which was destined for me to come, will come; it must follow me; its course cannot be directed on another path.

4391

आगमेन च युक्त्या च योऽर्थः समभिगम्यते ।
परीक्ष्य हेमवद् ग्राह्यः पक्षपातग्रहेण किम् ॥

(अ) VCjr 13. 2.

(*a*) वा [च second] VCjr (var.).

(*b*) समधिगम्यते VCjr (var.).

The meaning that is extracted from a sacred text, or that is derived from reasoning, should be accepted (only) after being carefully examined, like gold. Why accept it merely because it is the dogma of your sect ? (F. Edgerton's translation).

4392

आगमे यस्य चत्वारि निर्गमे सार्धपञ्च च ।
अतिविस्तारविस्तीर्णाश् चिरं तिष्ठन्ति नो श्रियः ।।

(अ) Cr 129 (Cv 6. 16, CM 15).

(*a*) आगमो Cv (var.).

(*b*) निर्गमै सार्धपञ्चकम् Cv (var.) ; निर्गम (°मः) Cv (var.) : साधुपञ्चमः Cv (var.); सार्ध पचमा (पञ्चमाः) Cv (var.).

(*c*) अतिविस्तरविस्तारं (°री) Cv (var.) ; इति-विस्तार° Cv (var.).

(*d*) न चिरं भुज्यते (भुजते) श्रियः Cv (var.); न नरं भुजते रमा Cv (var.).

He, whose income is in four numbers and expenditure five and a half, to him indulging in extravagances, prosperity, however great, does not last for a long time. (A. A. R.).

4393

आगमोऽभ्यधिको भोगाद् विना पूर्वक्रमागतात् ।
आगमेऽपि बलं नैव भुक्तिः स्तोकापि यत्र नो ।।

(अ) Y 2. 27. (Cf. N 1. 86-91, Mn 8. 200, Kāty 321-2, Mitākṣarā and Śūlapāṇi on Y 2. 27).

(*a*) आगमे Y (var.).

Title is superior to possession, excepting where it [i. e. possession] has decended from a line of ancestors. In a title also there would be no force if there is no possession even for a short time. (J. R. Gharpure's translation).

4394*

आगर्जद्गिरिकुञ्जकुञ्जरघटानिस्तीर्णकर्णज्वरं
ज्यानिर्घोषममन्ददुन्दुभिरवैराध्मातमुत्तम्भयन् ।
वेल्लद्भैरवरुण्डमुण्डनिकरैर्वीरो विधत्ते भुवं
तृप्यत्कालकरालवक्त्रविघसव्याकीर्यमाणामिव ।।

(अ) Uttara 5. 6.

(आ) SR 131. 120 (a. Uttara), SSB 442. 120.

(*a*) आगुञ्जद् Uttara (var.), SR, SSB; °विस्तीर्ण° Uttara (var.), SR, SSB ; °ज्वर° Uttara (var.).

(*b*) °मुज्जृ° SR, SSB.

(*c*) °खण्ड° Uttara (var.); भूरिरुण्डनि° SR, SSB ; भुवः Uttara (var.); भुवस् SR, SSB.

(*d*) तृप्यत् Uttara (var.); °माणा इव SR, SSB.

Śārdūlavikrīḍita metre.

The hero, amplifying the noise of his bow-string, which gives pain to the ears of the herds of elephants that roar in the mountain bowers, that (noise) is swollen by the loud beating of drums, makes, with the heaps of heads and trunks which are still struggling and terrible, the earth as if strewn with the remnants of food rejected by the wide mouth of death sated with slaughter. (P. V. Kane's and C. N. Joshi's translation).

4395*

आगर्भमाबद्धममर्षशीलः
पितुः स्मरन् क्षत्रकृतापराधम् ।
परश्वधेनैव भृगुप्रवीरः
प्राणैर्वियोज्यापि रिपूंश्छिनत्ति ।।

(आ) Vidy 895.

Upajāti metre (Indravajrā and Upendravajrā).

The scion of the Bhṛgu-s, Paraśurāma, remembering the offence committed by a *Kṣatriya* against his father, was full of fury against them even to the extent of the babies in embryos; and he cut them off with his axe even at the cost of his life. (A. A. R.).

4396*

आ गर्भाद् आ कुलपरिवृढाद् आ चतुर्वक्त्रतोऽपि
त्वत्पादाब्जप्रपदनपरान् वेत्सि नश्चन्द्रमौले।
मायायाश्च प्रपदनपरेष्वप्रवृत्तिं त्वमात्थ
स्वामिन्नेवं सति यदुचितं तत्र देवः प्रमाणम् ॥

(अ) Śāntiv 50.

Mandâkrāntā metre.

Oh ! moon-crested lord Śiva, you know all of us from children in the embryos, the heads of families, and upto the Creator Brahmā—all deeply interested in taking shelter under your lotus-feet; you also say that the meshes of *māyā* [illusion] do not have sway over those who take refuge in you; such being the case oh ! Lord, you are the authority in what is proper to do. (A. A. R.).

4397*

आगस्कारिणि कैटभप्रमथने तत्ताडनार्थं रुषा
नाभीपङ्कजमस्त्रतां गमयितुं जाते प्रयत्ने श्रियः।
स्वावासोन्मथनोपपादितभयभ्रान्तात्मनस्तत्क्षणाद्
अब्रह्मण्यपराः पुरातनमुनेर्वाग्वृत्तयः पान्तु वः ॥

(आ) JS 35. 106, Skm (Skm [B] 2, Skm [POS] 1. 1. 2) (a. Bhaṭṭa-Śrīnivāsa), SH 129.

(*a*) कालनेमिदलने (°दमने) [कै°] Skm.

(*c*) आवासो° Skm ; आत्मनः संभ्रमाद् Skm.

(*d*) वाचः प्रसीदन्तु वः Skm.

Śārdūlavikrīḍita metre.

When the demon Kaiṭabha committed a crime, to punish him an attempt was made to use the lotus sprung from the navel as a weapon; then the ancient sage Brahmā got bewildered as he was afraid that the lotus, his residence, would be uprooted; immediately he let loose a shower of words not fit to be uttered before a *Brāhmaṇa*; may those words grant protection to you all! (A. A. R.).

4398

आगारदाही मित्रघ्नः शाकुनिर्ग्रामयाजकः।
रुधिरान्धे पतन्त्येते सोमं विक्रीणते च ये ॥

(अ) Viṣṇu-purāṇa 2. 6. 22 (Jīvānanda's ed. 2. 6. 16, Gītā-Press [Gorakhapur] ed. 2. 6. 23).

(आ) ŚP 711 (a. Viṣṇu-purāṇa).

(*c*) रुधिराम्भो Viṣṇu-pu° (var.).

(*d*) सोमविक्रयिणश्च ये ŚP.

An incendiary, treacherous friend, a soothsayer[1], one who performs religious ceremonies for rustics and those who sell the acid Asclepias (used in sacrifices), go to the *Rudhirāndha*-hell (whose wells are of blood). (H. H. Wilson's translation).

1. *or* : a fowler (*pakṣi-jīvin*).

आगुञ्जद्गिरिकुञ्जकुञ्जर° see No. 4394.

4399*

आगुल्फमालम्बितवल्गुवेणी
विभाति बाला कनकाङ्गयष्टिः।
उत्तीर्णमौर्वीव वशीकृतोर्वी
मनोभुवश्चम्पकचापवल्ली ॥

(आ) PV 270 (a. Mādhava).

Upajāti metre (Indravajrā and Upendravajrā).

The damsel, with her body of a golden hue and her charming tresses hanging low

upto the ankle, shines like the bow-creeper of the *campaka* with the bow-string furnished, of the god of love who has thereby brought the earth under his sway. (A. A. R.).

4400*

आग्नेयास्त्रप्रवीणप्रबलमृगभटाः शत्रुसंक्षोभदक्षा
यस्य प्रौढप्रतापानलबहलशिखास्विन्धनत्वं प्रयान्ति ।
सोऽयं प्राचीपयोधिप्रहितकरततीतूर्णसंपूर्णकोपो
बाङ्गालक्षोणिपालस्त्रिभुवनजनतागीतकीर्तिप्ररोहः ॥

(आ) SR 116. 69, SSB 415. 1.

Sragdharā metre.

The king of Bengal, whose anger is impetuous like the currents and the waves sent by the eastern sea, in whose fire of great valour the powerful Mṛga-soldiers[1] who are experts in the use of fire arms and who are clever in stirring up quarrels among the enemies are consumed but as fuel—that king has his sprout of fame sung by the entire people of the three worlds. (A. A. R.).

1. The soldiers coming from the district named Mṛga in Sākadvīpa.

4401*

आग्नेयीमेति शीतादिव दिशमरुणो वासराः संकुचन्ती-
वासंस्तर्षेऽपि तोयाद् वहति तनुशिखी शीतपीडां प्रमार्ष्टि (?) ।
तल्पेऽनल्पप्रकोपप्रविदलितदृढालिङ्गनग्रन्थिबन्धे
लब्ध्वा संधानरन्ध्रं निबिडयति जडो दम्पती मातरिश्वा ॥

(आ) JS 234. 20.

Sragdharā metre.

The sun goes to the fiery regions of the south-east as if affected by the cold, the days get shortened and a slender fire is hardly sufficient to remove the pain of the chill on account of the water [snow] falling even during the day; and even in bed when the couples are not in tight embrace due to their serious love-quarrel, the cold wind finds an opening and makes them come closer together. (A. A. R.).

4402**

आग्नेये यदि कोणे
ग्रामस्य पुरस्य वा भवति कूपः ।
नित्यं स करोति भयं
दाहं च समानुषं प्रायः ॥

(आ) ŚP 2224.

Āryā metre.

If a well is situated in the south-east of either a village or a town, it causes fear always and mostly causes a fire started by men. (A. A. R.).

4403**

आग्नेय्यामनलाजी-
विकयुवतिप्रवरधातुलाभश्च ।
याम्ये माषकुलत्थं
भोज्यं गान्धर्विकैर्योगः ॥

(आ) ŚP 2475.

Āryā metre.

If a crow is seen as omen in the south-east the person will get a livelihood by tending fire, an excellent damsel or the acquisition of minerals; if in the south, he will get black gram and *kulattha*-pulse for food as well as the association with people who are proficient in music. (A. A. R.).

4404

आघट्टयति मन्त्राणि ब्रुवन् हास्यं प्रपद्यते ।
संभावयति दोषेण वृत्तिच्छेदं करोति च ॥

(अ) KN (KN [ĀnSS] 5. 44, KN [TSS] 5. 44, KN [BI] 5. 43).

(*a*) ममाणि [°मन्त्रा°] KN (ĀnSS) (Printer's error for मर्माणि [vitals]).

(*b*) गुणैर्न (गुनान्न) बहु मन्यते (°त) KN (ĀnSS).
(*c*) सम्भावयति KN (ĀnSS) (Printer's error).

The master speaks words that cut his servant to the quick and then he breaks out into a derisive laugh.[1] He saddles his servant with false accusations and for no reason whatever deprives the latter of his means of subsistence.[2] (M. N. Dutt's translation).

1. *or* : inflicts injuries to his vitals and does not appreciate his merits (KN[ĀnSS]).
2. Characteristics of a displeased master.

4405

आघातं नीयमानस्य वध्यस्येव पदे पदे ।
आसन्नतरतां याति मृत्युर्जन्तोर्दिने दिने ॥

(आ) SRHt 58. 10 (a. MBh), SSSN 47. 3.

Just as the animal to be slaughtered is being led to the slaughter-house, step by step, so does death, to the living creatures, come nearer and nearer, day by day. (A. A. R.).

4406*

आघूर्णद्वपुषः स्खलन्मृदुगिरः किञ्चिल्लसद्वाससो
रेवत्यां सनिषण्णनिःसहभुजस्याताम्रनेत्रद्युतेः ।
श्वासामोदमदान्धषट्पदकुलव्याप्तकण्ठस्रजः
पायासुः परिमन्थराणि हलिनो मत्तस्य यातानि वः ॥

(आ) Skm (Skm [B] 237, Skm [POS] 1. 48. 2) (a. Koka).

(*a*) आघूर्णद्वपुषः Skm [B] (printer's error).
(*b*) रेवत्यं Skm (printer's error) ; सनिमग्न° Skm (var.).
(*d*) बलिनो [ह°] Skm (POS).

Śārdūlavikrīḍita metre.

May the slow and stumbling movements of the intoxicated Balarāma grant protection to you all—whose body was reeling to and fro, with words slow and stuttering, with dress slighlty displaced, with his helpless hands leaning on his wife Revatī and with eyes emitting a red lustre, with the flower garland round his neck invaded by bees that too were intoxicated by his breath rendered fragrant by the liquor consumed. (A. A. R.).

4407*

आघूर्णितं पक्ष्मलमक्षिपद्मं
प्रान्तद्युतिश्वैत्यजितामृतांशु ।
अस्या इवास्याश्चलदिन्द्रनील-
गोलामलश्यामलतारतारम् ॥

(अ) Naiṣ 7. 29.
(आ) SR 259. 82 (a. Naiṣ), SSB 72. 25.

Indravajrā metre.

Her lotus-eyes are like her lotus-eyes, rolling and possessing rich lashes, surpassing the moon by the whiteness of the lustre of their corners, and having pupils, pure, blue and radiant, like two rolling balls of sapphire. (K. K. Handiqui's translation).

4408*

आघ्राणश्रवणावलोकनरसास्वादादयश्चुम्बन-
श्रद्धा वाग्विषवर्षणं च शिरसो दोषा इमे यैर्जनः ।
मूढो लङ्घितसत्पथोऽयमिति संक्रुद्धः शठानां हठाद्
यः शीर्षाणि कृपाणपाणिरलुनात् तस्मै नमः कल्किने ॥

(आ) Skm (Skm [B] 249, Skm [POS] 1. 50. 40) (a. Kuladeva).
(*c*) लङ्घित स° Skm (printer's error).

Śārdūlavikrīḍita metre.

Salutation to that god Kalki, who, with sword in hand forcibly cut off the heads of rogues, as he got angry with them for straying from the path of virtue—the people who showered poisonous words and whose faces had interest only in kissing,

smelling, hearing, seeing and the tasting of unbeneficial things. (A. A. R.).

4409*

आघ्रातं कमलं प्रियेण सुदृशा स्मित्वापनीतं मुखं
दत्तं विभ्रमकन्दुके नखपदं सीत्कृत्य गूढौ स्तनौ ।
दत्ता चम्पकमालिकोरसि भुजानिर्भिन्नरोमाञ्चया
मीलल्लोचनया स्थितं प्रणयिनोर्दूरेऽपि पूर्णो रसः ।।

(आ) SR 273. 2, SSB 97. 2, RJ 1035.

Śārdūlavikrīḍita metre.

The lover (remaining at a distance) smelt the lotus-flower and the charming-eyed damsel, smiling brought her face nearer (to the hand); the lover inflicted nail-marks on the sporting ball in his hand and she, making a hissing noise of pleasurable pain concealed her bosom; he placed the garland of *campaka*-flowers round his neck and she experienced a thrill of pleasure in her limbs and remained with eyes closed; thus, though the loving pair were at a distance, their enjoyment of happiness was full. (A. A. R.).

4410*

आघ्रातं परिलीढमुग्रनखरैः क्षुण्णं च यच्चर्वितं
क्षिप्तं यद्भुवि नीरसत्वकुपितेनेति व्यथां मा कृथाः ।
हे माणिक्य तवैतदेव कुशलं यद्वानरेणाग्रहाद्
अन्तःसत्त्वनिरूपणाय सहसा चूर्णीकृतं नाश्मना ।।

(आ) ŚP 1106, Skm (Skm [B] 1728, Skm [POS] 4. 18. 3) (a. Dūnoka), SR 217. 58 (a. Kuv.), SSB 601. 12, SRK 201. 8 (a. Hanūmannāṭaka [?]), RJ 262, Any 89. 39, IS 867, Kuv *ad* 135(p. 133).

(*a*) परिचुम्बितं परिमुहुर्लीढं (प्रतिमु° Skm) पुनश्चर्वितं (च यच्चर्वितं Skm) Kuv, SRK, Skm; परिलीनम् ŚP (MS); क्षुन्नं च यच्चचितं ŚP (MS); क्षुण्णं चर्वितं ŚP (MS).

(*b*) त्यक्तं वा भुवि नीरसेन मनसा तत्र व्य° SRK, Kuv; छिप्रं दद्रदत ŚP (MS); वा यदि [य°] Skm; यद्वत° ŚP; यद्वत [य°] SR, SSB, Any; °तेनासि Skm.

(*c*) सद्रत्न [मा°] SR, SSB, SRK, Kuv; शाखामृगेणामुना Skm; °रेणादराद् SRK, Kuv; °रेना° or °रेण ŚP (MS).

(*d*) यत्त्वं तत्त्व° Skm; अतः ŚP (MS); सारविलोकनव्यसनिना चू° SRK, Kuv ; सारविचारणव्यसनिना चू° SR, SSB; °णव्यसनिना चू° Skm; °निरूहणाय ŚP; °च्चूर्णितो or °चूर्णीकृतं जामुना ŚP; नश्ममा ŚP (MS).

Śārdūlavikrīḍita metre.

Oh ! ruby, do not be distressed that a monkey holding you first smelt, then licked all-round, pressed hard with his nails, tried to chew it in the mouth and finally threw you away in disgust as he could not find any juice in you. You must indeed be thankful, that the monkey, in his curiosity to find out what is inside, did not powder you with a stone. (A. A. R.).

4411

आघ्रातं मरणेन जन्म जरया यात्युज्ज्वलं यौवनं
संतोषो धनलिप्सया शमसुखं प्रौढाङ्गनाविभ्रमैः ।
लोकैर्मत्सरिभिर्गुणा वनभुवो व्यालैर्नृपा दुर्जनैर्
अस्थैर्येण विभूतिरप्यपहृता ग्रस्तं न किं केन वा ।।

(अ) BhŚ 197.

(आ) SRHt 241. 56 (a. Pratāparudrīya), SR 373. 183 (a. BhŚ), SSB 271. 69, SRK 92. 2 (a. BhŚ), SSD 4f 18*b*.

(*a*) आक्रान्तं [आ°] BhŚ (var.), SR, SSB, SRK; जरसा BhŚ (var), SRHt; कांत्युज्ज्वलं BhŚ (var.); °प्यत्युज्ज्वलं (°णं) BhŚ (var.); वित्युच्चलं (विद्यु°) BhŚ (var.); प्रत्युज्ज्वलं or प्रत्युद्गतं or चात्युज्ज्वलं or यात्युत्तमं or

यात्युन्नतं or जात्युज्ज्वलं or जात्युत्पलं or जात्युज्ज्वलाद् BhŚ (var.); यात्युल्बणं SR, SSB, SRK; येन वा BhŚ (var.).

(*b*) धननिप्सया or जनलिप्सया or जनविप्सया or धनवीप्सया BhŚ (var.); (श्रा)श्रमसुखं BhŚ (var.).

(*c*) लोके BhŚ (var.). SRHt; मात्सरिभिर् BhŚ (var.); गुणस्तु (°श्च) पवनो or गुणा धनभुवो BhŚ (var.); नृपो BhŚ (var.).

(*d*) आश्चर्येण धृतिर्जगत्युपहतं स्पृष्टं न केनापि किम् BhŚ (var.); अधैर्येण धृतिर्जगत्यपहृता BhŚ (var.); विभूतिरप्युपहृता BhŚ (var.); धृतिर्जत्यपहृता BhŚ (var.); विभूतिरप्युपहृता (°प्य°) or विभूतयोप्युपहृता (°प्यप°) or विभूतयोप्युपहृतो or विभूतयोप्यपहृता (°यो ऽप्य°) BhŚ (var.); विपत्तयो BhŚ (var.); विपत्त्यो-ऽप्युपहृता SR, SSB, SRK; विभूतिरिप्युपहृतं रम्यं न किं येन तत् SRHt; के जनाः or केन मां or तेन वा BhŚ (var.).

Śārdūlavikrīḍita metre.

Our existence is threatened by death and fleeting youth by old age; contentment is destroyed by covetousness after riches; the happiness of tranquility is disturbed by graceful sports of clever and youthful women; good merits are subject to calumnies of the envious; forests are infested by snakes; kings are ruined by wicked courtiers; and prosperity is tarnished by unsteadiness. What is there in this world which is not overpowered by another? (P. G. Nath's translation).

4412*

आघ्रातक्षोणिपीठः खुरशिखरसमाकृष्टरेणुस्तुरङ्गः
पुञ्जीकृत्याखिलाङ्घ्रीन् क्रमवशविनम-
ज्जानुरुन्मुक्तकायः ।
पृष्ठान्तःपार्श्वकण्डूव्यपनयनरसाद् द्विस्त्रिरुद्वर्तिताङ्गः
प्रोत्थाय द्राङ् निरीहः क्षणमथ वपुरास्या-
नुपूर्व्यां धुनोति ॥

(श्रा) SkV 1167, Skm (Skm [B] 2008, Skm [POS] 5. 2. 3) (a. Vikramāditya). (Cf. Kav. p. 105).

(*a*) °क्षौणिपीठः Skm.

(*b*) °जानुकं Skm.

(*c*) पृष्ठान्तः पार्श्वं° SkV; °यनवशाद् Skm; °दृष्टिरुद्वर्ति° SkV (var.).

(*d*) °पूर्वं Skm; °पूर्व्यां or °पूर्वा Skm (var.).

Sragdharā metre.

The horse smells the earth he lies on and with his hoof-tip / paws towards him its dust. / He then collects his feet and by bending in succession knees and hocks / he frees his body upward. / To drive from his flanks the itch / he twice or thrice rolls over on his back, / then, rising, stands a moment motionless / until he shakes himself from head to rump. (D. H. H. Ingalls's translation).

4413

आघ्राय पुस्तकं धन्याः सर्वं विद्म इति स्थिताः ।
शतकृत्वोऽपि शृण्वन्तो हा न विद्मो जडा वयम् ॥

(अ) BhŚ 214.

(श्रा) IS 868, Subh 318.

(*a*) आदाय [आघ्रा°] BhŚ (var.).

(*d*) हीनविद्या BhŚ (var.); हीनं IS, Subh.

Happy are those who, after having only smelt a book, say that they understood everything; we stupid, after having heard something hundred of times, know that we know only a trifle!

4414

आघ्राय श्रमजमनिन्द्यगन्धबन्धुं
निश्वासश्वसनमसक्तमङ्गनानाम् ।
आरण्याः सुमनस ईषिरे न भृङ्गैर्
औचित्यं गणयति को विशेषकामः ॥

(अ) Śiś 8. 10. Cf. मुखपतितपुरन्ध्रिसौर°.

Praharṣiṇī metre.

The bees, inhaling with pleasure, and without any impediments, the sweet breath of the young ladies when they were breathing hard by fatigue, and which smell was not at all censurable, did not care for the flowers of the forest (though accustomed to them). Which person cares to observe rules of propriety when his heart is set on something specially pleasing ? (A. A. R.).

4415*

आघ्रायाघ्राय गन्धं विकृतमुखपुटो दर्शयन् दन्तपङ्क्तिं
धावन्नुन्मुक्तनादो मुहुरपि रभसाकृष्टया पृष्ठलग्नः ।
गर्दभ्याः पादघातद्विगुणितसुरतप्रीतिराकृष्टशिश्नो
वेगादारुह्य मुह्यन्नवतरति खरः खण्डितेच्छश्चिराय ।।

(आ) VS 2422 (a. Śrī-Mayūra), ŚP 585 (a. Mayūra), SR 207. 17 (a. VS), SSB 573. 1 (a. Mayūra), Sūktiratnāvalī (MS IO 1203 b=Eggeling 4032) 423. (Cf. Kav : p. 68 and XI).

(*a*) विकटमुखपुटो ŚP, SR, SSB.

(*b*) धावत्युन्मुक्तनादो ŚP, SR, SSB; च रसाद्-भ्रष्टया ŚP, SR, SSB.

(*c*) गर्दभ्या ŚP.

(*d*) चिरेण ŚP, SR, SSB.

Sragdharā metre.

An ass, repeatedly sniffing the scent of a she-ass, his hollow mouth distorted, displaying a row of teeth, / lets out a bray again and again as he runs along, eagerly following close at her heels because of (her) attraction (for him), / and, with his amorous delight redoubled by her kicks, he (at length), with *membrum virile* extended, / mounts (her) with impetuosity. (Finally), stupified (by his ecstasy), he descends (again to the ground), his desire at last sated. (G. P. Quackenbos's translation).

4416*

आचक्ष्महे बत किमद्यतनीमवस्थां
तस्याद्य विन्ध्यशिखरस्य महोन्नतस्य ।
यत्रैव सप्त मुनयस्तपसा निषेदुः
सोऽयं किलाद्य वसतिः पिशिताशनानाम् ।।

(आ) ŚP 1066, SR 215. 6 (a. ŚP), SSB 596. 1, SRK 196. 3 (a. ŚP), RJ 292, Any 87. 19, IS 869.

(*a*) तव [बत] SR, SSB, SRK.

(*b*) तच्चा° [तस्या°] SRK; मनोहरस्य SR, SSB, SRK.

(*c*) तत्रैव ŚP (MS).

(*d*) सायं ŚP (MS) ; विलासवसतिः ŚP, SR, SSB, SRK, Any; विलाशवशतिः ŚP (MS); वसति ŚP (MS);

Vasantatilakā metre.

Alas ! What shall we say about the present condition of the peaks of the great *Vindhya*-mountain, situated so high ? Where formerly the seven sages remained performing penance, the same region now has become the residence of flesh-eating demons. (A. A. R.).

4417*

आचम्याधरसिन्धुवारि कबरीसंभारसंमार्जिते
स्वेदाम्भःस्नपिते कपोलविगलत्काश्मीरपङ्कोज्ज्वले ।
काञ्चीमन्त्ररुतेन निर्भरगलन्मुक्ताकलापस्रजा
धन्यस्योरसि घूर्णमाननयना पञ्चेषुमभ्यर्चति ।।

(आ) JS 281. 7.

Śārdūlavikrīḍita metre.

A woman with rolling eyes worships the five-arrowed Cupid on the breast of a fortunate man, which has the water for

ācamana[1] in the form of the saliva fallen from her lips, which is swept clean with the broom of her tresses, bathed with the water of her sweat, rendered shining by the flow of the saffron paste dripping from her cheeks, with *mantra-s* muttered in the form of the jingles of her girdle and the rosary of worship in the form of the pearls round her neck.[2] (A. A. R.).

1. Ritual sipping of water before worship or other religious ceremonies.
2. Quoted as an instance of विपरीत-रतम्, inverted sexual act, in which the woman plays the man.

4418*

आचरति दुर्जनो यत्
सहसा मनसोऽप्यगोचरानर्थान् ।
तन्न न जाने जाने
स्पृशति मनः किं तु नैव निष्ठुरताम् ॥

(आ) SR 58. 165 (a. Sāh.), SSB 321. 170, Sāh *ad* 7. 595.

Āryā-gīti metre.

That an evil man, all on a sudden, does things never even to be imagined, it is not that I do not know—I know; yet my heart feels no unkindness[1]. (Translation in *Bibl. Ind.* 9).

1. Quoted in Sāh. as an example of a merit in repeating a redundant word.

4419

आचरन् बहुभिर्वैरम् अल्पकैरपि नश्यति ।
जनैः प्रत्यायितोऽमात्यं प्रेतमित्यत्यजन्नृपः ॥

(अ) SMH 12. 41.

(*c*) प्रत्यापितो° SMH (var.).

If a person cultivates enmity with a number of people, he perishes, though the enemies may be insignificant people. The king, who was infused with confidence by the people abandoned his minister, considering him to be a corpse. (A. A. R.).

4419A

आचरेच्च सकलां रतिचर्यां
कामसूत्रविहितामनवद्याम् ।
देशकालबलशक्त्यनुरोधाद्
वैद्यतन्त्रसमयोक्त्यविरुद्धाम् ॥

(आ) Vaidyakīya-subhāṣitāvalī 49. 41.

(*a*) सकलं Vaidyakīya° (सकलां is my suggestion).

Svāgatā metre.

One should observe all the uncensurable conduct laid down for the sex act in the science of erotics paying attention to the exigencies of place, time, strength and vitality and consistently with the injunctions set forth in the science of medicine. (P. M. Mehta's translation).

4420*

आचान्तकान्तिरुन्निद्रैर् मयूखैरहिमत्विषः ।
धूसरापि कला चान्द्री किं न बध्नाति लोचनम् ॥

(आ) SR 168. 666, SSB 501. 666.

Does not the crescent moon captivate the eyes of the people, though it is somewhat grey in colour, and has his lustre eclipsed by the rays of the sun? (A. A. R.).

आचारं घोषवासान्तं see No. 4443.

4421

आचारं भजते त्यजत्यपि मदं वैराग्यमालम्बते
कर्तुं वाञ्छति सङ्गभङ्गगलितोत्तुङ्गाभिमानं तपः ।
दैवन्यस्तविपर्ययैः सुखशिखाभ्रष्टः प्रणष्टो जनः
प्रायस्तापविलीनलोहसदृशीमायाति कर्मण्यताम् ॥

(अ) Auc (KM) 144. 2-5, Auc (RP) *ad* 24 (72) (a. to Kṣemendra's Munimatamīmāṁsā).

Śārdūlavikrīḍita metre.

People suffering a fall from the heights of pleasures through the reverses of fate, become mannerly, give up haughtiness, take to asceticism, want to practise penance, which melts away height of arrogance by doing away with attachment. Generally they become manageable like mineral ore heated and melted in fire. (Dr. Sūrya Kānta's translation).

4422

आचारः कुलमाख्याति देशमाख्याति भाषणम्
संभ्रमः स्नेहमाख्याति वपुराख्याति भोजनम् ॥

(अ) Cr 130 (CVr 3. 2, CRr 8. 77, CNP I 15, CNPh 95, CNPN 38, CNI I 213, CNG 266, CNM 14, CNMN 14, CnT II 11. 8, CnT III 7. 30, CnT V 52, CPS 50. 2), GP 1. 115. 74. Cf. No. 4423.

(आ) Sama 1 आ 41, Vyās 74, SRM 1. 2. 172, IS 870.

(इ) TK (OJ) 49, NŚ (OJ) 28, Ślt (OJ) 81, DhN (P) 249, MhN (P) 220, Vyās (C) 70, Vyās (S) 71.

(*a*) आचार CNPh ; आचसकु° CR (var.) ; आख्यतिर् (°ती) CV(var.); विख्याति CNPN.

(*b*) आख्यती CV (var.); विख्याति CNPN ; आमाख्याति CV (var.) ; भाषितम् CR (but CRBh II as above), CNP I, CNPN ; भाषणः CNPN ; जल्पितं [भा°] CNMN, CNM.

(*c*) संगमः CR (var.); संभ्रम CV (var.); संमानः CNG ; आदरः CV (var.) ; आनन्दः CR (var.) ; आख्यातिर् (°ती) CV (var.) ; विख्यति CNPN.

(*d*) आख्याती CV (var.) ; विख्याति CNPN ; भाजनं CV (var.) ; व°...°ति repeated twice in CNI I.

Customs disclose the family; language—the county of origin; embarassment—affection; and the body—the enjoyed food.

4423

आचारः कुलमाख्याति वपुराख्याति भोजनम् ।
वचनं श्रुतमाख्याति स्नेहमाख्याति लोचनम् ॥

(अ) Śiva-purāṇa, Śatarudrasaṁhitā 38. 81. Cf. No. 4422.

(आ) *ab* also in SPR 1413. 92.

One's conduct discloses the status of one's family; the state of the body is eloquent of the nature of the food consumed; one's speech brings out the state of learning one has; and the manner of seeing [the eye] discloses one's affection. (A. A. R.).

4424

आचारः खलु कर्तव्यः प्राणैः कण्ठगतैरपि ।
आचारैः शुध्यते देहो वस्त्रं क्षारोदकैरिव ॥

(अ) Cr 2116 (CNPh 124 ; corrupt and partly reconstructed).

(*b*) कण्टकगतैर् CNPh.

One should always observe the customary mode of conduct even if the vital breaths are at the throat [about to depart]; it is the established mode of behaviour that purifies one's body, just as a cloth is purified with water mixed with soap. (A. A. R.).

4425

आचारः परमो धर्म आचारः परमं तपः ।
आचारः परमं ज्ञानम् आचारात् किं न साध्यते ॥

(आ) Sama 1 आ 39 ; 2 आ 25, GSL 31, SPR 1017. 1 (a. Yajurveda-Āhnika 9. 13).

Good conduct is the highest morality, it is the highest penance and it is the highest knowledge. What cannot be achieved through good conduct ? (Dr. A. Sharma's translation).

4426

आचारः परमो धर्मः श्रुत्युक्तः स्मार्त एव च ।
तस्मादस्मिन् सदा युक्तो नित्यं स्यादात्मवान् द्विजः ॥

(अ) Mn 1. 108, Bhaviṣya-purāṇa 1. 1. 81. Cf. No. 4427.

(*a*) प्रथमो [प°] Bhaviṣya.

(*b*) °क्तश्च नरोत्तम Bhaviṣya.

(*c*) सभायुक्तो° Bhaviṣya.

The rule of (good) conduct[1] is transcendent law, whether it be taught in the revealed texts or in the sacred tradition, hence a twice-born man who possesses regard to himself, should be always careful to (follow) it. (G. Bühler's translation).

1. G. Bühler translates : "rule of conduct".

4427

आचारः परमो धर्मः सर्वेषामिति निश्चयः ।
हीनाचारपरीतात्मा प्रेत्य चेह च नश्यति ॥

(अ) Vās 6. 1. Cf. No. 4426.

(*a*) प्रथमो [प°] Vās (var.).

(*c*) अनाचार° Vās (var.) ; हीनाचारः परीतात्मा Vās (var.).

(To live according to) the rule of (good)[1] conduct is doubtlessly the highest duty of all men; he whose soul is defiled by vile conduct perishes in this world and in the next. (G. Bühler's translation)

1. G. Bühler translates: "rule of conduct".

4428

आचारः प्रथमो धर्मो नृणां श्रेयस्करो महान् ।
इहलोके परा कीर्तिः परत्र परमं सुखम् ॥

(आ) SRM 2. 2. 169, SPR 1018. 7 (a. Yajurveda-Āhnika 11. 26). (Cf. No. 4431).

Good conduct as is customarily practised is the first duty, it brings great benefit to (all) men; great is the fame in this world (by practising it) and supreme beatitude in the other world. (A. A. R.).

आचारः फलते धर्मम् see No. 4439.

4429*

आचार इत्यवहितेन मया गृहीता
या वेत्रयष्टिरवरोधगृहेषु राज्ञः ।
काले गते बहुतिथे मम सैव जाता
प्रस्थानविक्लवगतेरवलम्बनाय ॥

(अ) Śāk 5. 3 (in Some editions 5. 1 or 5. 2). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 61).

(आ) Alm 76.

(*a*) अधिकृतेन [अव°] Śāk (var.).

(*b*) वेष्ट° Śāk (var.).

(*c*) °तिथौ Śāk (var.).

(*d*) अवलम्बनार्थं [°र्थम्] Śāk (var.), Alm.

(*cd*) कालेन सैव परिहीननियोगशक्तेर् । गन्तुं ममेयमवलम्बनवस्तु जाता Śāk (var.).

Vasantatilakā metre.

Even this wand betrays the lapse of years; / in youthful days 'twas but a useless badge / and symbol of my office ; now it serves / as a support to prop my tottering steps[1]. (Sir Monier Monier-Williams's translation).

1. Words of the chamberlain.

4430*

आचारधाराधवलीकृतानां
राधाधवाराधनमानसानाम् ।
विद्याविवेकोन्नतिभूषितानां
भवादृशानामिह का प्रशंसा ॥

(आ) Vidy 824 (a. [?] Gokulanātha).

Upajāti metre (Indravajrā and Upendravajrā).

What praise is necessary here for persons like you, who are rendered pure [white] by the stream of good conduct, whose mind is full of reverence for the husband of Rādhā [Kṛṣṇa], and who are

decorated with the elevation of learning and discrimination ? (A. A. R.).

आचारप्रभवो धर्मो धर्माद् वेदाः see No. 4434.

4431

आचारप्रभवो धर्मो नृणां श्रेयस्करो महान् ।
इहलोके परा कीर्तिः परत्र परमं सुखम् ॥

(आ) Sama 2 आ 9. (Cf. No. 4428 and सर्वागमानामाचारः).

Dharma is born of good conduct, it is that which brings the highest welfare to man; great is the fame here that he gets by observing it, and supreme beatitude in the world yet to come. (A. A. R.).

4432

आचारप्रेरको राजा ह्येतत् कालस्य कारणम् ।
यदि कालः प्रमाणं हि कस्माद् धर्मोऽस्ति कर्तृषु ॥

(अ) Śukranīti 1. 22.

It is the king that prompts all good and religious activities, it is that which is the prime cause of the suitable time; if time alone were the cause (of such good deeds) how does the religious merit accrue to the doer ? (A. A. R.).

4433

आचारमाचर चिराद्
आलस्यमपास्य जात्युचितम् ।
लोकानुरागसाधनम्
आराधनमेतदेव हरेः ॥

(आ) SMH 3. 42.

(*b*) जातिहितम् SMH (var.).

(*c*) सुजना [लो°] SMH (var.).

Āryā-upagīti metre.

Observe for long the mode of good conduct that befits your birth leaving off all indolence; it is the best means of securing the affections of the people, and it alone is the best way of worshipping Lord Viṣṇu. (A. A. R.).

4434

आचारसंभवो धर्मो धर्माद् वेदाः समुत्थिताः ।
वेदैर्यज्ञाः समुत्पन्ना यज्ञैर्देवाः प्रतिष्ठिताः ॥

(अ) MBh (MBh [Bh] 3. 149. 28, MBh [R] 3. 150. 28, MBh [C] 3. 1193).

(आ) SRHt 21. 2 (a. MBh).

(*a*) °प्रभवो MBh (var.).

(*b*) धर्मे वेदाः प्रतिष्ठिताः MBh (var.).

(*c*) वेदाद् MBh (var.).

(*d*) यज्ञे (°ज्ञाद्) MBh (var.); वेदाः [दे°] MBh (var.).

Dharma is born of good conduct, the Veda-s [scriptures] have sprung from *Dharma* alone; the holy sacrifices are born of [performed with] the Veda-s, the gods are established [propitiated] by the sacrifices. (A. A. R.).

4435

आचारहीनं न पुनन्ति वेदा
यद्यप्यधीता सह षड्भिरङ्गैः ।
छन्दांस्येनं मृत्युकाले त्यजन्ति
नीडं शकुन्ता इव जातपक्षाः ॥

(अ) Vās 6. 3. Cf. No. 4436.

(*d*) जातवृक्षाः Vās (var.).

Indravajrā metre (*pāda c* corrupt).

The Veda-s do not purify him who is deficient in good conduct, though he may have learnt them altogether with the six *aṅga-s*; the sacred texts depart from such a man at death, even as birds, when full-fledged, leave their nest. (G. Bühler's translation).

4436

आचारहीनस्य तु ब्राह्मणस्य
वेदाः षडङ्गास्त्वखिलाः सयज्ञाः ।
कां प्रीतिमुत्पादयितुं समर्था
अन्धस्य दारा इव दर्शनीयाः ॥

(अ) Vās 6. 4. Cf. No. 4435.

(*b*) षडङ्गाः सखिलाः Vās (var.).

(*e*) उन्मादयितुं Vās (var.).

Indravajrā metre.

As the beauty of a wife causes no joy to a blind man, even so all the four Veda-s together with the six *aṅga-s* and sacrifices give no happiness to him who is deficient in good conduct. (G. Bühler's translation)

4437

आचारात् फलते धर्म आचारात् फलते धनम् ।
आचाराच्छ्रियमाप्नोति आचारो हन्त्यलक्षणम् ॥

(अ) Vās 6. 7. Cf. Nos. 4439 and 4440.

Through good conduct man gains spiritual merit; through good conduct he gains wealth; through good conduct he obtains beauty; good conduct obviates the effect of evil marks. (G. Bühler's translation).

4438

आचाराद् विच्युतो विप्रो न वेदफलमश्नुते ।
आचारेण तु संयुक्तः संपूर्णफलभाक् स्मृतः ॥

(अ) Mn 1. 109, Bhaviṣya-purāṇa 1. 1. 82.

(इ) SS (OJ) 260.

(*a*) जन्तुर् [वि°] SS (OJ).

(*b*) धर्मफ° SS (OJ).

(*c*) च [तु] Bhaviṣya; हि [तु] SS (OJ).

(*d*) संपूर्णफलभाग्भवेत् Kullūka's and Rāghavānanda's commentaries and Vulgata, SS (OJ).

A Brāhmaṇa who departs from the rule of conduct, does not obstain the fruit of the Veda, but he who duly follows it, will obtain the full reward. (G. Bühler's translation).

4439

आचाराल्लभते धर्मम् आचाराल्लभते धनम् ।
आचाराच्छ्रियमाप्नोति आचारो हन्त्यलक्षणम् ॥

(अ) MBh (MBh [Bh] 5. 111. 15, MBh [R] 5. 112. 115, MBh [C] 5. 3887; *d* identical also in MBh [Bh] 5. 39. 32 etc., and Mn 4. 156*d*), Cr 131 (CS 1. 93, CKI 43). (Cf. JSAIL 30. 69). Cf. Nos. 4437 and 4440.

(आ) SPR 1016. 2 (a Yatidharmasaṁgraha 19), IS 7468.

(*a*) आचारः (°र; °र्य; °रे) MBh (var.), Cr; फलते (°तो) MBh (var.), Cr; °रलक्षणो धर्मः MBh (var.).

(*b*) आचारः (°र्य; °र; °रे) फलते (°त) धनम् (°न) MBh (var.), Cr; आचारः or ह्याचारात् MBh (var.).

(*c*) आचारात् (°च°; °र्य; °रे) फलम् Cr; °रा छि° or °रा श्रि MBh (var.); आचारात् सर्वमाप्नोति SPR.

(*d*) आचार्य हंति रक्षण IS; आचाला हंतलक्षणं Cr (var.); आचार्य (°रात्) Cr (var.); ह्याचारो MBh (var.); हन्ति लक्षणम् (हत ल°; हरापरक्षतम् Cr (var.); ह्यलक्षणम् Cr (var.); नैव लक्षणम् Cr (var.); लज्घयेत (*sic !*) Cr (var.); हंसल° SPR.

Through good conduct one attains *dharma*; through good conduct one attains wealth; through good conduct one attains a high position : good conduct scares bad luck away.

4440

आचाराल्लभते ह्यायुर् आचारादीप्सितां प्रजाम् ।
आचाराद् धनमक्षय्यम् आचारो हन्त्यलक्षणम् ॥

(अ) Mn 4. 156, Vi 71. 91. Cf. Nos. 4437 and 4439.

(आ) SSap 405, SRHt 22. 3 (a. MBh), SSSN 76. 1.

(a) आचाराल्लभ्यते SRHt; चायुर् Vi.
(b) ईप्सिताः प्रजाः MnJh; also Kullūka's Nandana's and anonymous Kaśmīrian commentaries and Vulgata, SSap, SRHt; गतिम् [प्र°] Vi, SSSN.
(d) आचाराद् धन्य° Vi.

Through virtuous conduct he obtains long life; through virtuous conduct desirable offspring; through virtuous conduct imperishable wealth; virtuous conduct destroys (the effect of) inauspicious marks. (G. Bühler's translation).

4441

आचाराल्लभते ह्यायुर् आचाराल्लभते श्रियम् ।
आचारात् कीर्तिमाप्नोति पुरुषः प्रेत्य चेह च ॥

(अ) MBh (MBh [Bh] 13. 107. 6, MBh [R] 13. 104. 6, MBh [C] 13. 4959)[1].

(a) च or वा or ऽपि [हि] MBh (var.).
(b) आचारादीप्सिताः प्रजाः MBh (var.) (see No. 4440).
(c) आचाराल्लभते कीर्ति MBh (var.).

1. In some texts between *b* and *c* the following is inserted : आचाराद्धनमक्षय्यम् आचारो हन्ति किल्बिषम्.

It is by good conduct[1] that one acquires longevity and it is by good[1] conduct that one acquires wealth and prosperity. Indeed, it is by good[1] conduct that one acquires fame that rests upon great achievements both here and hereafter. (P. C. Roy's translation).

1. P. C. Roy omits : "good".

4442

See No. 4419 A.

4443

आचारो ग्रामवासान्तो गृहान्ता प्रभुता स्त्रियः ।
नृपश्रीर्ब्रह्मशापान्ता फलान्तं ब्रह्मवर्चसम् ॥

(अ) Cr 132 (CR VIII. 58, CPS 245. 69), GP 1. 115. 59 *cd/ab v.l.*

(a) आचारं घोषवासान्तं GP; आचारे CR (var.).
(b) कुलस्यान्तं स्त्रियः प्रभोः (°यश्चलाः) GP; स्त्रिय CR (var.).
(c) राज्यश्रीर् GP; ब्रह्मणशायां CR (var.).
(d) पापान्तं [फ°] GP; हालान्तं GPy.

The customary mode of conduct lasts till one leaves one's village; the authority of woman [wife] is restricted to the home; the prosperity of the king lasts till cursed by the Brāhmaṇa-s; spiritual pre-eminence lasts till one expects results therefrom. (A. A. R.).

आचार्य (:) फलते धर्मम् see No. 4439.

4444**

आचार्यः सप्तयुद्धः स्याच् चतुर्युद्धस्तु भार्गवः ।
द्वाभ्यां चैव भवेद् योध एकेन गणको भवेत् ॥

(आ) ŚP 1722.

A person becomes an *acarya* in archery if he is proficient in the seven kinds of weapons; a Bhārgava if well-versed in four; he is considered a *yodha* [ordinary fighter] if acquainted with two; and he becomes a *gaṇaka* if he can handle only one. (A. A. R.).

4445

आचार्यः सर्वचेष्टासु लोक एव हि धीमतः ।
अनुकुर्यात् तमेवातो लौकिकार्थे परीक्षकः ॥

(अ) Śukranīti 3. 32.

It is the preceptor [family priest] that should guide in all activities, in the world, of the wise people; therefore, one who is an investigator should follow him to benefit from all the worldly actions. (A. A. R.).

आचार्यपुस्तक° see No. 5233.

4446**

आचार्यमानीय शुभेऽह्नि कार्यं
　　पैष्टं श्वयुग्मं शुचिरर्चयित्वा ।
क्षीरेण भोज्यं भषणस्य तुष्टयै
　　दद्यात् कुमारीशिशुबान्धवेभ्यः ॥

(आ) ŚP 2333.
　Indravajrā metre.

Having invited the family priest on an auspicious day one should make the figures of a pair of dogs out of dough, and having worshipped them with a pure mind, he should mix them with milk, and give it to the dog for the quality of its barks ; it should also be given to young girls, children and relatives. (A. A. R.).

4447

आचार्यश्च पिता चैव　माता भ्राता च पूर्वजः ।
नार्तेनाप्यवमन्तव्या　ब्राह्मणेन विशेषतः ॥

(अ) Mn 2. 225 (in some editions 2. 226), Bhaviṣya-purāṇa 1. 4. 194. Cf. Vi 31. 1-3, Āp 1. 14. 6, G 21. 15.
(*ab*) पिता माता तथा भ्राता आचार्याः कुरुनन्दन Bhaviṣya°.
(*c*) नार्तेनाप्यवमन्तव्यो anonymous Kaśmīrian commentary.

The teacher, the father, the mother, and an elder brother must not be treated with disrespect, especially by a Brāhmaṇa, though one be greviously offended (by them.). (G. Bühler's translation).

4448

आचार्या नरपतयश्च तुल्यशीला
　　न ह्येषां परिचितिरस्ति सौहृदं वा ।
शुश्रूषां चिरमपि संचितां प्रयत्नात्
　　संक्रुद्धा रज इव नाशयन्ति मेघाः ॥

(अ) P (PT 1. 89, PTem 1. 81, PRE 1. 88, PD 305. 89). Cf. Ru 59, ABORI 15. 52.
(इ) Old Syriac I. 61.
(*a*) नरपत्तयश्च PTem (var.) (*contra metrum*).
(*b*) परिचितम् PD ; परिचित्तिर् PTem (*contra metrum*).
(*c*) सम्भृतां PD.
　Praharṣiṇī metre.

Teachers and kings are like-natured. For there is no intimacy nor friendship with them ; the zealous obedience that has been rendered them for no matter how long,—in their anger they make nothing of it ; it is like dust washed away by clouds of rain. (F. Edgerton's translation).

4449**

आचार्येण धनुर्देयं　ब्राह्मणे सुपरीक्षिते ।
लुब्धे धूर्ते कृतघ्ने च　मन्दबुद्धौ न दीयते ॥

(आ) ŚP 1719.

The bow should be given by a competent preceptor to a Brāhmaṇa who has been well examined ; it should never be given to one who is avaricious, a rogue, one who is ungrateful or one with a dull intellect. (A. A. R.).

4450 53

आचार्योपासनं वेद-　शास्त्रार्थेषु विवेकिता ।
तत्कर्मणामनुष्ठानं　सङ्गः सद्भिर्गिरः शुभाः ॥
स्त्र्यालोकालम्भविगमः　सर्वभूतात्मदर्शनम् ।
त्यागः परिग्रहाणां च　जीर्णकाषायधारणम् ॥
विषयेन्द्रियसंरोधस्　तन्द्रालस्यविवर्जनम् ।
शरीरपरिसंख्यानं　प्रवृत्तिष्वघदर्शनम् ॥
नीरजस्तमसा सत्त्व-　शुद्धिर्निःस्पृहता शमः ।
एतैरुपायैः संशुद्धः　स हि योग्यमृतीभवेत् ॥

(अ) Y. 3. 156-159.

(*p*) सत्त्वयोग्यमृतो Y (var.) ; अमृती भवेत् Y ; (अमृतीभवेत् [as a single word] is my suggestion).

Assiduous attendance upon the *ācārya*, a discriminating study of the Veda-s and *śāstra-s* ; the constant performance of its rites ; close association with the righteous; auspicious words ;

avoidance of the sight or touch of women ; seeing oneself in all created beings; abandonment of property belongings, and putting on old worn out clothes;

restraining the senses from the organs; avoiding slumber and idleness; assessing the body correctly; and noticing sin in undertakings ;

free from *rajas* and *tamas*, purified by *sattva*; detachedness and appeasement; completely purified by these means, one who has assimilated *sattva*, would become immortal[1]. (J. R. Gharpure's translation).

1. i. e. secures absolution.

4454–55

आचार्यो ब्रह्मणो मूर्तिः पिता मूर्तिः प्रजापतेः ।
भ्राता मरुत्पतेर्मूर्तिर् माता साक्षात् क्षितेस्तनुः ॥
दयाया भगिनी मूर्तिर् धर्मस्यात्मातिथिः स्वयम् ।
अग्नेरभ्यागतो मूर्तिः सर्वभूतानि चात्मनः ॥

(अ) BhPn 6 7. 29-30. Cf. No. 4456.
(आ) Dampatiś 40, IS 871-2.

The preceptor is the emblem of the Veda-s; the father is the emblem of Prajāpati; brothers are the emblem of Indra; and the mother is the emblem of kindness;

the guest is the direct emblem of *dharma*; the visitor is the emblem of Agni; and all the created beings and things represent the manifestation of God. (J. M. Sanyal's translation).

4456

आचार्यो ब्रह्मणो मूर्तिः पिता मूर्तिः प्रजापतेः ।
माता पृथिव्या मूर्तिश्च भ्राता स्वो मूर्तिरात्मनः ॥

(अ) Mn 2. 226 (in some editions 2. 225), Bhaviṣya-purāṇa 1. 4. 195. Cf. No. 4454.
(आ) Smṛticandrikā-Saṁskāra 94, IS 873.
(*c*) प्रातास्यथानेमूर्तिर् Bhaviṣya ; मूर्तिस्तु Medhātithi's, anonymous Kaśmīrian's, Rāghavānanda's, Nandana's commentaries and Vulgata.
(*d*) स्वा Nandana's commentary; स्यान् [स्वो] Bhaviṣya.

The teacher is the image of Brāhmaṇa, the father the image of Prajāpati, the mother the image of the earth, and an (elder) brother the image of one-self. (G. Bühler's translation).

4457

आचार्यो ब्रह्मलोकेशः प्राजापत्ये पिता प्रभुः ।
अतिथिस्त्विन्द्रलोकेशो देवलोकस्य चर्त्विजः ॥

(अ) Mn 4. 182, MBh (MBh [Bh] 12. 235. 15 *cd*-16 *ab*, MBh [R] 12. 244. 17-8, MBh [C] 12. 8870-1).
(*b*) प्रजापत्ये MBh (var.); तथा [पि°] MBh (var.).
(*c*) °लोकस्य MBh (var.).
(*d*) ऋत्विजः [च°] Govindarāja's commentary; चर्त्विजाः MBh (var.).

The teacher is the lord of the world of Brāhmaṇa, the father has power over the world of the Lord of created beings, a guest rules over the world of Indra, and the priests over the world of the gods. (G. Bühler's translation).

4458*

आचार्यौ द्वारिहेतौ (?) शरकलशभरौ (?) द्रोण-
भूस्तत्समानो
भीष्मस्तातस्य तातो धनुषि न सदृशाः कर्णदुर्योधनाद्याः ।

इत्थं हन्तव्यचिन्ताकुलहृदयतया कौरवाणां पुरस्ताद्
दीव्यद्दोःस्तम्भशाली समिति विजयते पाण्डवः खाण्डवारिः ॥

(आ) Vidy 896.

Sragdharā metre.

Here are the two preceptors Droṇa and Kṛpa both deserving respect and bearing weapons (?) and here is Aśvatthāman, the son of Droṇa, who is equal to the preceptor; and here is the grandfather, Bhīṣma; and here are Karṇa, Duryodhana and others who have no equals in archery; thus Arjuna remained in the field of battle in the presence of the Kauravas; and he was worried in his mind that they all have to be killed; but he, who shone with his powerful arms, the son of Pāṇḍu, the enemy of the Khāṇḍava forest is ever triumphant. (A. A. R.).

4459*

आचिन्वानमहन्यहन्यहनि साकारान् विहारक्रमान्
आरुन्धानमरुन्धतीहृदयमप्यार्द्रस्मितार्द्रश्रिया ।
आतन्वानमनन्यजन्मनयनश्लाघ्यामनर्घ्यां दशाम्
आनन्दं व्रजसुन्दरीस्तनतटीसाम्राज्यमुज्जृम्भते ॥

(अ) Kṛṣṇakarṇāmṛta 1. 86 (S. K. De's edition 1. 87).

(*b*) °तास्यश्रिया Kṛṣṇa° (var.).

(*d*) आमन्दं Kṛṣṇa° (var.).

Śārdūlavikrīḍita metre.

The beauty incarnate which reigns supreme in the bosoms of the Gopikā-s from day to day which puts forth ever new and fascinating activities; which by the charm of its smiling face causes strange fancies to arise even in the heart of Arundhatī; which assumes such a fascinating guise as appears marvellous even in the eye of Cupid—That swiftly, before mine eyes, appears. (M. K. Acharya's translation).

4460

आचीर्णमशुभं कर्म द्विजा भोगाय कल्पते ।
आवेष्टितगलो नागः किमदष्ट्वा हि गच्छति ॥

(अ) Lok 1. 46.

One must necessarily reap the consequences of bad deeds done, oh ! Brahmaṇa-s; does a snake that has wound itself round the neck go away without biting the person ? (A. A. R.).

4461*

आचुम्बितं कामिवरेण हर्षात्
सकामवामाचिबुकं मनोज्ञम् ।
शृङ्गाररसत्संपुटपद्ममध्ये
भृङ्गाभिधः(?) कोरकवद् विभाति ॥

(आ) PV 232 (a. Veṇīdatta).

Upajāti metre (Indravajrā and Upendravajrā).

The charming chin of the passionate damsel was kissed joyfully by the best of lovers. In the midst of the lotus of the charming casket of love it shines like a bud with a bee settled on it. (A. A. R.).

4462*

आचुम्ब्य बिम्बाधरमङ्गवल्लीम्
आलिङ्ग्य संस्पृश्य कपोलपालिम् ।
श्रीखण्डमादाय करेण कान्तः
संत्रासयामास सरोरुहाक्षीम् ॥

(आ) PV 657 (a. Bhānukara), SG 611 (a. Bhānukara), Pad 80. 20 (a. Bhānukara), SR 347. 5, SSB 225. 6, RJ 1293.

Indravajrā metre.

Having well kissed her *bimba*-like lip and embracing her creeper-like body and gently stroking her broad cheeks, the lover took up with his hand the sandal paste and smeared the same over the face of the lotus-eyed one. (A. A. R.).

4463*

आचूडमाचरणमम्ब तवानुवारम्
अन्तःस्मरन् भुवनमङ्गलमङ्गमङ्गम् ।
आनन्दसागरतरङ्गपरम्पराभिर्
आन्दोलितो न गणयामि गतान्यहानि ॥

(अ) Ānas 53.

Vasantatilakā metre.

Remembering, day by day, your sacred person, limb by limb, from your head to your feet, that brings happiness to the world, being tossed about by the waves of bliss in the ocean of joy, I have lost count of the days, oh ! divine mother. (A. A. R.).

आचेष्टमानमासीनं see No. 358.

आचोद्यमानानि यथा see No. 359.

4464*

आच्छन्ने क्षितितेजसी मनसिजव्यापारमेयं मनः
स्वात्मा च द्वयमेतदस्ति दशमं द्रव्यं परेषां तमः ।
कालाकाशदिशां निरस्तमधुना नामापि वर्षागमे
द्रव्यं वारि गुणश्च वारिदरवः कर्मापि वारिक्रिया ॥

(आ) SR 342. 66, SSB 215. 62, RJ 1248.

(*a*) उच्छिन्ने [आ°] RJ ; शिति° [क्षिति°] SSB (printer's error).

(*c*) द्व मस्ति चास्ति द° द्र° RJ (*contra metrum*).

(*d*) वारिक्रियाः SSB.

Śārdūlavikrīḍita metre.

During the rains, the earth and the luminaries are screened completely, the mind is full of the affairs of love and there remains the inward soul; the tenth substance is darkness according to others which is prevalent; time, sky and the directions—all these are thrust away even without a name; the only substance that remains is water, the only quality the thunder of clouds and the sole activity is the action of water. (A. A. R.).

4465

आच्छादयसि किं मुग्धे वस्त्रेणाधरपल्लवम् ।
खण्डिता एव शोभन्ते वीराधरपयोधराः ॥

(आ) SR 328. 3, Subh 212, RJ 1185, IS 874.

(*a*) आछादयति Subh.

(*b*) पल्लवे Subh.

Why do you conceal with your garment your twig-lips, oh ! silly girl. Scars magnify the splendour of heroes, lips and breasts.

4466*

आच्छादितायतदिगम्बरमुच्चकैर्गाम्
आक्रम्य संस्थितमुदग्रविशालशृङ्गम् ।
मूर्ध्निस्खलत्तुहिनदीधितिकोटिमेनम्
उद्वीक्ष्य को भुवि न विस्मयते नगेशम् ॥

(अ) Śiś 4. 19.

(आ) SSB 455. 1, VyVi 401. 30-1.

(*b*) च स्थि° Vy Vi.

Vasantatilakā metre.

Who, on this earth, will not be filled with wonder to see this best of mountains [*or* : the Lord of mount Kailāsa, i. e. Śiva], who has covered the vast quarters on the sky [*or* : who is clad in an extensive garment in the form of space], who stands occupying on high the earth and whose peaks are lofty and extensive [*or* : who is seated on a tall bullock, having pointed and large horns] and who has on his summit the bright rays of the moon [*or* : who has in his head the shining digit of the moon]. (M. S. Bhandare's translation).

आच्छाद्यं प्रमदारदच्छद see No. 5680.

आच्छाद्य चन्दन° see No. 362.

4467*

आच्छाद्य पुष्पपटमेष महान्तमन्त-
रार्वतिभिर्गृहकपोतशिरोधराभैः ।
स्वाङ्गानि धूमरुचिमागुरवीं दधानैर्
धूपायतीव पटलैर्नवनीरदानाम् ॥

(अ) Śiś 4. 52.

(आ) SSB 456. 22.

(b) °रोधराभ: SSB.

Vasantatilakā metre.

Having covered himself, with a large piece of cloth in the form of flowers, this mountain[1] is, as it were, incensing his limbs with the masses of new clouds, which roll inside (the garment), which have the colour of the neck of a pigeon, and which bear the appearance of the fumes of *aguru*-wood (M. S. Bhandare's translation).

1. Raivataka (near Dvārkā).

4468*

आच्छिद्य प्रियतः कदम्बकुसुमं यस्यारिदारैर्नवं
यात्राभङ्गविधायिनो जलमुचां कालस्य चिह्नं महत् ।
हृष्यद्भिः परिचुम्बितं नयनयोर्न्यस्तं हृदि स्थापितं
सीमन्ते निहितं कथंचन ततः कर्णावतंसीकृतम् ॥

(आ) JS 347. 75, KāvR 64. 11-14, KHpk 39.

(a) त्वद्वैरि° JS.

(b) °धायिनां JS.

Śārdūlavikrīḍita metre.

Having plucked joyfully a fresh *kadamba*-flower, the wife of the (defeated) rival king, considering it as a sign of the rainy season, which puts impediments in the way of quick escape, gleefully kissed it, placed it over her eyes and embraced it with her bosom, and deposited it on the line parting her hair, and at last placed it with reluctance over ear as a decoration. (A. A. R.).

4469*

आच्छिद्य लक्ष्मीमित एव पूर्वम्
अत्रैव विस्रम्भसुखप्रसुप्तः ।
एकः परं वेद स कैटभारिर्
महाशयत्वं मकरालयस्य ॥

(आ) Skm (Skm [B] 1671, Skm [POS] 4. 7. 1) (a. Daśaratha).

(a) इदमेव [इत एव] Skm (var.).

(d) महाशयत्वं Skm (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Having at first carried off Lakṣmī from him [the father], and sleeping there itself comfortably and happily, the enemy of the demon Kaiṭabha [Viṣṇu] alone knew the magnanimity shown by the abode of sharks [the Ocean]. (A. A. R.).

4470*

आच्छिद्योरगमण्डलीकबलनाकाङ्क्षारसं पत्रिणां
भर्तुर्येन शरीरदानविधिना मन्ये जगद्रक्षितम् ।
नो चेत् तेन गरुत्मता कबलिते शेषे निरालम्बना
क्व क्षोणी क्व पयोधराः क्व गिरयः क्वैते
दिशां नायकाः ॥

(आ) JS 392. 58 (a. Loṣṭasarvajña).

Śārdūlavikrīḍita metre.

The lord of birds [Garuḍa], having cut off his intense desire to enjoy the taste of swallowing all the snakes, and granting the gift of sparing his body to the serpent Śeṣa, methinks, saved the universe ; for, otherwise, if Śeṣa too, had been swallowed by him, the world would have become propless; then where would be the earth, where the clouds, where the mountains, and where would be the guardians of the quarters ? (A. A. R.).

4471

आजगाम यदा लक्ष्मीर् नारिकेलफलाम्बुवत् ।
निर्जगाम यदा लक्ष्मीर् गजभुक्तकपित्थवत् ॥

(अ) Cr 1221 (CNW 95).

(आ) Nītipradīpa 16 (KSH 526), SR 62. 8 (a. Nītipradīpa), SSB 327. 8, IS 6848.

(*a*) समायाति [आ°] Nītipradīpa, SR, SSB.

(*c*) विनिर्याति [नि°] Nītipradīpa, SR, SSB.

(*d*) °मुक्त° IS.

Good luck appears (gradually), as water in the coco-nut and disappears (suddenly) as the fruit of the *kapittha* which is eaten by an elephant.

4472*

आजननादामरणा-
दभ्यस्यतु वायसस्तपस्यतु वा ।
एकामपि काकलिकां
कोकिलकान्तेव नाकलयेत् ॥

(अ) Kavik 1. 17. Cf. No. 4473.

Āryā metre.

Right from birth to the hour of death, / the rook might practice or fast and pray; / yet will it never succeed in singing / a single note of the she-cuckoo. (K. Krishnamoorthy's translation).

4473*

आजननादामरणा-
दभ्यस्यतु वायसस्तपस्यतु वा ।
केकिवदेकां केकां
कोकिलवत् पञ्चमं च किं कुरुते ॥

(अ) Kavik 1. 18. Cf. No. 4472.

(*d*) कूजेत् [कुरुते] Kavi (var.).

Āryā-gīti metre.

Right from birth to the hour of death / the rook might practice or fast and pray; / yet will it ever sing out / a peacock's note or a cuckoo's song? (K. Kṛishnamoorthy's translation).

4474*

आजन्मकल्पतरुकाननकामचारी
यत्कौतुकादुपगतः कुटजं मिलिन्दः ।
तत्कर्मणः सुसदृशं फलमेतदेव
यत्प्राप्य साम्यमधुना मधुमक्षिकाभिः ॥

(आ) Ava 5, SR 223. 84, SSB 612. 48.

(*d*) प्राप Ava.

Vasantatilakā metre.

A bee which was accustomed from birth to roam about the forest of *kalpa*-trees at his own will, came to a *kuṭaja*-tree out of curiosity; as a result of this action he reaped the appropriate fruit; for, he attained similarity with the honey gathering (ordinary) bees. (A. A. R.).

4475*

आ जन्मनः कुशलमण्वपि रे कुजन्मन्
पांसो त्वया यदि कृतं वद तत्त्वमेतत् ।
उत्थापितोऽस्यनलसारथिना यदर्थं
दुष्टेन तत्कुरु कलङ्कय विश्वमेतत् ॥

(अ) Bhallaṭaśataka 58.

(आ) VS 986 (a. Bhallaṭa).

(*a*) ते [रे] VS.

(*b*) एव [एतत्] Bhalla°, but in fn. as above.

(*d*) तुष्टेन Bhalla°.

Vasantatilakā metre.

Oh! you base-born dust, have you done an atom of good at any time ever since birth? Come speak the truth. The purpose with which that rogue of a wind, the charioteer of fire, has raised you, fulfil the same; make the world dirty. (A. A. R.).

4476*

आ जन्मनः प्रतिमुहूर्तविशेषरम्याण्य्
आचेष्टितानि तव संप्रति तानि तानि ।
चाटूनि चारुमधुराणि च संस्मृतानि
देहं दहन्ति हृदयं च विदारयन्ति ॥

(अ) Mālatī 10. 1.

Vasantatilakā metre.

My body is aflame and my heart torn in sunder by the memory of thy childish movements which grew more delightful every hour from thy birth, and of the beauty and sweetness of thy loving words[1]. (A. B. Keith's translation in his *Sanskrit Drama*, p. 199).

1. Words of Kāmandakī to Mālatī.

4477

आ जन्मनः शाठ्यमशिक्षितो यस्
तस्याप्रमाणं वचनं जनस्य ।
परातिसंधानमधीयते यैर्
विद्येति ते सन्तु किलाप्तवाचः ॥

(अ) Śāk 5. 25 (in some editions 5. 26 or 5. 27). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 70).

(c) पराभिसं° Śāk (var.).

(d) सन्ति Śāk (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Hold in contempt the innocent words of those / who from their infancy have known no guile ; but trust the treacherous counsels of the man / who makes a very science of deceit. (Sir Monier Monier-Williams's translation).

4478*

आ जन्मनः सहजतुल्यविवर्तमान-
दौर्गत्यतोऽस्ति परमो न सुहृन्ममान्यः ।
येनात्मनोऽपरिगणय्य विनाशमाशु
देव त्वदाश्रयणपुण्यधनः कृतोऽस्मि ॥

(आ) Skm (Skm [B] 2232, Skm [POS] 5. 47, 2) (a. Daṅka).

(a) विवर्धमान Skm (var.).

Vasantatilakā metre.

Never had I any friend ever since birth other than poverty and misfortune with whom I have been naturally rolling; now my lord, I am made rich with holy merit by taking refuge with you, even unmindful of the quick destruction of myself. (A. A. R.).

4479*

आ जन्मनः सह निवासितया मयैव
मातुः पयोधरपयोऽपि समं निपीय ।
त्वं पुण्डरीकमुख बन्धुतया निरस्तम्
एको निवापसलिलं पिबसीत्ययुक्तम् ॥

(अ) Mālatī 9. 40.

Vasantatilakā metre.

Having drunk even the milk from the mother's breasts, along with me as well, owing to (our) staying together since (the time of) birth, it (is) improper that you, O one having a lotus-like face, should alone be drinking the water of libation given away by the relatives[1]. (R. D. Karmarkar's translation).

1. Words of Makaranda to Mādhava.

4480

आ जन्मनो विहितभक्तिरनन्यनाथः
सारथ्यकर्मणि च दक्षतया नियुक्तः ।
नाद्याप्यवाप चरणावरुणोऽपि सूर्यात्
पुण्यैर्विना नहि भवन्ति मनीषितानि ॥

(आ) SRHt 50. 22 (a. Vidagdhajanavallabhā, but does not occur in Vjv), SSSN 41. 21, VS 3130 (a. Vāsudeva *or* Soma).

(*b*) योग्यतया [द°] VS.
(*c*) °वापि SSSN.
(*d*) समीहितार्थाः [म°] VS ; समीहितानि SSSN.

Vasantatilakā metre.

Though devoted to him ever since birth and without any other protector, and employed as his charioteer due to his efficiency, Aruṇa has not secured his feet even now from the Sun ; one's desires are not fulfilled without the possession of holy merit. (A. A. R.).

4481*

आजन्मब्रह्मचारी पृथुलभुजशिलास्तम्भविभ्राजमान-
ज्याघातश्रेणिसंज्ञान्तरितवसुमती चक्रजैत्रप्रशस्तिः।
वक्षःपीठे घनास्त्रव्रणकिणकठिने संक्ष्णुवानः पृषत्कान्
प्राप्तो राजन्यगोष्ठीवनगजमृगया कौतुकी जामदग्न्यः ॥

(अ) Anar 4. 18, Han 1. 31.
(आ) JS 322. 26 (a. Murāri), ŚP 3994 (a. Murāri), SR 361. 48 (a. Hanuman), SSB 249. 48 (a. Murāri), AA 15. 39.
(*b*) °श्रेणिरेखा° AA.
(*c*) संक्षुवानः AA ; पृषत्कान् AA.

Sragdharā metre.

A life long celebate, whose, panegyric of victories over the continents are inscribed in the form of numerous scars made by drawing the bow-string and which shine as huge stone-pillars, and who sharpens his arrows on his broad chest rendered hard by the scars of mighty weapons and who is ever interested in the hunting of wild elephants in the form of numerous Kṣatriyar-s—that son of Jamadagni [Paraśu-rāma] has arrived. (A. A. R.).

4482*

आजन्मब्रह्मचारी सकलरिपुकुलानल्पकालाग्निकल्पः
कल्पान्तः कल्पकर्ता कपिशतनुरुचिः कामगः कामदाता।
कान्तः कामारिबन्धुः कपिकुलतिलकः कोपनः कोमलाङ्गः
कौशल्यासूनुदूतः कलयतु कुशलं वायुपुत्रश्चिरं वः ॥

(आ) PdT 22.
(*d*) नः [वः] PdT (var.).

Sragdharā metre.

A life long bachelor, equalling the mighty fire of dooms day to the enemy hordes, and doing good to the world till the end of time, possessing reddish brown lustre in body, moving freely everywhere, giver of desired objects, attractive, friend of the enemy of Cupid [Śiva], the best among monkeys, irate (against evil-doers), possessing charming limbs, messenger of Śrī Rāma, the son of Kauśalyā,—may this son of the wind-god [Hanumān] confer on you all welfare for long. (A. A. R.).

4483*

आजन्मविषसंभोगात् कन्या विषमयी कृता।
स्पर्शोच्छ्वासादिभिर्हन्ति तस्यास्त्वेतत् परीक्षणम् ॥

(आ) SRHt 184. 10 (a. Saṁgraha), SSSN 86. 9.

A girl has been brought up as a poison-damsel by feeding her with (small doses of) poison ever since birth; she kills by her touch, by her breath and in other ways; and this is the test to be applied to her (for identification). (A. A. R.).

4484*

आजन्मव्यवसायिना क्रतुशतैराराध्य पुष्पायुधं
केनाकारि पुरा तनूवरि तनुत्यागः प्रयागभ्रमे।
यस्यार्थे सखि लोलनेत्रनलिनीनालायमानस्खलद्-
बष्पाम्भःपतनान्तरालवलितग्रीवं पथः पश्यसि ॥

(आ) Skm (Skm [B] 764, Skm [POS] 2. 58. 4) (a. Dhoyīka).
(*b*) प्रयागद्रुमे [प्र°] Skm (POS).

Śārdūlavikrīḍita metre.

Which person, slim lady, has thrown up his body in his previous birth in the confluence at Prayāga, after propitiating the flower-arrowed god with hundreds of sacrifices, persisting in his efforts ever since birth, for whose sake friend, you are looking at the path with craned neck in the intervals of the falling tears, which look like the stalk of a lotus, of your rolling eyes ? (A. A. R.).

4485

आजन्मसिद्धं कौटिल्यं खलस्य च हलस्य च ।
सोढुं तयोर्मुखाक्षेपम् अलमेकैव सा क्षमा ॥

(आ) SRHt 233. 5 (a. Kavivallabha), SR 54. 21, SSB 315. 22, SRK 101. 2 (a. Prasaṅgaratnāvalī), SSNL p. 108 after 33, SuM 10. 10 (also SuM 10. 10. *cd/ab*), IS 7725.

(*b*) ह° च ख° च tr. SRHt, SuM (but B in SuM as above).

(*c*) मुखक्षेपं तयोः सोढुम् SSNL.

(*d*) अलमेव तु SuM (but B in SuM as above).

A wicked person and a ploughshare have both crookedness (in behaviour : in shape) ever since birth; to put with their onslaught by their mouths, the only capable thing is *kṣamā* [patience : the earth]. (A. A. R.).

4486

आजन्मसेवितं दानैर् मानैश्च परिपोषितम् ।
तीक्ष्णवाक्यान्मित्रमपि तत्कालं याति शत्रुताम् ।
वक्रोक्तिशल्यमुद्धर्तुं न शक्यं मानसं यतः ॥

(अ) Śukranīti 3,232.

Though propitiated with gifts throughout life and nourished all round with honour and good will, a friend becomes an enemy all of a sudden by the use of harsh and biting words : for, it is not possible to uproot the dart of displeasing words when once its has gone into the heart. (A. A. R.).

4487*

आजन्मस्थितयो महीरुह इमे कूले समुन्मूलिताः
कल्लोलाः क्षणभङ्गुराः पुनरमी नीताः परामुन्नतिम् ।
अन्तः प्रस्तरसंग्रहो बहिरपि भ्रश्यन्ति गन्धद्रुमा
भ्रातः शोण न सोऽस्ति यो न हसति त्वत्संपदां विप्लवे ॥

(आ) SkV 1028, Skm (Skm [B] 1737, Skm [POS] 4. 20. 2) (a. Amarasiṁha), AB 362, JS 102. 5, ŚP 1122, Any 102. 77, SGo 24*b*, SR 219. 11 (a. ŚP) SSB 604. 1, Sūktiratnāvalī (MS IO 1203*b*=Eggeling 4032) 40*a*, 673. (Cf. Kav. p. 22).

(*a*) कामं [कू°] ŚP, JS, Any.

(*b*) क्षणभङ्गुराश्च सहसा Skm.

(*c*) अन्तर्ग्राहपरिग्रहो [अ° प्र°] ŚP, JS, SR, SSB, Any ; भ्राम्यन्ति ŚP, JS, Any, SR, SSB ; गन्धद्विपा (°पाः) ŚP, JS, Any, SR, SSB.

(*d*) हसते Skm (var.) ; संपदो JS ; संपदं Any; विप्लवान् ŚP, JS, Any, SR, SSB.

Śārdūlavikrīḍita metre.

The trees, who stood from birth upon your bank, / are torn up by the roots, / while your waves, who will be quick to leave you, / are raised on high. / Oh ! brother Śoṇa, who is there that will not laugh / to see you when your spate is gone ? / within, a heap of stones; / beyond, sweet-smelling trees destroyed. (D. H. H. Ingalls's translation).

4488*

आजन्मानुगतेऽप्यस्मिन् नाले विमुखमम्बुजम् ।
प्रायेण गुणपूर्णेषु रीतिर्लक्ष्मीवतामियम् ॥

(आ) SkV 1513 (a. Saroka *or* Seroka), SR 64. 6, SSB 331. 6, SRM 2. 2. 203.

(*c*) प्राये न SkV (var.).

The lotus turns her face from the stalk although it has accompanied her from birth. This is ever the way of those who possess wealth [*or* : Lakṣmī] towards those who are full of virtues [*or* : threads]. (D. H. H. Ingalls's translation).

4489*

आजन्मैव तमः सुहृत्कुटिलता वक्त्रे गिरां निर्गमो
ग्रामोत्सादकरः श्मशानविटपी प्रायेण यस्याश्रयः।
धिग् धातः ससृजे स एव मलिनः क्रूरः कथं कौशिकः
सृष्टो वा किमकल्प्यतास्य भवता कल्पान्तमायुः स्थिरम् ।।

(आ) Skm (Skm [B] 1992, Skm [POS] 4. 71. 2) (a. Vaidya-Gadādhara).

(*b*) यस्य प्रियः [य°] Skm [POS].

(*e*) एष [एव] Skm [POS].

Śārdūlavikrīḍita metre.

The friend ever since birth is darkness, crookedness in the mouth [beak], the voice [hooting] painful to the whole village and whose resort is mostly a tree in the cemetery; oh fie ! Creator, that you should have created such a dirty and crud bird, the owl, and having thus fashioned it why did you grant long life to it so as to last till the end of time ? (A. A. R.).

4490*

आजानुलम्बिबाहुः
कम्बुग्रीवो बली चतुर्दंष्ट्रः ।
भाग्यनिधिः पृथुवक्षा
लघुमधुराशी च पद्माक्षः ।।

(आ) ŚP 3111 (a. Śrīdhara).

Āryā metre.

The lotus-eyed Padmākṣa, has his arms reaching up to the knees, his neck is like a conch, he is strong with four strong teeth, he is the treasure house of good luck to all and broad chested, and he consumes food that is light and sweet. (A. A. R.).

4491*

आजावसौ चोडनृपस्य सेना
महावनस्याश्वमृगाकुलस्य ।
मत्तेभसारद्रुमपूर्णितस्य
दावानलोऽभूच्चलमूर्तिचण्डः ।।

(आ) SSB 426. 2.

Upajāti metre (Indravajrā and Upendravajrā).

The army of the Choḷa king was in the battlefield, the forest fire that is fierce and quickly moving (to the enemy forces), resembling a big forest, full of herds of deer in the form of their cavalry and full of huge trees in the form of their rut-shedding elephants. (A. A. R.).

आजि त्वद्वाजिराजि° see No. 4498.

4492*

आजीवः कपटानुरागकलया दोषो न दुःशीलता
वैधव्यं न च बाधते सदसतोः संभावनाव्यत्ययात् ।
यत्किंचित्करणे परस्वहरण व्रीडा न पीडाकरी
नो वा राजभयं च ही बत सुखं जीवन्ति वारस्त्रियः।।

(अ) Mugdhopadeśa (KM VIII) 53.

Śārdūlavikrīḍita metre.

Their livelihood is by the art of pretended love and bad conduct is not considered a vice, widowhood never affects them as there is a perverted view of what is good and bad in their case, they never experience painful shame in doing something objectionable and in robbing others [lovers] of their wealth, they have no fear of the king; oh! on the other hand, they, the harlots, lead a happy life. (A. A. R.).

4493

आ जीवनास्तात् प्रणयाः कोपास्तत्क्षणभङ्गुराः ।
परित्यागाश्च निःसङ्गा भवन्ति हि महात्मनाम् ।।

(अ) Cr 1222 (CNŚ 100, CNŚL 93, CNŚPK 81, CNB 111, CPS 368. 48). (Cf. No. 4494).

(*b*) कोपास्त CNŚ, CNB, CPS.

(*c*) परित्यागश्च CNŚPK.

With noble persons friendship lasts for the lifetime; anger is transitory and lasts for a moment only; (and) they have no desire for wealth. [*Literal translation* : their renunciation (of wealth) is without attachment].

4494

आजीवितान्ताः प्रणयाः कोपाश्च क्षणभङ्गुराः ।
परित्यागाश्च निःसङ्गा न भवन्ति महात्मनाम् ॥

(अ) P (PT 2. 36 and 2. 43, PTem 2. 36 and 2. 43, PS 2. 26, PN 1. 23, PRE 2. 26), H (HJ 1. 200, HS 1. 180, HM 1. 187, HK 1. 189, HP 1. 149, HN 1. 150, HH 32. 20-1, HC 44. 3-4). (Cf. PS pp. ix and cv). (Cf. No. 4493).

(आ) GSL 34, SR 46. 45, SSB 302. 47, Sama 1 आ 14, IS 976. (Cf. WZKM 25. 16, Ru 98 and 99, PS lx and *Nachträge* xcv).

(*a*) आमरणान्ताः H, GSL, SR, SSB, Sama; आरमणान्ताः H (var.) ; आजीविताश्च HS (var.).

(*b*) कोपस् तत् PT (var.) H, GSL, SR, SSB, Sama.

(*c*) °त्यागश्च PT 2. 43, PTem 2. 36 (var.) and 2. 43; निःसङ्गो PT 2. 43, PTem 2. 43; निःशंका (°काः) H (var.), HN; संगानां [निः°] H (var.).

(*d*) भवन्त्यस्य महात्मनः PS (var.), HP; भवन्ति हि PS (var.), H (with the exception of HP), GSL; भवत्यस्य PS (var.); भवन्त्यम° PT (var.), HP; भवन्तीह Sama ; संभवन्ति H (var.).

It is not characteristic of the noble that their affections last till the end of their lives, that their anger is gone in a moment, and that their generous deeds are quite unselfish ? (F. Edgerton's translation).

आजीविताश्च प्रणयाः see No. 4494.

4495

आजीवोच्छित्तये यासां प्रीतिद्वेषावुभौ हि तौ ।
कथं नु खलु तौ तासां स्यातामुपरि कस्यचित् ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 5.

They [the harlots] whose love and hatred, both of which deprive one of his living, how can these two of these women maintain any influence over any one ? (A. A. R.).

4496

आजीव्यः सर्वभूतानां राजा पर्जन्यवद् भवेत् ।
निराजीव्यं त्यजन्त्येनं शुष्कं सर इवाण्डजाः ॥

(अ) KN (KN [ĀnSS] 5. 60, KN [TSS] 5.60, KN [BI] 5. 59 . Cf. पर्जन्य इव भूतानाम्.

(आ) IS 875.

(*b*) भुवि [भ°] KN [BI].

(*d*) शुष्कवृक्षम् KN [BI].

In this earth, like the rain-cloud *Parjanya*, a king should be the source of sustenance to all creatures; when he is not so, he is forsaken by his people just as a withered tree is forsaken by the birds. (M. N. Dutt's translation).

4497

आजीव्यैकतरं भावं यस्त्वन्यमुपजीवति ।
न तस्माद् विन्दते क्षेमं जाराज्ञार्यसती यथा ॥

(अ) BhPṇ 10. 24. 19.

(*d*) जारं BhPṇ (var.).

He who adores things other than those by which he lives, never attains prosperity, similarly as an unchaste woman, gratifying her paramour, never attains prosperity[1]. (J. M. Sanyal's translation).

1. E. Burnouf translates this verse as follows : *L'homme qui vivant de tel ou tel état, va demander sa vie d un autre, n'y trouve pas plus de bonheur que l'épouse infidèle après d'un amant.*

4498

आजौ त्वद्वाजिराजिप्रखरखुरतरन्यासलीलाभिरुर्व्यां
दीर्णायां देव निर्यन्नविरलमवनीपाल पातालवह्निः ।
अश्नीयाद् विश्वमेव प्रतिनृपतिवधूनेत्रधाराम्बुधारा-
वारा यद्येनमारादरिकुलदमन द्राङ् न निर्वापयेयुः ॥

(आ) SR 126. 27, SSB 435. 27, SSS 151 (a. Rāmacandra).

(*a*) आजित्व° SSS ; °तलन्या° SSS ; °व्या SSS.

(*c*) °नेत्रवारामुदारा- SSS.

(*d*) धारा [वा°] SSS.

Sragdharā metre.

The mass of fire from the nether regions coming up, oh ! king, from the fissures made in the earth by the hard hoofs of your cavalry, moving about sportively, would have consumed the whole earth, were it not for the fact that they were put out quickly, oh! destroyer of enemies, by the streams of tears shed by the wives of your rival king. (A. A. R.).

4499*

आज्ञां मन्मथचक्रवर्तिनृपतेरादाय निःशङ्कधीर्
भ्राम्यद्भृङ्गमहाजनान् पिकगिरा साकूतमाकारयन् ।
कुञ्जाट्टे च्युतपत्रसंस्तरवति श्रीमान् वसन्ताभिधो
व्यापारी सुमनोमरन्दवसुभिर् वाणिज्यमालम्बते ॥

(आ) SSB 198. 40 (a. Kṛṣṇarāma).

Śārdūlavikrīḍita metre.

The rich merchant called Vasanta [spring] has taken up to trading with the wealth of flowers and honey in the shop of the bower, spread with the carpet of fallen leaves, calling up intentionally the customers of wandering bees, through the cooings of the cuckoos boldly, having received the orders of the emperor of kings, the God of love. (A. A. R.).

4500*

आज्ञाकरश्च ताडन-
परिभवसहनश्च सत्यमहमस्याः ।
न तु शीलशीतलेयं
प्रियेतरद्वक्तुमपि वेद ॥

(अ) ĀrS 2. 103

Āryā metre.

I really am at her beck and call obeying her orders and enduring her beatings and insulting behaviour; but this beloved of such a cool character knows not how to speak except endearing words. (A. A. R.).

4501*

आज्ञा काकुर्याच्ञा-
क्षेपो हसितं च शुष्करुदितं च ।
इति निधुवनपाण्डित्यं
ध्यायंस्तस्या न तृप्यामि ॥

(अ) ĀrS 2. 76.

Āryā metre.

Her commands, change of voice under different emotions, requests, defiant censures, laughter and pretended cryings—thinking on these clever doings at the time of pleasing enjoyments never do I get satiated. (A. A. R.).

4502

आज्ञा कीर्तिः पालनं ब्राह्मणानां
दानं भोगो मित्रसंरक्षणं च ।
येषामेते षड्गुणा न प्रवृत्ताः
कोऽर्थस् तेषां पार्थिवोपाश्रयेण ॥

(अ) BhŚ 66. VCbr 5. 1.

(आ) VS 3229, SRK 122. 11 (a. BhŚ), Vjv 244. 2, SR 152. 394 (a. BhŚ), SSB 478. 353, Śatakāvalī 90, SL f. 48*b*, SKG f. 22*a*, SRM 2. 2. 574, IS 876.

(*a*) सज्जनानां BhŚ (var.), SRM; पुण्यभाजां [ब्रा॰] BhŚ (var.).

(*b*) भोगो मित्रः [दा॰ भो॰] BhŚ (var.); भोज VCbr (var.); मित्रसंतर्पणं or पुण्यसंरक्षणं or नित्यसंरक्षणं [मि॰] BhŚ (var.).

(*c*) एषाम् [ये॰] BhŚ (var.); सद्गु॰ BhŚ (var.); संप्रवृत्ताः BhŚ (var.); न प्रसिद्धाः BhŚ (var.); नो निवृत्ताः [न प्र॰] Śatakāv.

(*d*) एषामेते तद्गुणा VCbr (var.); पार्थिवोपासनेन BhŚ (var.).

Śālinī metre.

What use is there in relying on kings who do not possess the six qualities of authority, glory, defence of Brāhmaṇa-s, generosity, enjoyment (of means), and protection of friends ? (F. Edgerton's translation).

आज्ञा गुरूणां ह्यविचारणीया see स शुश्रुवान् मातरि भार्गवेण.

आज्ञातशास्त्र॰ see No. 428.

4503

आज्ञा तेजः पार्थिवानां सा च वाचि प्रतिष्ठिता ।
यत्ते ब्रूयुरसत् सद्वा स धर्मो व्यवहारिणाम् ।।

(आ) SRHt 89. 2 (a. Mn [*sic !*]), SSSN 56. 10.

(*b*) प्रतिष्ठता is alternatively suggested in SRHt.

The majestic lustre of kings is in their commands and that is well established in their words. Whatever they may say, good or bad, that is the law in all transactions. (A. A. R.).

4504*

आज्ञापयिष्यसि पदं
दास्यसि दयितस्य शिरसि किं त्वरसे ।
असमयमानिनि मुग्धे
मा कुरु भग्नाङ्कुरं प्रेम ।।

(अ) ĀrS 2. 77.

(*d*) भङ्गा॰ ĀrS (but Chowkhambha edition [*V. S. Series*–127] as above).

Āryā metre.

You will be issuing commands, be giving kicks at the lover's head, why this haste ? Silly girl, you show jealous anger untimely, do not nip in the bud the growing love. (A. A. R.).

4505

आज्ञाभङ्गकरान् राजा न क्षमेत सुतानपि ।
विशेषः को नु राज्ञश्च राज्ञश्चित्रगतस्य च ।।

(अ) H (HJ 2. 107, HS 2. 103, HM 2. 107, HK 2. 106, HP 2. 97, HN 2. 96, HH 56. 17-8, HC 74. 13-4).

(आ) SR 147. 206 (a. H), SSB 470. 112, Sama 1 आ 22, SRM 1. 3. 168, IS 877.

(*b*) क्षमेत्स्वसु॰ HM, SRM; क्षमेत्सुसु॰ HH; क्षेमेत IS; क्षाम्येत्स्वसु॰ SR, SSB.

(*c*) कोषदोषेण [को नु रा॰] HH; कोऽनुरागस्य (हि) SR, SSB; कोषदण्डेन IS; हि [नु] HS; राज्ञो वा HS.

(*d*) राजचित्त॰ HH, SR, SSB; वा [च] HS, HH; हि [च] IS.

A king should not tolerate even (his own) children breaking his commands; else what (is) the difference between a king and the picture of a king ? (F. Johnson's translation).

4506

आज्ञाभङ्गो नरेन्द्राणां ब्राह्मणानामनादरः ।
पृथक् शय्या च नारीणाम् अशस्त्रविहितो वधः ।।

(अ) H (HJ 2. 84, HS 2. 52, HM 2. 85, HH 48. 3-4, HC 70. 7-8), Cr 1223 (CNP II 211, CnT II 12. 4, CnT III 7. 38, CnT V 65), VC (VCsr 5. 4, VCmr 5. 62-3, VCbr 5. 2, VCjr 5. 6), KR 7. 173, 3, Ambaḍa 39 (p. 71), MK (MK

[GOS] 28, MK [S] 28, MK [P] 21, MK [G] 45. 16 and *ad* 44. 11, MK [K] 19. 5), PrC 1. 22. (Cf. KN 13. 66, Crn 237).

(आ) SH 1168, SPR 1455 (a. Cāṇakya), SR 158. 249 (a. H), SSB 488. 256, Sama 1 आ 21, SRM 2. 2. 682, IS 878.

(*b*) विप्राणां (विदुषां VCmr; महतां VCjr) मानखण्डना (°नम्) Cr, VC, Ambaḍa, SH, SR, SSB, SRM; गुरूणां मानमर्दनम् KR, SPR; वृत्तिच्छेदोनुजीविनाम् (द्विजन्मनाम्) PrC; अवज्ञा विदुषां तथा N in VCsr; अनादरम् HH.

(*c*) छय्या CNP II ; सर्ववाक्यं च (मर्म° Ambaḍa) लोकानां VCjr, Ambaḍa.

(*d*) अशत्र° (°शा° IS; °त्रो D in VCmr; H in VCjr, PrC; °स्त्रो Ambaḍa, KR; सशस्त्र° N in VCsr); °वध उच्यते VC, PrC, MK, KR, SR, SSB, SRM; वधम् N in VCsr, GOKF in VCjr ; अशस्त्र वध उच्यते SPR; उच्यते SH.

Breaking the commands of kings; disrespect to the Brāhmaṇa-s; and a separate bed for women, (is) death though not inflicted by a weapon. (F. Johnson's translation).

4507*

आज्ञामवाप्य महतीं द्विषतां निखातान्-
निर्वर्त्य तां सपदि लब्धमुखप्रसादः ।
उच्चैः प्रमोदमनुमोदितदर्शनः सन्
धन्यो नमस्यति पदाम्बुरुहं प्रभूणाम् ॥

(अ) Prab (Prab [TSS] 2. 23, Prab [NSP] 2. 24).

(आ) IS 879.

(*a*) निपातान् (°तात्) Prab (NSP), निपाते IS.

(*b*) °सुख° [°मुख°] IS.

(*d*) धन्ये IS.

Vasantatilakā metre.

Blessed is he, who after destroying the enemies of his Lord, beholds his gracious face with exceeding joy, and prostrates himself at his lotus-feet. (S. Taylor's translation).

4508

आज्ञामात्रफलं राज्यं ब्रह्मचर्यफलं तपः ।
ज्ञानमात्रफला विद्या दत्तभुक्तफलं धनम् ॥

(अ) Cr 1224 (CNG 311, CnT II 12. 5, CnT III 7. 39, CnT V 66), VC (VCsr 11. 2, VCmr 5. 60, VCjr 5. 5). Cf. Crn. 249. Cf. No. 211.

(आ) SR 157. 196 (a. VC), SSB 486. 200, IS 880.

(*b*) ब्रह्मचर्यं IS.

(*c*) परिज्ञानफला (°लं) VCmr, VCjr, SR, SSB.

(*d*) दानमुक्ति° VCsr (var.); धनभुक्त° VCjr (var.); °भोग° VCjr (var.).

The only aim of royalty is authority; the only aim of asceticism is a life of chastity; the only aim of learning is knowledge; the only aim of money consists in giving and enjoying it. (F. Edgerton's translation).

4509*

आज्ञामेव मुनेर् निधाय शिरसा विन्ध्याचल स्थीयताम्
अत्युच्चैः पदमिच्छता पुनरियं नो लङ्घनीया त्वया ।
मैनाकादिमहीध्रलब्धवसतिं यः पीतवानम्बुधिं
तस्य त्वां गिलतः कपोलमिलनक्लेशोऽपि किं जायते ॥

(आ) SkV 1123, Skm (Skm [B] 1703, Skm [POS] 4. 13. 3) (a. Śālūka).

(*a*) मुनेः प्रणम्य Skm.

(*b*) नोल्लङ्घनीय Skm (POS).

(*d*) गिलितः Skm (var.) ; कपोलफलके (°क) क्ले° Skm.

Śārdūlavikrīḍita metre.

Oh ! Vindhya mountain, you must still remain/bowing your head to the sage Agastya's bidding / nor ever more by striving for too high a place/transgress his word. / For he who drank the ocean,/ where such mountains as Maināka had found refuge, / would never feel you even strike his cheek / were he to swallow you. (D.H.H. Ingalls's translation).

4510*

आज्ञा मौलिषु भूभुजां भयरुजा चित्तेषु दुर्मेधसां
प्रीतिः सत्सु दिशासु कीर्तिरतुला येनार्पिता सर्वतः ।
सर्वं राज्यमकण्टकं च विहितं ध्वस्ता द्विषां संपदः
सोऽसौ संमतवैभवो विजयते श्रीराजनारायणः ॥

(आ) SSB 431. 2.

Śārdūlavikrīḍita metre.

His commands are obeyed with bent heads by vassal kings, the pain of fear is in the minds of the wicked, he is well pleased with the good, his great fame is spread in all quarters, the whole kingdom is made free of thorns [troubles]. and he has destroyed the power and wealth of the enemies – thus victorious is king Rājanārāyaṇa whose power and might are highly esteemed. (A. A. R.).

4511

आज्ञारूपेण या शक्तिः सर्वेषां मूर्धनि स्थिता ।
प्रभुशक्तिर् हि सा ज्ञेया प्रभावमहितोदया ॥

(आ) SRHt 97. 1 (a. Mn. [*sic !*]), SSSN 62. 1 (a. Mn.[*sic !*]).

That power which is exhibited in the form of commands and which is obeyed by all with their heads bent, that is to be known as the majesty of the king, which is born of his might and greatness. (A. A. R.).

4512*

आज्ञा शक्रशिखामणिप्रणयिनी शास्त्राणि चक्षुर्नवं
भक्तिर्भूतपतौ पिनाकिनि पदं लङ्केति दिव्या पुरी ।
उत्पत्तिर्द्रुहिणान्वये च तदहो नेदृग् वरो लभ्यते
स्याच्चेदेष न रावणः क्व नु पुनः सर्वत्र सर्वे गुणाः ॥

(अ) Bālarāmāyaṇa 1. 36.

(आ) Kpr 7. 278, Amd 157. 400, KHpk 8.

Śārdūlavikrīḍita metre.

His commands borne by Indra on his head! The sciences his fresh eyes! His devotion to Śiva! Laṅkā his beautiful residence! His birth too in the family of Brahmā! Oh, a similar bridegroom could not be found! Had he not been Rāvaṇa (the terrifying)! But where do all these excellences reside ? (G. Jhā's translation).

4513

आज्ञासंपादिनीं दक्षां वीरसूं प्रियवादिनीम् ।
योऽदृष्टदोषां त्यजति सोऽक्षयं नरकं व्रजेत् ॥

(अ) VCsr 18. 3.

(आ) IS 881.

(*a*) प्रज्ञा° or लज्जा° [आज्ञा°] VCsr (var.); °दिनी दक्षा IS ; °पादने VCsr (var.).

(*b*) सुरूपां [वी°] VCsr (var.) ; सुशीलरूपां or शीलमण्डनाम् (नील° ; °लाम्) [प्रि°] VC (var.).

(*c*) °दोषस् or °दोष VC (var.) ; °दोषा IS.

He shall go to an endless hell who puts away a wife who is obedient, industrious, the mother of sons, and pleasant-spoken, and against whom no sin is proved. (F. Edgerton's translation).

4514*

आज्ञेव शम्बररिपोरवलङ्घनीया
वाञ्छेव विग्रहवती वशगा दृशोर् मे ।
अन्यार्थमेव किमुतापणमभ्युपैति
संदेशमानयति सा किमु सारसाक्ष्याः ॥

(आ) AA 83. 6-9.

Vasantatilakā metre.

She [the messenger] is like the command of Cupid, which is never to be transgressed, and my desires in bodily form and amenable to my glance; otherwise will she go to the market as if to purchase something and bring back to me the message of the lotus-eyed [beloved] ? (A. A. R.).

4515

आञ्जस्यं व्यवहाराणाम् आर्जवं परमं धियाम् ।
स्वातन्त्र्यमपि तन्त्रेषु सूते काव्यपरिश्रमः ॥

(अ) Sabhā 15.

The efforts spent in the cultivation of good literature produce uprightness in all affairs of the world, great straightforwardness in the process of thinking, and non-dependence in the doing of the right thing. (A. A. R.).

4516*

आटीकसेऽङ्गकरिघोटीपदातिजुषि वाटीभुवि क्षितिभुजां
चेटी भवंस्तदपि शाटीनते वपुषि वीटीनवाधिवदनं ।
कोटीररत्नपरिपाटी भृशारुणितजूटीविधुन्तनुलसन्
पाटीरलिप्तिमिभधाटीजुषं सुरवधूटीनुतां भज शिवम् ॥

(आ) SRK 260. 5 (from Aśvadhāṭi).

Mattebha metre.

You roam about the threshold of kings which is filled with the chariots, elephants, horses and foot soldiers and yet, mean as your condition is, the proud faces of the kings do not turn towards you favourably; worship Lord Śiva, the moon on whose matted hair is rendered very red by the rays of the gems on the crowns of the kneeling goddesses, whose bodies are smeared with sandal paste, and who is the destroyer of the elephant demon. (A. A. R.).

4517*

आटोपेन पटीयसा यदपि सा वाणी कवेरामुखे
खेलन्ती प्रथते तथापि कुरुते नो सन्मनोरञ्जनम् ।
न स्याद् यावदमन्दसुन्दरगुणालंकारझंकारितः
सप्रस्यन्दिलसद्रसायनरसासारानुसारी रसः ॥

(अ) Śrīkaṇṭhacarita 2. 49.

(आ) ARJ 30. 2-5, AR 25. 6-9.

(*b*) वल्गन्ती [खे°] AR (var.).

Śārdūlavikrīḍita metre.

Even though the words of a poet spread about sportively at the beginning with a good deal of clever and majestic self-conceit, they make no favourable impression in the minds of good critics, if they do not foster the main sentiments [*rasa*] accompanied by other *rasa-s* which are dripping with the elixir of emotional appeal and which are adorned with highly pleasing literary mertis and figures of speech. (A. A. R.).

4518*

आढचराजकृतोत्साहैर् हृदयस्थैः स्मृतैरपि ।
जिह्वान्तःकृष्यमाणेव न कवित्वे प्रवर्तते ॥

(अ) Harṣacarita 1. 19 (in some editions 1. 18).

(आ) SkV 1735 (a. Bāṇa).

(*a*) आद्यराज° Harṣa° (var.) ; कृतोच्छ्वासैः Harṣa (var.) ; उत्साहैः Harṣa (var.) ; कृतारम्भैर् or कुतारम्भैर् SkV (var.).

(*d*) प्रगल्भते SkV.

My tongue seems checked and drawn within my mouth by Āḍhyarāja's *utsāha-s*, even when they are only remembered as abiding in my heart, and so it does not attain a poet's success. (E. B. Cowell's and F. W. Thomas's translation).

4519

आढ्यस्य किं च दानेन सुहितस्याशनेन किम् ।
किं शशाङ्केन शीतालोः किं घनेन हिमागमे ॥

(अ) KSS (KSS [AKM] 10. 66. 35, KSS [NSP] 10. 66. 35).
(आ) IS 882.
(इ) NŚ (OJ) 6. 1.
(*b*) सुखितस्याप्यशनेन KSS (AKM) (hypermetric); सुखितस्याप्यमेन KSS (var.).
(*c*) चन्दनेन [श°] KSS (NSP).

Why make an offer to the rich? Why feed one who is full? How can the moon benefit one who is shivering? What for is the cloud when the winter has set in? (S. Bhaskaran Nair's translation).

4520

आढ्यानां मांसपरमं मध्यानां गोरसोत्तरम् ।
तैलप्रायं दरिद्राणां भोजनं भरतर्षभ ॥

(अ) MBh (MBh [Bh] 5. 34. 47, MBh [R] 5. 33. 48, MBh [C] 5. 1143).
(*b*) गोरसोत्तमं or गोरसं परं MBh (var.).
(*c*) तैलोत्तरं (°मं) or तिलोत्तमं (°रं) or लवणोत्तरं (hypermetric) [तै°] MBh (var.).

O Bull of the Bharata race, meat prevaileth in the food of the opulent, clarified butter in that of the middle class; and oil in that of the poor. (P. C. Roy's translation).

4521

आढ्याग्निवापलम्भो
निकेतगामी च पिच्छिलः पन्थाः ।
द्वयमाकुलयति चेतः
स्कन्धावारद्विजातीनाम्

(आ) SkV 292 (a. Vāgura).

Āryā metre.

Two things worry the Brāhmaṇa-s/who attend the royal camp: / how to get funeral service from a rich man / and the muddy road to their tents. (D. H. H. Ingalls's translation).

आढ्या बन्धुतया नारी see No. 2044.

4522

आढ्यो वापि दरिद्रो वा दुःखितः सुखितोऽपि वा ।
निर्दोषो वा सदोषो वा वयस्यः परमा गतिः ॥

(अ) R (R [Bar] 4. 8. 8, R [B] 4. 8. 8, R [G] 4. 7. 8, R [Kumbh] 4. 8. 8, R [L] inserts *cd* only between 4. 6. 6-7).
(आ) SRRU 215.
(*a*) अपि [वा°] R (var.); वाथ [वा°] R (var.).
(*b*) दीनो वा दुःखितोऽपि (सुखि°) R (G).
(*c*) क्षमावाश्च [स° वा] R (G); च स° च R (var.): निर्दोषश्च क्षमाश्चैव (क्षमावांश्च; °श्चाक्ष°) R (var.).

A friend must at all cost be given a helping hand, be he rich or poor, happy or miserable, sinful or blameless. (T. Srinivasa Raghavacharya's translation).

आणुकं सुरतं नाम see No. 482.

4523

आततायिनमायान्तं हन्यादेवाविचारयन् ।
हननादेव निस्तारो नरकात् तस्य दुष्कृतेः ॥

(आ) SSB 475. 274.

When a desperado comes with the intention to kill, one should kill him without a (second) thought; it is by this act of killing that he gets release from hell for doing an evil deed. (A. A. R.).

4524

आततायिनमायान्तम् अपि वेदान्तपारगम् ।
जिघांसन्तं जिघांसीयान् न तेन ब्रह्महा भवेत् ॥

(अ) Cr 133 (CS II. 5, CR VIII, 47, CPS

233. 37, CKI 44), (cf. Mn 8. 350, Vās 3. 15-8, B 1. 18. 11-3, Vi 5. 189-92, Vyāsa and Bṛh *ad* Apar 1042).

(आ) IS 7469, Bahudarśana 138, TP 407.

(*a*) आयातम् (°न्तिम् ; °यिनम्) CS (var.).

(*b*) वेदन्तगं रणे CS (var.), TP; वेदान्तरं तणे CS (var.); वेदांगपारक CS (var.); वेदान्त-परगा (°गः) CS (var.).

(c) जिघासतं (°त) CS (var.); जिघांसंतं TP; जीघ्रास CS (var.); जघ्रसंत्तं CS (var.); जिघ्रांसेद्यन् CS (var.); जिघासीयान् CS (var.); जीघ्रसीया (°य) CS (var.); जिघांसेत CR (var.); जिघासेन CS (var.); जिघासिया CS (var.).

(*d*) तत्र [तेन] Bahudarśana; ब्रह्महं CS (var.) ; भव्यत् CS (var.).

One attacked by an aggressor is at liberty to dispatch him in the affray; and though the aggressor may be a Brāhmaṇa learned in the Veda, it does not amount to Brāhmaṇicide to kill him in one's self defence. (B. C. Dutt's translation).

4525

आतन्वद्भिर्दिक्षु पत्राग्रनादं
प्राप्तैर्दूरादाशु तीक्ष्णैर्मुखाग्रैः ।
आदौ रक्तं सैनिकानामजीवैर्
जीवैः पश्चात् पत्रिपूगैरपायि ।।

(अ) Śiś 18. 74.

(आ) SR 130. 103 (a. Śiś.), SSB 441. 103 (a. Māgha).

Śālinī metre.

The blood of the soldiers was at first drunk with the sharp ends of their *mukha-s* [arrow-points *or* beaks] by the lifeless arrows, and later by the living birds, that made a noise in the quarters by their *patra-s* [feathers attached *or* wings] and that reached quickly from afar. (A. A. R.).

4526*

आतपत्यविदुषाममृतांशुम्
अंशुमन्तमपि रश्मिसहस्रे ।
रागिणां भवति लक्षणमिन्दोर्
इन्द्रनीलशकलच्छविलक्ष्म ।।

(अ) Āś 5. 3.

Svāgatā metre.

For lovers unable to distinguish between the Moon and the Sun, the thousand rays of both burning equally hot, the mark bearing the colour of *Indranīla*-slab serves as a test for finding out the Moon. (C. Sankararama Sastri's translation).

4527**

आतपासहनः पाण्डुः शाखाहीनो मुहुर् यदि ।
अकालफलपाकी स्याच् छाखी पित्तात्मकः कृशः ।।

(आ) ŚP 2259.

If a tree is not able to withstand the rays of the sun, it becomes pale in colour and frequently loses branches; it may bear (small) fruits untimely and remain affected by *pitta* ["bilious" complaint] and thin. (A. A. R.).

4528*

आतपे धृतिमता सह वध्वा
यामिनीविरहिणा विहगेन ।
सेहिरे न किरणा हिमरश्मेर्
दुःखिते मनसि सर्वमसह्यम् ।।

(अ) Kir 9. 30.

(आ) SkV 1662, Any 71. 155, SR 296. 3 (a. Kir.), SSB 138. 4 (a. Bhāravi), Vidy 178 (a. Bhāravi), AA 39. 26.

(*a*) हिमरश्मेः AA.

(*d*) सहृद्यमसहृद्यम् Any.

Svāgatā metre.

To one who pines in solitude apart/ from those he loves, even the moon's cool rays / appear unbearable; for in affliction / even a pleasant object heightens grief. (Monier Monier-Williams's translation in *Indian Wisdom* : p. 460).

4529*

आतरलाघवहेतोर्
मुरहर तरिं तवावलम्बे ।
अपणं पणमिह कुरुषे
नाविकपुरुषे न विश्वासः ।।

(आ) ASC of PG after 278.

Āryā-upagīti metre.

For quickening the process of liberation from worldly bondage [for getting cheaper passage in crossing the river] oh ! Lord Kṛṣṇa, the enemy of Mura, I resort to your boat. You make a non-saleable thing the fare of passage; I have no faith in the keepers [pullers] of boats. (A. A. R.).

आतापमात्ररमणी see No. 4941.

4530*

आताम्रतामपनयामि विवर्ण एष
लाक्षाकृतां चरणयोस्तव देवि मूर्ध्ना ।
कोपोपरागजनितां तु मुखेन्दुबिम्बे
हर्तुं क्षमो यदि परं करुणामयि स्यात् ।।

(अ) Ratnāvalī 3. 14.

(आ) JS 200. 13 (a. Śrīharṣa), SR 306. 24 (a. Ratnāvalī), SSB 156, 26, Daś *ad* 1. 41.

(*a*) विलक्ष [वि°] JS, SR, SSB, Daś; एव Daś.

(*b*) तन्वि [दे°] JS.

(*d*) क्षमा JS.

Vasantatilaka metre.

O queen, I, a pale man, would remove with my head the reddish tint upon thy feet created by red lac. Shouldst thou but show pity on me, I could even remove the same hue on thy full moon-face caused by the passion of wrath. (Buk Kun Bae's translation).

4531*

आताम्राः किरणा रवेर्नवदलत्वक्पल्लवाः पादपाः
वल्ल्यस्तारकतुल्यकान्तिसुमनःसौरभ्यसंभाविताः ।
वात्यस्मिन् मधुमत्तषट्पदपदव्याधूतचूतद्रुम-
प्राग्भारप्रपतत्परागपटलामोदी मरुद् दाक्षिणः ।।

(आ) JS 206. 1 (a. Vaidyabhānu-paṇḍita).

Śārdūlavikrīḍita metre.

Slightly red are the rays of the sun, the trees have put forth fresh tender leaves and sprouts; the creepers are honoured with the fragrance of flowers that shine like twinkling stars; when the southern breeze blows (in the spring) it smells sweet by the mass of the pollen of mango-blossoms which are shaken by the legs of bees intoxicated by drinking honey. (A. A. R.).

4532*

आताम्राभा रोषभाजः कटान्ताद्
आशूत्खाते मार्गणे धूर्गतेन ।
निश्च्योतन्ती नागराजस्य जज्ञे
दानस्याहो लोहितस्येव धारा ।।

(अ) Śiś 18. 42.

(आ) SR 130. 79 (a. Śiś.), SSB 440. 79 (a. Māgha).

Śālinī metre.

The ichor flowing from the temples of the infuriated lordly elephant was already red due to his anger; when the arrow was quickly pulled out by the mahowt in front, did the flow then consist of ichor or was it of blood ? (A. A. R.).

4533*

आताम्रायतलोचनांशुलहरीलीलासुधाप्यायितैः
गीताम्रेडितदिव्यकेळिभरितैः स्फीतं व्रजस्त्रीजनैः ।
स्वेदाम्भःकणभूषितेन किमपि स्मेरेण वक्त्रेन्दुना
पादाम्भोजमृदुप्रचारसुभगं पश्यामि दृश्यं महः ॥

(क्ष) Kṛṣṇakarṇāmṛta 3. 29.
Śārdūlavikrīḍita metre.

I behold the beautiful radiant Form upon whose similing face drops a sweat stood flashing, as Its lotus-feet plied the gentle dance with cowherd-damsels who were engrossed in the maddening sport fed by the resounding music (of the flute), while from the reddish corner of its eyes flowed forth nectar-like stream of glances full of love. (M. K. Acharya's translation).

4534*

आताम्रे नयने स्फुरन् कुचभरः श्वासो न विश्राम्यति
स्वेदाम्भःकणदन्तुरं तव मुखं हेतुस्तु नो लक्ष्यते ।
धिक् को वेद मनः स्त्रिया इति गिरा रुष्टां प्रियां भीषयंस्
तस्यास्तत्क्षणकातरेक्षणपरिस्पृष्टो हरिः पातु वः ॥

(आ) SR 23. 143, SSB 39. 59.
(*a*) स्फुरत् SSB.
Śārdūlavikrīḍita metre.

Your eyes are red, the bosom is heaving, breathing is heavy, the face has drops of sweat seen prominently and I see no reason for these ; fie, who can fathom the mind of women ?—thus when he scolded the beloved [Lakṣmī] who was in an angry mood, he was then touched by the look of alarm in her eyes at that moment—may this Lord Viṣṇu protect you all. (A. A. R.).

4535**

आताम्रौ पूजितावोष्ठौ लेलिहानौ मृदुत्वचौ ।
जिह्वा रक्ता च तन्वी च तालु रक्तं प्रशस्यते ॥

(आ) ŚP 1619 (a. Śālihotra from Aśvaśāstra; cf. Nakula's Aśvaśāstra, *Aṅgalakṣaṇa-prakaraṇādhāya* 9)[1].

1. Nakula's Aśvaśāstra reads :
आताम्रौ पूजितौ चोष्ठतौ वालहीनौ मृदुत्वचौ ।
सुप्रोथस्तु नतः शस्तो विपरीतं विवर्जयेत् ॥

That horse is considered praiseworthy which has lips slightly red and well shaped, and curved like a snake and the skin soft, the tongue red and thin, and the palate ruddy. (A. A. R.).

4536*

आतारुण्योद्भेदात्
कान्ते दृष्टिर्यथा न्यस्ता ।
सामाजिकमध्यस्था
कथमन्या समुपयाति परभागम् ॥

(अ) Kuṭṭ (Kuṭṭ [KM] 775, Kuṭṭ [BI] 797).
(*d*) सा कथमन्यासु याति प° Kuṭṭ (BI).
Āryā-udgīti metre.

Ever since youth budded forth in you, dear girl, your eyes have been directed into the midst of admiring audiences; otherwise, how can they have come to possess this superior merit. (A. A. R.).

4537

आतिथ्यं ब्राह्मणानां तु कुर्यात् प्रतिदिनं गृहे ।
आतिथ्ये रन्तिदेवस्य मधुपर्कं गवां शतम् ॥

(अ) Purāṇārthasaṃgraha in *Purāṇa* VII. 2 : 376. 24.

One should show hospitality to the Brāhmaṇa-s day by day in one's house; in the case of king Rantideva, his respectfull offerings during the hospitality to guests consisted of a hundred cows. (A. A. R.).

4538

आतिथ्ये श्राद्धयज्ञेषु देवयात्रोत्सवेषु च ।
महाजने च सिद्धार्थो न गच्छेद् योगवित् क्वचित् ॥

(अ) Mārkaṇḍeya-purāṇa 41. 5.

(आ) ŚP 4556.

(a) आतिथ्यश्रा° Mārk.

(c) महाजनं च सिद्धार्थं Mārk.

A knower of *Yoga* who has achieved his purpose should not go to any of these—in receiving hospitality in ceremonies intended for the manes [*śrāddha-s*], and in sacrifices; nor in temple-processions and in the celebration of festivals where people congregate. (A. A. R.).

4539

आतुरस्य कुतो निद्रा त्रस्तस्यामर्षितस्य च ।
अर्थं चिन्तयतो वापि कामयानस्य वा पुनः ॥

(अ) MBh (MBh [Bh] 10. 4. 21, MBh [R] 10. 4. 21, MBh [C] 10. 162).

(इ) SS (OJ) 106.

(a) तु नो [कुतो] MBh (var.) ; नित्यं [नि°] MBh (var.).

(b) नरस्या° MBh ; °र्षितां वचः MBh (var.) ; वा [च] MBh (var.).

(c) अर्थांश्चिन्तयतश्चापि (अर्थां च° ; यता चा°; वापि) MBh.

(d) वै [वा] MBh (var.).

Wherefore sleep to persons who are ill, afraid, displeased, worried about (their) wealth, or to one who is in love ?

4540

आतुराद् वित्तहरणं मृताच्च प्रपलायनम् ।
एतद् वैद्यस्य वैद्यत्वं न वैद्यः प्रभुरायुषः ॥

(आ) SRHt 136. 6, VS 2320 (a. Maya), SSSN 99. 3, SRRU 964. (Cf. व्याधेस्तत्त्वपरिज्ञानं).

(b) मृतादपि पलायनम् VS, SRRU.

The proficiency of a *vaidya* [physician] consists in getting (fat) fees from the sick people, and in running away from persons that are dead; no physician has control over human life. (A. A. R.).

4541

आतुरे च पिता वैद्यः स्वस्थीभूते च बान्धवः ।
गते रोगे कृते स्वास्थ्ये वैद्यो भवति पालकः ॥

(आ) Subh 100, Pr 364, IS 884.

(a) वैद्य Subh.

(b) स्वास्थी° Subh ; बान्धवा: Subh.

(c) पथ्ये [स्वा°] Subh.

(d) श्यानकः[पा°] Subh; श्यालकः[पा°] suggested in Pr (?).

If he is rich, then a physician is his father; if he gets well, then he is his friend; if the illness is over and he is well again, he is his protector[1].

1. According to the suggestion in Pr: "brother-in-law".

4542

आतुरे नियमो नास्ति बाले वृद्धे तथैव च ।
पराचाररते चैव एष धर्मः सनातनः ॥

(आ) NT 111, IS 7470.

(d) ह्येष NT.

A person who is sick does not need to observe vows; similar is the case with a child, an old man and one who observes foreign customs; that is an eternal precept.

आतुरे व्यसने प्राप्ते (व्याप्ते) see No. 6656.

आर्तो बुध्येत पणितः see No. 4762.

4543*

आत्तमात्तमधिकान्तमुक्षितुं
कातरा शफरशङ्किनी जहौ ।
अञ्जलौ जलमधीरलोचना
लोचनप्रतिशरीरलाञ्छितम् ॥

(आ) JS 246. 11 (a. Kalaśa), Pad 63. 27 (*d* missing ; to be reconstructed from JS), ŚP 3845 (a. Kalaśa), RJ 1243, SG 542 *cd*/*ab* (a. Kalaśa), SuSS 69. Cf. No. 473.

Rathodhatā metre.

Whenever the charming damsel of tremulous eyes took up handfuls of water to throw over the beloved lover, she threw them away, apprehensive of their containing *śaphara*-fish, which was but the reflection of her eyes. (A. A. R.).

4544*

आत्ते वाससि रोद्धुमक्षमतया दोःकन्दलीभ्यां स्तनौ
तस्योरःस्थलमुत्तरीयविषये सद्यो मया सञ्जितम् ।
श्रोणीं तस्य करेऽधिरोहति पुनर्व्रीडाम्बुधौ मामथो
मज्जन्तीमुदतारयन्मनसिजो देवः स मूर्च्छागुरुः ।।

(आ) SkV 568 (a. Vallaṇa), Kav 100, Skm (Skm [B] 1173, Skm [POS] 2. 140.3) (a. Vallaṇa or Vallana), Prasanna 131 *b*,

(*a*) अंते वाससि Prasanna; दोःस्कन्द° SkV (var.).

(*b*) सख्यो Skm; चिन्तितम् Skm.

(*c*) पुनक्रीडां Prasanna.

(*d*) °मुदधारयन् Prasanna; मूर्छागुरुः Skm.

Śārdūlavikrīḍita metre.

When he had taken off my clothes,/ unable to guard my bosom with my slender arms,/ I clung to his very chest for garment./ But when his hand crept down below my hips,/ what was to save me, sinking in a sea of shame,/ if not the god of love, who teaches us to swoon ? (D. H. H. Ingalls's translation).

4545*

आत्ते सीमन्तरत्ने मरकतिनि हृते हेमताटङ्कपत्रे
लुप्तायां मेखलायां झटिति मणितुलाकोटियुग्मे गृहीते ।
शोणं बिम्बोष्ठकान्त्या त्वदरिमृगदृशामित्वरीणामरण्ये
राजन् गुञ्जाफलानां स्रज इति शबरा नैव हारं हरन्ति ।।

(अ) Khaṇḍapraśasti 171.

(आ) ŚP 1276, JS 346. 70 (a. Parimala), SR 133. 43 (a. Kpr.), SSB 444. 43 (a. Khaṇḍapraśasti), Kpr 10. 570 (a. Hanumat-kavi), KāP *ad* 10 (p. 390. 1-4), Amd 331. 956 (a. Hanumat-kavi).

(*a*) सीमन्तचिह्ने, Khaṇḍa°, Amd; मरकतनिचिते [मर° हृ] Khaṇḍa°, ŚP; मरकतनि हृते Amd; हेमताड° Amd.

(*b*) कनक° [झ°] ŚP, SR, SSB.

(*c*) बिम्बौ° SR, SSB.

(*d*) इव [इति] Khaṇḍa°.

Sragdharā metre.

Oh ! King, when the wives of your enemies are wandering about in the forest, the foresters wrest from them emerald crown-jewel, take away the golden ear-ornament, snap away the girdle-zone and quickly remove the jewelled anklets; but on seeing the necklace of pearls, which has become reddened by the reflection of the red colour of their *bimba*-like lips, they consider it to be only a string of red berries and therefore do not take it. (G. Jhā's translation [revised version]).

4546

आत्मकार्यं महाकार्यं परकार्यं न केवलम् ।
आत्मकार्यस्य दोषेण कूपे पतति मानवः ।।

(आ) Subh 92, IS 875. Cf. यात्यधोऽधो व्रजत् and व्रजत्यधोऽधो यात्य्.

(*a*) आप° [आ°] Subh.

(*c*) आप° [आ°] Subh; कार्येण [दो°] Subh.

(*d*) मानवा: Subh.

Not only the extraneous matter but one's own matter is also (to be considered) an important matter; but due to the fault of one's own matter (alone) one falls into the pit. (A. A. R.).

आत्मकार्यस्य संधिस्तु (सिद्धि तु) see भव्यामेकार्थसंसिद्धिम्.

4547

आत्मच्छन्देन वर्तन्ते नार्यो मन्मथचोदिताः ।
न च दह्यन्ति गच्छन्त्यः सुतप्तैरपि पांसुभिः ॥

(अ) MBh (MBh [Bh] 13. 20. 60, MBh [R] 13. 19. 87).

(आ) GVS 400.

(*a*) अथ° [आत्म°] MBh (var.).

(*b*) °मोदिता: or °नोदिता: MBh (var.).

(*c*) हि [च] MBh (var.); दह्यंते च or च तप्यंति or च मुह्यंति [च द°] MBh (var.); गच्छंत्य or गच्छंति MBh (var.).

(*d*) पांशुभिः MBh (var.).

When women are powerfully goaded by passion they behave as they please (without care); they are not burnt [hurt] even by the well-heated dust, when going (to meet lovers). (A. A. R.).

4548

आत्मच्छिद्रं न जानाति परच्छिद्राणि पश्यति ।
स्वच्छिद्रं यदि जानाति परच्छिद्रं न पश्यति ॥

(आ) Bahudarśana 50, IS 7471.

Who does not know his own weakness, notices the weaknesses of others; however, who knows his own weakness, does not notice the weaknesses of others.

आत्मच्छिद्रं न पश्येत see नात्मच्छिद्रं परे दद्यात्.

आत्मच्छिद्रं परो विद्याद् see नात्मच्छिद्रं परो विद्याद्.

4549

आत्मजन्मास्पदं वंशं कामं दहन वार्यसे ।
किं तु संनिहितानेतान् अप्यग्ने किं दहस्यहो ॥

(आ) SSB 607. 11 (a. Saṁgrahītṛ).

O fire, you may indeed burn the *vaṁśa* [bamboo *or* family] which is the place of your birth— no one hinders you. But, O fire, why do you burn even those who are situated nearby ? (A. A. R.).

4550

आत्मजादिपरिक्लेशम् आत्मन्यारोप्य मूढधीः ।
प्रतिकर्तुमशक्तोऽपि वार्द्धक्ये शोचते परम् ॥

(आ) SSB 381. 2 (a. Saṁgrahītṛ).

(*d*) वार्धक्ये SSB.

The person of dull intellect, having placed on himself the great burden of maintaining children and other troubles, and unable to find a proper remedy to counteract it, grieves a great deal during his old age. (A. A. R.).

4551

आत्मज्ञः शौचवान् दान्तस् तपस्वी विजितेन्द्रियः ।
धर्मकृद् वेदविद्यावित् सात्त्विको देवयोनिताम् ॥

(अ) Y 3. 137. (Cf. Mn 12. 31 and 12. 40).

(*d*) देवयोनिषु Y (var.).

One knowing himself, is given to austerities, has purity, one who has mastered his passions, one who has conquered his organs, who acts upto religion, knows the Vedic lore, such a virtue one is born among gods. (J. R. Gharpure's translation).

4552

आत्मज्ञानं समारम्भस् तितिक्षा धर्मनित्यता ।
यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते ॥

(अ) MBh (MBh [Bh] *ad* 5. 33. 16 [168* 9] + 5. 33. 17 *cd*, MBh [R] 5. 32. 20, MBh [C] 5. 990.) Cf. क्रोधो हर्षश्च दर्पश्च.

(आ) SSap 298, IS 886.

(*a*) आत्मज्ञानसमा° MBh (var.); असंरंभः [स°] MBh (var.).

(*c*) अर्था [अर्थान्] MBh (var.).

He is verily a *paṇḍita* whom knowledge of self, exertion, forbearance and steadfastness in virtue do not drag away from the goals of life. (P. N. Menon's translation).

4553

आत्मज्ञानमनायासस् तितिक्षा धर्मनित्यता ।
वाक् चैव गुप्ता दानं च नैतान्यन्त्येषु भारत ॥

(अ) MBh (MBh [Bh] 5. 34. 70, MBh [R] 5. 33. 72, MBh [C] 5. 1167).

(आ) IS 887.

(इ) MBh (Ju) 232 *cd*/*ab*.

(*a*) आत्मज्ञानसमारंभः MBh (var.); असंरंभः MBh (var.).

(*c*) वाक्शौचमधुरादानं MBh (var.); गुप्तदानं MBh (var.); सूक्ता [गु°] MBh (var.); मधुर दान MBh. (var.).

(*d*) एते हि or एतान् or एषाम् MBh (var.); अंतेषु or अज्ञेषु or अन्येषु or अन्त्येषु or एतेषु MBh (var.); कृत्स्नशः [भा°] MBh (var.).

Self-knowledge and steadiness, patience and devotion to virtue, competence to keep counsels and charity,—these, Oh! Bharata, never exist in inferior men. (P. C. Roy's translation).

आत्मज्ञानविवेकिनः (°कनिर्) see ब्रह्मज्ञानविवेकिनः.

4554

आत्मज्ञानी यतो धन्यो मध्यः पितृपितामहैः ।
मातृपक्षेण मात्रा च ख्यातिं याति नराधमः ॥

(अ) Mārkaṇḍeya-purāṇa 19. 12.

A person of self-knowledge is, indeed, fortunate as he is among [becomes well known by] paternal ancestors; a person of very inferior merit attains a name due to his mother and other maternal relations. (A. A. R.).

4555

आत्मतत्त्वं न जानाति करोति बहुविस्तरम् ।
स एव निधनं याति नालिकेरोदकं यथा ॥

(आ) Subh 130 and 154, IS 888.

(*a*) आत्मवित्तं or आपवत्तं Subh.

(*b*) कुर्वन्ति Subh (var.); °विस्तरां Subh.

(*d*) नालिकैरवको or नानिकेनिवको (?) Subh (var.).

One who spreads widely without knowing his own true nature, certainly perishes, like the water of the coconut.

आत्मदुःखं परो विद्या see नात्मच्छिद्रं परो विद्या.

4556

आत्मदेहस्य मांसानि भोक्तुं ब्रह्मन्न शक्यते ।
देहिनां वद यद्योग्यं संतुष्टिर्जायते यतः ॥

(अ) PdP, Kriyākhaṇḍa 21. 5.

Oh! Brāhmaṇa, it is not possible to enjoy the flesh from one's own body. Tell me what is proper for embodied beings, from which they may derive satisfaction? (A. A. R.).

4557

आत्मदोषैर्नियच्छन्ति सर्वे दुःखमुखे जनाः ।
मन्ये दुश्चरितं तेऽस्ति तस्येयं निष्कृतिः कृता ॥

(अ) Matsya-purāṇa 27. 30 (in some texts 27. 29).

(*c*) तेस्मिस् Matsya-pur° (var.).

All people are controlled in the jaws of misery by faults committed by themselves; methinks there is some evil conduct on your[1] part; and this is the atonement for the same. (A. A. R.).

1. Words of Śukrācārya to his daughter Devayānī.

4558

आत्मद्वेषाद् भवेन् मृत्युः परद्वेषाद् धनक्षयः ।
राजद्वेषाद् भवेन् नाशो ब्रह्मद्वेषात् कुलक्षयः ॥

(अ) Cr 134.

(आ) Sama 1 आ 42 and 2 ब 4, IS 889.

(*a*) आप्तद्वेषाद् Cr (var.), Sama.

(*c*) राजद्वेषात् सर्वनाशो Cr (var.); °द्वेषान् Sama; भवैन् Cr (var.).

(*d*) वृद्धद्वेषात् Sama.

Hatred towards oneself brings death; hatred towards others (brings) loss of money; hatred towards the king brings (complete) ruin; (and) hatred towards a Brāhmaṇa (brings) ruin to the family.

4559

आत्मनः प्रतिकूलानि परेभ्यो यदि नेच्छसि ।
परेषां प्रतिकूलेभ्यो निवर्तय ततो मनः ॥

(आ) SRM 1. 2. 66.

If you do not desire [wish to avoid] unfavourable things for yourself from others, then turn your mind away from (planning) adverse things to others. (A. A. R.).

4560

आत्मनः प्रीयते नात्मा परतः स्वत एव वा ।
लक्षयेऽलब्धकामं त्वां चिन्तया शबलं मुखम् ॥

(अ) BhPṇ 6. 14. 21.

(*a*) आत्मना BhPṇ (var.).

Methinks, you are not satisfied with yourself. Do you owe this state of your mind to your own self, or to others? I see your countenance pale through anxiety, and it clearly convinces me that you have not been able to realise the objects of your desire. (J. M. Sanyal's translation).

4561

आत्मनः शक्तिमुद्वीक्ष्य मानोत्साहौ तु यो व्रजेत् ।
शत्रूनेकोऽपि हन्याच्च क्षत्रियान् भार्गवो यथा ॥

(अ) P (PP 1. 192, Pts 1. 236, PtsK 1. 265).

(आ) IS 892.

(इ) Cf. Nālaḍiyār 248.

(*b*) °साहं च Pts; °न्मादं [°त्सा°] PtsK.

(*c*) हन्ति स एकोऽपि [एकोऽपि ह°] Pts; हन्यात् स एकोऽपि [ए° ऽपि ह°] PtsK.

The man who reckons well his power,/ nor pride nor vigor lacks,/ may single-handed smite his foes/ like Rāma-with-the-axe. (A. W. Ryder's translation).

4562

आत्मनश्च परित्राणे दक्षिणानां च संगरे ।
स्त्रीविप्राभ्युपपत्तौ च घ्नन् धर्मेण न दुष्यति ॥

(अ) Mn 8. 349, (cf. G 7. 25, B 2. 4. 18, Vās 3. 24, Vi 5. 189-190). (Cf. *Brahma-Vidyā* XXX. 1-4 : pp. 21-2).

(*c*) स्त्रीविप्राभ्यवपत्तौ Medhātithi (var.) and Nandana *ad* Mn; स्त्रीविप्राद्भुपपत्तौ Rāghavānanda *ad* Mn; स्त्रीविप्राभ्युपपत्तौ Rāghavānanda (var.), Medhātithi (var.), Govindarāja, Savijña-Nārāyaṇa and Vulgata.

(*d*) धर्मेण घ्नन्न Mn (var.).

In their own defence, in a strife for the fees of officiating priests, and in order to protect women and Brāhmaṇa-s; he who (under such circumstances) kills in the cause of right, commits no sin. (G. Bühler's translation).

4563*

आत्मनश्च परेषां च प्रतापस्तव कीर्तिनुत् ।
भयकृद् भूपतेर्बाहुर् द्विषां च सुहृदां च ते ॥

(आ) KH 275. 1-2, Sar *ad* 2. 69. 15.

(*c*) भूपते Sar.

Your valour, Oh! king, commends your fame and thrusts away the fame of your enemies; your royal arm causes terror to your enemies but casts off the fear of your friends. (A. A. R.).

4564

आत्मनश्च परेषां च यः समीक्ष्य बलाबलम् ।
अन्तरं नैव जानाति स तिरस्क्रियतेऽरिभिः ॥

(अ) H (HJ 3. 8, HS 3. 8, HM 3. 8, HK 3. 8, HP 3. 8, HN 3. 8, HH 74. 4-5, HC 97. 18-9). Cf. परेषामात्मनश्चैव यो.

(आ) SR 147. 223 (a. H), SSB 471. 129, Bahudarśana 16. 128, Sama 1 आ 29, IS 890.

(*b*) पश्यति [स°] Sama.

(*c*) जानन्ति Sama,

He who, well comparing the strength and weakness of himself and of others, can not perceive the difference, is made an object of scorn by (his) enemies. (F. Johnson's translation).

4565

आत्मनश्चपलो नास्ति कुतोऽन्येषां भविष्यति ।
तस्मात् सर्वाणि कार्याणि चपलो हन्त्यसंशयम् ॥

(अ) MBh (MBh [Bh] 12. 136. 143, MBh [R] 12. 138. 147, MBh [C] 12. 5060-1), P (PT 2. 18, PTem 2. 18, PS 2. 12, PRE 2. 14, PN 1, 11). Cf. Ru 92.

(आ) IS 891.

(*a*) च परो MBh (var.).

(*b*) मैत्रं [ऽन्ये°] PS (var.); भविष्यसि MBh (var.).

(*d*) चापले नास्त्यसंशयः MBh (var.); चपलोहं न संशयः PS (var.); चापलो MBh (var.), PS (var.); हतसंशयः PS (var.); असंशयः or संशयं MBh (var.).

A person, possessed of levity of understanding, fails to protect his own self. How can he protect others? Such a person, without doubt, ruins all his acts. (P. C. Roy's translation).

4566

आत्मनश्च प्रजायाश्च दोषदर्श्युत्तमो नृपः ।
विनियच्छति चात्मानम् आदौ भृत्यांस्ततः प्रजाः ॥

(अ) Śukranīti 4. 1. 69.

Of himself and of his children (and of his subjects) the best of kings always sees the faults; he restrains and corrects himself first, then his servants and then (only) his subjects. (A. A. R.).

4567

आत्मनात्मानमन्विच्छेन् मनोबुद्धीन्द्रियैर्यतैः ।
आत्मैव ह्यात्मनो बन्धुर् आत्मैव रिपुरात्मनः ॥

(अ) MBh (MBh [Bh] 5. 34. 62, MBh [R] 5. 33. 63, MBh [C] 5. 1158).

(आ) SRM 2. 2. 658, IS 893.

(*a*) आत्मनो मा° or आत्मानं ह्यात्मनान्वि° (आत्म°) MBh (var.).

(अ) आत्मानमवसादयेत् MBh (var.); यतः or रतः or युतैः or हितैः [यतैः] MBh (var.).

(*c*) आत्मनो बंधुरात्मैव MBh (var.); आत्मा ह्येवात्मनो बंधुः MBh (var.), SRM.

(*d*) रिपुरात्मैव चात्मनः MBh (var.); गतिः [रि°] MBh (var.).

One should seek to know one's self by means of one's own self, controlling one's mind, intellect, and senses, for one's self is one's own friend as, indeed, it is one's own foe. (P. C. Roy's translation).

4568

आत्मनानर्थयुक्तेन पापे निविशते मनः ।
स कर्म कलुषं कृत्वा क्लेशे महति धीयते ॥

(अ) MBh (MBh [Bh] 12. 174. 2, MBh [R] 12. 181. 2 and 12. 302. 14, MBh [C] 12. 6746 and 12. 12139).

(आ) IS 894.

(a) °निष्ट° or °त्यर्थ° [°नर्थ°] MBh (var.).

(b) पापं MBh (var.); निविशिते or न विशते or ऽतिविशते or निवसते or निवशते MBh (var.); नरः or जनः or मतिः MBh (var.).

(c) स्व° or सु° [स] MBh (var.); धर्म° [कर्म] MBh (var.).

(d) लोके महति हीयते or कृच्छ्रे लोके विधीयते or हीनयोनौ प्रजायते or लोके कृच्छ्रं (°च्छ्रे) विधीयते MBh (var.); लोके or पापे or देशं or दुःखे [क्ले°] MBh (var.); महती MBh (var.); हीयते or लीयते MBh (var.).

If the mind becomes affected by desire, wrath and other evil passions, it then runs towards sin. If one's acts are strained by sin, one is obliged to dwell in painful regions. (P. C. Roy's translation).

आत्मना प्रीयते नात्म see No. 4560.

4569

आत्मनाम गुरोर्नाम नामातिकृपणस्य च ।
आयुष्कामो न गृह्णीयात् ज्येष्ठापत्यकलत्रयोः ॥

(अ) Cr 2117 (CvGt 8. 13; partly illegible and reconstructed).

(a) आत्मनाम° (?) CvGt.

(c) अयुः श्रीमान् CvGt (rest illegible).

(d) ष्टापस कलत्रयः CvGt.

One who desires to live for a long time should not pronounce one's own name, or that of his *guru*, or that of a miserly person, or that of his eldest son or his (own) wife.

4570

आत्मना विहितं दुःखम् आत्मना विहितं सुखम् ।
गर्भशय्यामुपादाय भुज्यते पौर्वदेहिकम् ॥

(अ) MBh (MBh [Bh] 12 174. 14, MBh [R] 12. 181. 14 and 12. 322. 14, MBh [C] 12. 6758 and 12. 12151), Cr 1225, GP 1. 113. 19.

(आ) IS 895.

(a) विहित° MBh (var.).

(c) गम्यशय्यम् MBh (var.).

(d) भुंज्यते or भुंजते or भजते MBh (var.); पौर्वदैहिकं or पूर्वदेहिकं or पूर्वदैहिकं MBh (var.).

Oneself decides upon one's own pain; oneself decides upon one's own happiness; from the moment one (is created) in the mother's womb, one enjoys the reward of one's own acts performed in previous life.

4571

आत्मनाशाय नोन्नत्यै छिद्रेण परिपूर्णता ।
भूयो भूयो घटीपात्रं निमज्जत् किं न पश्यसि ॥

(आ) JS 403. 5 (a. Joyika).

To get riches [fullness] by the loop-holes in others, leads a person to his own destruction and not to glory. Do you not see the bucket in a water-lift, which is again and again immersed [drowned] in water ? (A. A. R.).

4572

आत्मना संगृहीतेन शत्रुणा शत्रुमुद्धरेत् ।
पदलग्नं करस्थेन कण्टकेनैव कण्टकम् ॥

(आ) SRHt 176. 54 (a. MBh), SSSN 79. 45, VS 2763.

(a) आदरात् [आ°] VS.

(d) कण्टकेनेव VS.

A person should overcome his enemy by setting one enemy against another; just as one gets rid of a thorn stuck to the foot by another thorn that is held in the hand. (A. A. R.).

4573

आत्मनिन्दात्मपूजा च परनिन्दा परस्तवः ।
अनाचरितमार्याणां वृत्तमेतच्चतुर्विधम् ॥

(अ) MBh (MBh [Bh] 2. 41. 15, MBh [R] 2. 44. 24, MBh [C] 2. 1542).

(आ) SSSN 79. 45, IS 896.

(*a*) °नंदा [°नि°] MBh (var.).; स्व° [°त्म°] MBh (var.); °पूजाश्च MBh (var.).

(*b*) परिनिंदा or परिनंदा or परं निंदा MBh (var.); °स्तव or °स्तवं MBh (var.).

(*c*) °रितमार्गाणां MBh (var.).; अर्हाणां [आर्या°] MBh (var.).

(*d*) वृत्तमेतच् (एतं or एतद्वृत्तं) चतुर्विधम् MBh (Bh); भीष्म न श्रुतं (श्रितं) MBh (var.).

Hast though never heard, O Bhīṣma, that reproach and glorification, both of self and others, are not practices of those that are respectable ? (P. C. Roy's translation).

4574

आत्मनीनमुपतिष्ठते गुणाः
संभवन्ति विरमन्ति चापदः ।
इत्यनेकफलभाजि मा स्म भूद्
अर्थिता कथमिवार्यसंगमे ॥

(अ) Kir 13. 69.

(*b*) °न्त्युपरमन्ति Kir (var.).

Rathoddhatā metre.

Wholesome matter befits all; thereby merits accrue and dangers disperse. So why should there be not hankering after good company that confers innumerable adventages. (S. and K. Ray's translation).

4575

आत्मनैव गुणदोषकोविदः
किं न वेत्सि करणीयवस्तुषु ।
यत्तथापि न गुरून् न पृच्छसि
त्वं क्रमोऽयमिति तत्र कारणम् ॥

(अ) Śiś 14. 54.

(आ) Alm 77.

Rathoddhatā metre.

Do you not know very well by yourself what to do in affairs that have to be done, discriminating as you are between merits and demerits ? Still you consult your elders; the reason is that you want to observe the proper decorum. (A. A. R.).

4576

आत्मनो गुरुरात्मैव पुरुषस्य विशेषतः ।
यत् प्रत्यक्षानुमानाभ्यां श्रेयोऽसावनुविन्दते ॥

(अ) BhPṇ 11. 7. 20.

(आ) SRRU 541.

The preceptor of oneself is one's own self, and this is true specially in the case of man; by the apprehension of the senses as well as by inference, he can realize the highest good [by virtuous deeds]. (A. A. R.).

आत्मनो ज्ञायते धन्यः see धिग्जन्म तस्य यः पित्रा.

4577

आत्मनो न सहायार्थं पिता माता च तिष्ठति ।
न पुत्रदारा न ज्ञातिर् धर्मस्तिष्ठति केवलम् ॥

(आ) SRM 1. 3. 18.

To render help to one's soul there remains neither father nor mother, neither son nor wife, nor are the relations there; only (one's own) *dharma* remains (to help him). (A. A. R.).

4578

आत्मनो बलमज्ञात्वा धर्मार्थपरिवर्जितम् ।
अलभ्यमिच्छन् नैष्कर्म्यान् मूढबुद्धिरिहोच्यते ॥

(अ) MBh (MBh [Bh] 5. 33. 37, MBh [R] 5. 32. 42, MBh [C] 5. 1158).

(आ) IS 897.

(*a*) वधम् [ब°] MBh (var.); अज्ञाय or आस्थाय or आज्ञाह [अज्ञात्वा] MBh (var.).

(*b*) °परिवर्जित: MBh (var.).

(*c*) असाध्यं कर्म य: कुर्यात् MBh (var.); वै काम [नै°] MBh (var.).

(*d*) स [इह] MBh (var.).

That man who, without knowing his own strength and dissociated from both virtue and profit, desireth an object difficult of acquisition, without again adopting adequate means, is said to be destitute of intelligence. (P. C. Roy's translation).

4579

आत्मनोऽभ्युदयाकाङ्क्षी पीड्यमान: परेण वा ।
देशकालबलोपेत: प्रारभेतैव विग्रहम् ॥

(अ) KN (KN [ĀnSS] 10. 2, KN [TSS] 10. 2, KN [BI] 10. 2), Agni-Purāṇa 240. 15. Cf. मुखदोषेण बध्यन्ते.

(आ) SRHt 156. 2 (a. Kāmandaki), SSSN 123. 2 (a. [?] Kāmandaka), IS 898.

(*d*) प्रारभेतेह [प्रा°] Agni-pur°; हि विग्रह: KN (BI).

One may also launch upon a war, for the amelioration of his own condition, or when oppressed by his foe, if the advantages of the soil and the season be in his favour. (M. N. Dutt's translation).

4580

आत्मनो मुखदोषेण बध्यन्ते शुकसारिका: ।
बकास् तत्र न बध्यन्ते मौनं सर्वार्थसाधनम् ॥

(अ) Cr 135 (CL II 3, CnT II 21. 5, CnT III 54. 1 *v. l.*, CNT IV 226), P (PP 4. 42 [cf. 1. 260], Pts 4. 44, PtsK 4. 51, PM 4. 31).

(आ) SR 86. 1 (a. P), SRK 79. 1 (a. Prasaṅgaratnāvalī), SMa 2. 16, SRS 1. 11, Sama 2 म 37, SSpr 19, SH 1568 (a. Paṇḍityarāja) [?], SRM 1. 1. 98, Subh 204 and 102, VP 9. 42, IS 899 and 4879.

(इ) ShD (T) 13.

(*a*) मुखदोषेण बध्यन्ते Cnt II, CnT III, CnT IV, Subh 102.

(*b*) शुकतित्तिरसारिका: Subh 102, (CnT II, CnT III, CnT IV); बध्यन्ति CL (var.); सुकसारिका: or शुकसारिका (°शारिका: ; °सारसा:) CL (var.).

(*c*) बका: खलु SH; तत्रं CL (var.); तु नैव [त° न] SMa, SRS, SSpr, बन्ध्यंते SRK.

(*d*) मौन्यं CL (var.); सवार्थसघकं CL (var.), Sama; सर्वार्थसाधक: or सर्वार्थसाधना (°कं) CL (var.).

The parrots and the grackle birds/ are caged because they utter words : / the stupid herons go scot-free— / for silence is a master-key. (A. W. Ryder's translation).

4581

आत्मनोऽर्धमिति श्रौतं सा रक्षति धनं प्रजा ।
शरीरं लोकयात्रां वै धर्मं स्वर्गमृषीन् पितॄन् ॥

(अ) MBh (Bh) 1. 68 *ad* 50 (645*).

(आ) SRHt 24. 2 (a. MBh). Cf. Śatapatha-Brāhmaṇa 5. 2. 1. 10.

(*b*) प्रजाम् SRHt.

(*c*) च [वै] SRHt.

The wife constitutes half the self of a man, thus the scriptures say[1], since it is she who protects the wealth, progeny, body and well-being in worldly life; and she also takes care of *dharma*, heaven, the sages and the manes. (A. A. R.).

1. अर्धो वा एष आत्मनो यत् पत्नी..., Śatapatha-Br. 5. 2. 1. 10.

4582*

आत्मनो वधमाहर्ता क्वासौ विहगतस्करः ।
येन तत् प्रथमं स्तेयं गोप्तुरेव गृहे कृतम् ॥

(अ) Vik 5. 1. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 117).

Where is this bird-thief, that has seized its own destruction, and ventures its first theft in the very house of the watchman ? (E. B. Cowell's translation).

4583

आत्मनो विक्रियमिव कुर्वन् दद्यात् समीहितम् ।
जलवत् पर्वताञ्छत्रून् भिन्द्यादनुपलक्षितः ॥

(अ) KN (KN [ĀnSS] 18. 17, KN [TSS] 18. 17, KN [BI] 17. 17).

(*a*) विषयमिव KN (BI).

A person should fulfil the desires of others, exerting himself in such a way that it appears to be at the cost of his life; in the case of enemies, he should destroy them unperceived as (rain-)water imperceptibly breaks (gradually) mountains. (A. A. R.).

आत्मनो हितमन्विच्छन् see यदि राज्ञा हता धेनुरियं.

4584*

आत्मन्निच्छसि हन्त शाश्वतपुरीमार्गे विहर्तुं यदि
भ्रातः संयमवर्मणा कुरु तदा रक्षाविधिं सर्वतः ।
नो चेदिन्द्रियतस्करैस्तव हठात् तीक्ष्णाग्रभूरिस्फुरच्-
चिन्ताभल्लशतैर्विभिद्य मनसो ग्राह्यो विवेको मणिः ॥

(आ) JS 456. 71.

Śārdūlavikrīḍita metre.

Oh ! Soul, if you indeed desire to sport in the path leading to the eternal city, you should, oh ! brother, arrange all round protection with the armour of self-control; otherwise, the gem of discrimination in your mind will be taken away, having broken it with hundreds of missiles of worries that are very sharp, by robbers in the form of senses. (A. A. R.).

4585

आत्मन्यपि न विश्वासस् तावान् भवति सत्सु यः ।
तस्मात् सत्सु विशेषेण सर्वः प्रणयमिच्छति ॥

(अ) MBh (MBh [Bh] 3. 281. 41, MBh [R] 3. 296. 41, MBh [C] 3. 16789).

(आ) IS 900.

(*b*) तावद् or तथा or स वै [ता°] MBh (var.); संमतः [स° यः] MBh (var.).

(*c*) यस्मात् MBh (var.). (Cf. MBh [Bh] 3. 281. 42*c*).

(*d*) सर्वः प्रणयते (°मते) नरः (जनः) MBh (var.).

One does not have real confidence even in oneself, as one has in the good; therefore one thrives above all to enter into intimate relation with the good.

4586*

आत्मन्यस्य समुच्छ्रितीकृतगुणस्याहोतरामौचिती
यद्गात्रान्तरवर्जनादजनयद् भूजानिरेष द्विषाम् ।
भूयोऽहंक्रियते स्म येन च हृदा स्कन्धो न यश्चानमत्
तन्मर्माणि दलं दलं समिदलंकर्मीणबाणव्रजः ॥

(अ) Naiṣ 12. 83.

(आ) SR 110. 44 (a. Naiṣ.), SSB 405. 262.

(*a*) समुच्चितीकृत° Naiṣ (var.), SR, SSB.

Śārdūlavikrīḍita metre.

It was highly befitting this king who hath accumulated all virtues in him that he whose arrows are efficient in war, leaving all other limbs of his enemies, cut to prieces the vital parts of their hearts and shoulders; (hearts) that were arrogant over and again, (shoulders) that did not bend. (K. K. Handiqui's translation).

आत्मपक्षं परित्यज्य see No. 4588.

4587

आत्मपक्षक्षयायैव परपक्षोदयाय च ।
मन्त्रद्वैधममात्यानां तन्न स्यादिह भूतये ॥

(अ) P (PT 3. 42, PTem 3. 31, PRE 3. 31).

(इ) Old Syriac 6. 20. (Cf. Ru 138).

Division of counsel among ministers leads to naught but destruction for one's own party and the exaltation of the enemy; it can never be profitable. (F. Edgerton's translation).

4588

आत्मपक्षपरित्यागात् परपक्षेषु यो रतः ।
स परैर्हन्यते मूढो नीलवर्णशृगालवत् ॥

(अ) H (HJ 3. 60, HS 3. 57, HM 3. 57, HK 3. 57, HP 3. 55, HN 3. 55, HH 83. 4-5, HC 110. 9-10, Boltz 66. 3). Cf. त्यक्तश्चाभ्यन्तरा.

(आ) Sama 1 अ 30, SRM 2. 2611, IS 901.

(*a*) आत्मपक्षं परित्यज्य H (var.), Sama, SRM.

(*b*) परपक्षे च H (var.).

(*c*) मूर्खो [मू°] A in HP.

The blockhead who, after deserting his own party, devotes himself to the opposite party, gets killed by the others, like the blue-coloured Jackal. (F. Johnson's translation).

4589

आत्मपितृभ्रातरश्च तत् स्त्रीपुत्राश्च शत्रवः ।
स्नुषा श्वश्रूः सपत्नी च ननान्दा यातरस् तथा ॥

(अ) Śukranīti 4. 1. 16.

(To the king) one's own father's brothers as well as their wives and children are the enemies; so also are the daughter-in-law, mother-in-law, co-wife, sister-in-law and her husband's brother's wife. (A. A. R.).

4590

आत्मपितृमातृगुणैः प्रख्यातश्चोत्तमोत्तमः ।
गुणैरात्मभवैः ख्यातः पैतृकैर्मातृकैः पृथक् ॥

(अ) Śukranīti 3. 203.

A person may become very well known by the good qualities of himself, his father and mother; he is the very best if he becomes famous by his own qualities without (depending on) the qualities of his father or mother. (A. A. R.).

4591

आत्मप्रतीतिर्दृढता विरक्तिर्
इति त्रयं स्वात्मनि यो दधाति ।
नेता स एवास्ति समस्तशिष्ट-
गुणाश्रयत्वान्निखिलप्रजानाम् ॥

(अ) Bhāratapārijāta 12. 35.

(आ) SSH 1. 82, SRRU 1010.

(*a*) °तीतिः दृ° Bhā°, SSH, SRRU; विरक्तिः Bhā°, SSH, SRRU.

(*b*) दधीति SRRU.

Upajāti metre (Indravajrā and Upendravajrā).

He who possesses within himself the three things—settled belief in the self, firmness, and detachment, becomes the leader of all the people, as he has all the requisite good qualities. (A. A. R.).

4592

आत्मप्रशंसा मरणं परनिन्दा च तादृशी ।
तथापि वक्ष्ये काकुत्स्थ नास्ति मत्सदृशः कपिः ॥

(आ) Pras 30. 5, IS 902.

The glorification of oneself brings death, as well as the criticism of others; nevertheless, I shall say, oh ! Rāma, that there does not exist a monkey which would be equal to me.

आत्मप्रशंसिनं क्रूरम् see प्रशमश्च क्षमा चैव.

4593

आत्मप्रशंसिनं दुष्टं धृष्टं विपरिधावकम् ।
सर्वत्रोत्सृष्टदण्डं च लोकः सत्कुरुते नरम् ॥

(अ) R (R [Bar) 6. 14. 6, R [R] 6. 21. 15-16, R [B] 6. 21. 19, R [G] 5. 93. 6, R [Kumbh] 6. 21. 15, R [L] 5. 95. 6).

(आ) SRHt 28. 6 (a. R), SSSN 33. 3 (a. R).

(*a*) आत्मप्रशंसानिरतं (°ता) R (L).

(*ab*) दु° धृ° tr. SRHt.

(*b*) वाऽप्रियवादिनम् [विप°] R (L); विपदिधा° SSSN.

(*c*) सर्वदो° SRHt, SSSN; सिक्तचण्डं [सृ°] SSSN.

One who extols himself, a cheat, a merciless man, one who goes to all and sundry, one who shows indiscriminate leniency to all—all these are highly popular among the common folk. (T. Srinivasa Raghvacharya's translation).

4594

आत्मबुद्धिः सुखं चैव गुरुबुद्धिर्विशेषतः ।
परबुद्धिर्विनाशाय स्त्रीबुद्धिः प्रलयंकरी ॥

(आ) SH 1102, SR 155. 94, SSB 483. 94, NT 29, TP 382, Sama 2 स 92, SRK 225. 37 (a. Kalpataru), IS 7472. Cf. No. 4595.

(इ) PrŚ (C) 43, NŚ (OJ) 4. 18.

(*a*) सुखायैव SR, SSB, Sama, SRK ; देति [चै°] PrŚ [C] ; शुभकरी SH.

(*c*) स्त्रीबुद्धिर् [प°] PrŚ (C) (see *d*).

(*d*) बहुबुद्धिर्मरणं भवेत् PrŚ (C) ; प्रलयावहा SR, SSB, SRK ; प्रलयान्तिका Sama.

One's own intelligence brings joy; the intelligence of the teacher brings particular joy; the intelligence of others brings ruin; the intelligence of women causes destruction.

4595

आत्मबुद्धया सुखी भूयात् गुरुबुद्धया विशेषतः ।
बहुबुद्धया विनाशः स्यात् स्त्रीबुद्धया प्रलयो भवेत् ॥

(आ) NBh 148. Cf. No. 4594.

(*a*) भूया NBh.

A person should become happy by his own intelligence; he becomes specially happy, if guided by his preceptor; he comes to ruin, if guided by a number of people; total destruction will result if guided by women. (A. A. R.).

4596

आत्मभाग्यक्षतद्रव्यः स्त्रीद्रव्येणानुकम्पितः ।
अर्थतः पुरुषो नारी या नारी सार्थतः पुमान् ॥

(अ) Mṛcch 3. 27.

(आ) SR 385. 330 (a. Mṛcch.), IS 903.

When fate so robs him of his all,/ that on her pity he must call,/the man to woman's state doth fall,/the woman is the man. (A. W. Ryder's translation).

आत्ममाता गुरोः पत्नी see No. 4764.

4597–98

आत्मरक्षा हि सततं पूर्वं कार्या विजानता ।
अग्नाविव हि संप्रोक्ता वृत्ती राजोपजीविनाम् ॥
एकदेशं दहेद् अग्निः शरीरं वा परं गतः ।
सपुत्रदारं राजा तु घातयेद् अर्धयेत वा ॥

(अ) K (K [K] 5. 4. 16-17, K [S] 251. 11-14, K [G] 211. 5-8, K [J] 148. 5-8, K [V] 183, K [P] 402. 29-403. 2).

(*h*) घातयेद्वर्ध° K (S), K (K), K (V), K (P).

For, self-protection must always be first secured by the wise (person); for the conduct of those serving a king has been stated to be like (remaining) in fire.

Fire, when it reaches another, may burn a part or (at most) the whole body; but a king might kill one along with sons and wife or might cause one to prosper. (R. P. Kangle's translation).

4599

आत्मरक्षिततन्त्राणां सुपरीक्षितकारिणाम् ।
आपदो नोपपद्यन्ते पुरुषाणां स्वदोषजा: ॥

(अ) MBh (MBh[Bh] 12. 136. 174, MBh [R] 12. 138. 178, MBh[C] 12. 5092-3).
(आ) IS 904.
(*a*) आत्मरक्षण (°णं) MBh (var.).
(*c*) सुपरीक्षत° MBh (var.).
(*d*) सपत्नजा: [स्व°] MBh (var.).

Persons who are mindful of protecting their own selves and who do all their acts after proper consideration and survey, never incur danger at the consequence of their acts. (P. C. Roy's translation).

4600

आत्मरति: परशाठ्यं सज्जनबन्धुवर्जनम् ।
रिपौ श्रद्धा स्त्रियां भक्ति: तस्य निन्दा भवेद् ध्रुवम् ॥

(अ) Cr 1226 (CRT 7. 23).
(*a*) परेशाठ्यं CRT.

Self-conceit, deceiving others, avoiding good people as well as relatives, faith in the enemy, and devotion to women—these will surely bring censure to a person (from the world).

4601*

आत्मरुतादपि विरुतं
कुर्वाणा: स्पर्धया सह मयूरै: ।
किं जानन्ति वराका:
काका: केकारवान् कर्तुम् ॥

(आ) VS 765.
Āryā metre

By shrieking even more loudly than its usual way due to rivalry with the peacocks, do the poor crows know how to utter the sweet notes which the peacocks emit ? (A. A. R.).

4602

अत्मवत् सततं पश्येद् अपि कीटपिपीलिकम् ।
आत्मन: प्रतिकूलानि परेषां न समाचरेत् ॥

(आ) SRM 1. 2. 65.
(*d*) समाचरत् SRM.

One should see as one's own self [have consideration] always even towards worms and ants; things unfavourable to oneself, one should not (equally) do to others. (A. A. R.).

4603

आत्मवत् सर्वभूतानि परद्रव्याणि लोष्टवत् ।
मातृवत् परदारांश्च य: पश्यति स पश्यति ॥

(अ) PdP, Sṛṣṭikhaṇḍa 19. 359*a*+19. 358*d* +19. 358*c*+19. 359*b*.
(आ) IS 905, Subh 217. Cf. मातृवत् परदाणि (°रेषु).
(*b*) लोष्ट्रवत् Subh.
(*c*) परदाराणि IS, Subh.

He who looks at all human beings as at oneself, at others' weals, as at a clod of earth and a woman (belonging) to others, as at his own mother, he looks properly.

4604

आत्मवत् सर्वभूतानि पश्यतां शान्तचेतसाम् ।
अभिन्नमात्मन: सर्वं को दाता दीयते च किम् ॥

(अ) Naradīya-purāṇa 1. 11. 120.

To those whose minds are full of calm and who see all beings as himself, and to whom everything is in no way different from the self, who is the giver and what is there to give ? (A. A. R.).

4605

आत्मवर्गं परित्यज्य परवर्गं समाश्रयेत् ।
स्वयमेव लयं याति यथा राजान्यधर्मत: ॥

(अ) Cr 136 (CV 11. 2, CPS 290.3, Crn 28). (Cf. PM 1. 101, ZDMG 57. 656-7). Cf. Nos. 4588, 4606 and 4607.

(आ) IS 906.

(*a*) आत्मवर्ग IS.

(*b*) न आश्रयेत् CV (var.) ; समाश्रयन् CV (var.).

(*d*) राज्यमधर्मत: CV (var.), CPS.

He who forsakes company with his kind and resorts to the company of uncongenial people, comes to his ruin of his own accord, as does a king by following the *dharma* of others.

4606

आत्मवर्गं परित्यज्य परवर्गेषु ये रता: ।
वानवन्नहं रोदिमि आत्मानं नैव रोद्यते ।।

(आ) IS 906 (fn.), Subh 255. Cf. Nos. 4605 and 4607.

(*a*) आत्मवर्ग Subh.

Those who desert the company of their kind and take delight in the company of enemies—I weep for them as those lost in a wood, but they see not the danger unto them. (A. A. R.).

4607

आत्मवर्गं परित्यज्य परवर्गेषु ये रता: ।
सर्वे तेऽपि विनश्यन्ति यथा राजा कुकर्दम: ।।

(आ) IS 906 (fn.), Subh 199. Cf. Nos. 4605 and 4606.

Those who abandon their own people and take delight in the company of the enemies,—all these are lost, as was the king Kukardama [*or* : a king addicted to mud-like sin]. (A. A. R.).

4608

आत्मवांस्त्वल्पदेशोऽपि युक्त: प्रकृतिसंपदा ।
नयज्ञ: पृथिवीं कृत्स्नां जयत्येव न हीयते ।।

(अ) K (K [K] 6. 2. 18, K [S] 259. 11-2, K [G] 229. 7-8, K [J] 153. 12-3, K [V] 194, K [P] 419. 16-7).

(*a*) आत्मवाँस्त्व् K (P).

But one[1] possessed of personal qualities, though ruling over a small territory, being united with the excellence of the constituent elements, (and) conversant with (the science of) politics, does conquer the entire earth, never loses. (R. P. Kangle's translation).

1. A wise king.

4609

आत्मविक्रयिणि क्लीबे सदा शङ्कितचेतसि ।
नित्यमिष्टवियोगार्ते किं सेवकपशौ सुखम् ।।

(आ) VS 3212.

What happiness is there to that beast of a servant who has no manliness, but sells himself, whose mind is always full of apprehension and who is ever afflicted by separation from his kin ? (A. A. R.).

4610

आत्मवित् सह तया दिवानिशं
भोगभागपि न पापमाप स:
आहृता हि विषयैकतानता
ज्ञानधौतमनसं न लिम्पति ।।

(अ) Naiṣ 18. 2.

Rathoddhatā metre.

A knower of the self, he[1] acquired no sin, though he enjoyed pleasure with her[2] day and night. An artificial devotion to worldly pleasure taints not one whose mind is purified by knowledge. (K. K. Handiqui's translation).

1. Nala. 2. Damayantī.

आत्मश्लाघां परद्रव्यं see परदारान् परद्रव्यं.

4611

आत्मसंपद्गुणैः सम्यक् संयुक्तं युक्तकारिणम् ।
महेन्द्रमिव राजानं प्राप्य लोको विवर्धते ॥

(अ) KN (KN [ĀnSS] 4. 20, KN [TSS] 4. 20, KN [BI] 4. 21).

(*d*) ऽभिवर्द्धते KN (BI).

A kingdom increases in prosperity, having obtained a Mahendra-like king, who is well adorned with royal qualities, and whose all acts are just and impartial. (M. N. Dutt's translation).

4612

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥

(अ) MBh (MBh [Bh] 6. 38. 24=BhG 16. 17).

(*b*) °समन्विताः MBh (var.).

(*c*) कामयज्ञैस् or मानयज्ञैस् MBh (var.).

Self-conceited, haughty, / full of pride and arrogance of wealth,/ they do acts of religious worship in name alone,/ hypocritically, not according to the (Vedic) injunctions. (F. Edgerton's translation).

4613

आत्मस्त्रीधनगुह्यानां गोप्ता बन्धुस् तु मित्रवत् ।
धनदस् तु कुबेरः स्याद् यमः स्याच् च सुदण्डकृत् ॥

(अ) Śukranīti 1. 81.

By protecting the individual subject, his women-folk, his wealth and secrets,—the king is his relation and friend; by granting wealth to the people he is like Kubera, the god of wealth; and meting out apt punishment (to the wrong-doers) he is like Yama [the god dispensing justice]. (A. A. R.).

4614

आत्मस्त्रीधनगुह्यानां शरणं समये सुहृत् ।
प्रोक्तोत्तमोऽयमन्यश्च त्रिद्व्येकपदमित्रकः ॥

(अ) Śukranīti 4. 1. 4.

By giving timely protection to the individual subject as well as his women-folk, wealth and secrets, the king is said to be the best kind of friend; other (friends) are only three-fourths, half or quarter friends. (A. A. R.).

4615

आत्महेतोः परार्थे वा नर्महास्याश्रयात् तथा ।
ये मृषा न वदन्तीह ते नराः स्वर्गगामिनः ॥

(अ) MBh (MBh [Bh] 13. 132. 18, MBh [R] 13. 144. 19, MBh [C] 13. 6643).

(आ) SRRU 170.

Those men who never tell lies for either themselves or for others, or in jest or for exciting laughter, succeed in ascending to Heaven. (P. C. Roy's translation).

4616

आत्मा कायश्च द्वावेतौ मित्ररूपावुभावपि ।
कायं मित्रं परित्यज्य आत्मा याति सुनिश्चितम् ॥

(अ) PdP, Bhūmikhaṇḍa 64. 58.

The two things, the soul and the body, both have the form of friends; but abandoning the friend, the body, the soul very definitely goes away. (A. A. R.).

4617

आत्मा जन्मशतैर्धनार्जनधिया मिथ्या किमायास्यते
पङ्गोः श्रीर्गृहमेति लङ्घितभुवो दैवेच्छया निर्धनाः ।
इत्येताः पुरुषार्थमूलहतयः कैश्चित् समुत्सारिता
मुग्धानामलसोत्कटाः प्रतिपदं कुर्वन्ति चित्तभ्रमम् ॥

(आ) JS 415. 3 (a. Kṣemendra).

(*a*) यत्नशतैर् [ज°] JS (suggestion).

Śārdūlavikrīḍita metre.

Why do you torture your soul in hundreds of births in vain with a view to amassing wealth ? Prosperity comes to the house of a lame person; those who

Lave conquered the earth have become poor by the will of fate; thus, these which constitute the annihilators of the good aims of life have been set aside by some (intelligent) people. But the idle thoughts (of amassing wealth) create delusions in the mind at every step of some dull-witted people. (A. A. R.).

4618

आत्मा जेयः सदा राज्ञा ततो जेयाश्च शत्रवः ।
अजितात्मा नरपतिर् विजयेत कथं रिपून् ॥

(अ) MBh (MBh [Bh] 12. 69. 4, MBh [R] 12. 69. 4, MBh [C] 12. 2599).

(*a*) जय्य or ज्ञेयः [जे°] MBh (var.); राजा MBh (var.).

(*d*) परान् [रि°] MBh (var.).

The king should first subdue himself and then seek to subdue his foes. How should a king who has not been able to conquer his own self be able to conquer his foes ? (P. C. Roy's translation).

4619

आत्मात्मनैव जनितः पुत्र इत्युच्यते बुधैः ।
तस्माद् भार्यां नरः पश्येन् मातृवत् पुत्रमातरम् ॥

(अ) MBh (MBh [Bh] 1. 68. 47, MBh [R] 1. 74. 47, MBh [C] 1. 3035).

(आ) IS 907.

(*a*) आत्मनात्मैव or आत्मात्मना च or आत्मनात्मा च or आत्मना चात्मा MBh (var.).

(*b*) सुत [पु°] MBh (var.); इत्यभिधीयते MBh (var.).

(*c*) °र्यां पतिः MBh (var.).

It has been said by learned persons that one is himself born as one's son. Therefore, a man whose wife hath born a son should look upon her as his mother. (P. C. Roy's translation).

आत्मात्मन्यवधीयताम् see नन्वात्मन्यवधीयताम्.

आत्मादिना समधुना see No. 5048.

4620

आत्माधीनशरीराणां स्ववतां निद्रया स्वया ।
कदन्नमपि मर्त्यानाम् अमृतत्वाय कल्पते ॥

(आ) ŚP 315 (a. Bhagavān Vyāsa), JS 443. 6 (a. Bhagavān Vyāsa), SRK 54. 8 (a. Kalpataru), SR 75. 7 (a. ŚP), SSB 346. 7 (a. Vyāsa), SLPr 57. 10-11, SH 1052, Vjv 243. 2, IS 908.

(*a*) आत्मधीन ŚP (MS).

(*b*) स्वयता निद्रयां स्वयं ŚP (MS); निशि [स्व°] JS, SH.

(*c*) वयस्यानम् [म°] ŚP (MS).

For a person who is able to hold himself in check and who is able to sleep when he wishes, even a scanty dish becomes a nectar-like dish.

4621

आत्मानं कुपथेन निर्गमयितुं यः सूकलाश्वायते
कृत्याकृत्यविवेकजीवितहृतौ यः कृष्णसर्पायते ।
यः पुण्यद्रुमखण्डखण्डनविधौ स्फूर्जत्कुठारायते
तं लुप्तव्रतमुद्रमिन्द्रियगणं जित्वा शुभंयुर्भव ॥

(आ) Sūmu 69.

(*a*) शूक° Sūmu (var.).

Śārdūlavikrīḍita metre.

The group of senses which acts as a pig to burrow a hole so as to let out the soul through the wrong path [to hell], which acts as black serpent in killing the life of discrimination of what is right and wrong, which behaves as a sharp axe to cut into pieces the tree of holy merits, which puts a stamp on the loss of all auspicious activities—having conquered them [the senses], may you be ever addicted to auspicious activities. (A. A. R.).

4622

आत्मानं च जगत् सर्वं दृशा नित्याविभिन्नया ।
चिदाकाशमयं ध्यायन् योगी याति परां गतिम् ॥

(आ) ŚP 4472.

Meditating on his self and the whole universe with the vision that is eternally non-changing, as consisting of the true intelligence of the *ākāśa* [ether], the *yogī* attains the highest goal of existence. (A. A. R.).

4623

आत्मानं च परं चैव त्रायते महतो भयात् ।
क्रुध्यन्तमप्रतिक्रुध्यन् द्वयोरेष चिकित्सकः ॥

(अ) MBh (MBh [Bh] 3. 30. 9, MBh [R] 3. 29. 9, MBh [C] 3. 1073).

(आ) SRHt 233. 8 (a. MBh), IS 910.

(*a*) न परान् or अपरान् or परांश् MBh (var.).

(*d*) जयेल्लोकांश्च शाश्वतान् MBh (var.). एकश् [ए°] SRHt.

One that acteth not against a man whose wrath hath been up, rescueth himself as also others from great fear. In fact, he may be regarded to be the physician of the two [i.e. of himself and the angry man]. (P. C. Roy's translation).

4624

आत्मानं च परं चैव पलायन् हन्ति संयुगे ।
द्रव्यनाशो व्ययोऽकीर्तिर् अयशश्च पलायने ॥

(अ) MBh (MBh [Bh] 12. 101. 31, MBh [R] 12. 100. 34, MBh [C] 12. 3716).

(आ) SRHt 124. 6 (a. MBh).

(*b*) स्वपक्षं च [परं चैव] MBh.

(*c*) वधो° [व्ययो°] MBh.

When a person runs away from the battlefield, he kills thereby himself as well as others; loss of wealth, downfall and the loss of fame and a bad name are the results of running away. (A. A. R.).

4625

आत्मानं च परं चैव वीक्ष्य धीरः समुत्पतेत् ।
एतदेव हि विज्ञानं यदात्मपरवेदनम् ॥

(अ) KN (KN [ĀnSS] 12. 21, KN [TSS] 12. 21, KN [BI] 11. 41).

(आ) SRHt 158. 4 (a. Kāmandaki), SSSN 123. 2 (a. Kāmandaka), IS 909.

(*a*) परांश्चैव KN (BI).

(*b*) ज्ञात्वा [वी°] KN (BI)

A wise *vijigīṣu* after critically reviewing his own condition as well as that of his enemies should set out on an expedition. This—that is to know his own as well as his foe's strength or weakness—is to be conversant with the essentials of good counsel. (M. N. Dutt's translation).

आत्मानं च स्वपक्षं च see No. 4624.

4626

आत्मानं धर्मकृत्यं च पुत्रदारांश्च पीडयन् ।
देवतातिथिभृत्यांश्च स कदर्य इति स्मृतः ॥

(अ) BhŚ 396 (doubtful).

(आ) SPR 281. 27.

(*c*) लोभाढ्यः पितरौ भ्रातृन् SPR.

(*d*) कृपण [क°] SPR.

He is known as *kadarya* [a worthless avaricious man] who injures [neglects] himself, his religious duties, wife and children, the gods, guests and servants. (A. A. R.).

4627

आत्मानं नावमन्येत पूर्वाभिरसमृद्धिभिः ।
आमृत्योः श्रियमन्विच्छेन् नैनां मन्येत दुर्लभाम् ॥

(आ) SRHt 189. 29 (a. Mn., but not found there), SSSN 180. 24 (a. Mn.).

A person should not look upon himself as contemptible on account of the absence of ancestral wealth; he should strive to gain wealth till his dying day; he should never consider it as beyond his reach. (A. A. R.).

4628

आत्मानं नियमैस्तैस्तैः कर्षयित्वा प्रयत्नतः।
प्राप्यते निपुणैर्धर्मो न सुखाल्लभ्यते सुखम् ॥

(अ) R (R [Bar] 3. 8. 27, R [R] 3. 9. 31, R [B] 3. 9. 31, R [G] 3. 13. 29, R [Kumbh] 3. 9. 31, R [L] 3. 10. 26). Cf. धर्मादर्थः प्रभवति.

(आ) SSap 256, IS 912.

(*a*) नियतैस् R (var.) ; सर्वैः or तैस्तु or सत्यैः [तै°] R (var.).

(*b*) कर्शं° R (var.), SSap; पुनः पुनः [प्र°] R (var.).

(*c*) पुरुषैः स्वर्गो or निपुणो or निर्गुणैर् or विपुलो नियमैर् [नि°] R (var.).

(*d*) लभते R (var.).

Repressing self by diverse restrictions, intelligent people attain righteousness; but virtue crowned with felicity, is incapable of being attained by following pleasure. (M. N. Dutt's translation).

4629*

आत्मानं परमं प्रमाणनिकरैरप्राप्यमव्याहतं
ज्ञेयं यद् गुरुवीक्षणादपि जना मूढास्तु मुक्त्वैव तत्।
कोशेषु प्रमितेषु पञ्चसु परिज्ञातुं समुद्युञ्जते
नष्टेभाः कलशान्तरेष्वपि करं कृत्वा विचिन्वन्ति हि ॥

(अ) Lok 1. 62.

Śārdūlavikrīḍita metre.

The supreme soul which is ever unobstructed and which may not be realized by the group of testimonies, one should realize through the vision of one's spiritual preceptor; dull people, abandoning this, put forth efforts to know this through the five knots [sheaths] which make up the person. Indeed, persons who have lost elephants, search for them, by inserting their hands even inside woter-pots ! (A. A. R.).

4630

आत्मानं प्रथमं राजा विनयेनोपपादयेत् ।
ततः पुत्रांस् ततोऽमात्यांस् ततो भृत्यांस् ततः प्रजाम्

(अ) Śukranīti 1. 93. Variant of No. 4631. Cf. Nos. 3322 and 4646.

A king should at the very outset practice self-restraint, then he should direct his sons, next his ministers, afterwards his servants and finally his subjects. (A. A. R.).

4631

आत्मानं प्रथमं राजा विनयेनोपपादयेत् ।
ततोऽमात्यांस् ततो भृत्यांस् ततः पुत्रांस् ततः प्रजाः ॥

(अ) KN (KN [ĀnSS] 1. 25, KN [TSS] 1. 25, KN [BI] 1. 23). Variant of No. 4630. Cf. Nos. 3322 and 4646.

(आ) ŚP 1285, SRHt 73. 2 (a. Kirāta), SSSN 60. 2 (a. Kāmandaka), SR 145. 118 (a. KN), SSB 466. 4, ŚB 2. 416, SH 1318, IS 918.

(*c*) ततः पुत्रंस् SRHt, SSSN, SH (see *d*).

(*d*) ततो भृत्यांस् त° SRHt, ŚB, SH; °मात्याँस् ŚB; प्रजा KN (ĀnSS), SSSN, SH.

In the first instance, a king should himself practise self-restraint, thereafter, he should direct his ministers, and then his dependents, and then his sons and then his subjects, to do the same. (M. N. Dutt's translation).

4632

आत्मानं भावयेन्नित्यं ज्ञानेन विनयेन च ।
न पुनर्म्रियमाणस्य पश्चात्तापो भविष्यति ॥

(अ) Cr 1228 (CNP II 152, CM 17).

(आ) SPR 261. 7 (a. Tattvāmṛta 5).

(*a*) आत्मानु CNP II (MS).

(*c*) मा [न] SPR; पुनः म्रिय° CNP II MS.

(*d*) पश्चाता° CNP II MS.

Purify your soul continuously through right knowledge and good conduct! If so, when you die you will not need to repent.

4633

आत्मानं मन्त्रिणं दूतम् अमात्यवचनं क्रमम् ।
आकारं ब्रुवते षष्ठम् एतावान् मन्त्रनिश्चयः ॥

(आ) SRHt 106. 20 (a. MBh), SSSN 116. 9.

(*a*) सूतम् [दू°] SSSN.

(*b*) अमात्यं वचनक्र° SSSN.

(*c*) निश्चुयः SSSN.

The deliberation of state-affairs of kings consists of himself, the counsellor, the ambassodors, the advice of ministers, tradition and the sixth, the aspects of things. (A. A. R.).

4634

आत्मानं मन्त्रिदूतं च च्छन्नं त्रिषवणक्रमम् ।
आकारं ब्रुवते षष्ठम् एतावान् मन्त्रनिश्चयः ॥

(अ) P (PT 3. 38, PTem 3. 34, PRE 3. 27).

(इ) Old Syriac 6. 17. (Cf. Ru 137).

(*b*) °णक्रियाम् (°यम्) PTem.

One's self; a minister and a messenger; a secret agent; the process of the three daily ablutions; and the expressions (of the face and gestures) they name as the sixth. Such is the accepted opinion conserning counsel. (F. Edgerton's translation).

4635

आत्मानं सततं रक्षेद् दारैरपि धनैरपि ।
पुनर्दाराः पुनर्वित्तं न शरीरं पुनः पुनः ॥

(आ) Sama 2 आ 4, SRM 2. 2. 528.

One must protect oneself always even at the cost of one's wife and wealth; A wife can be had again, wealth can be made again, but one cannot set one's body (if lost) again and again. (A. A. R.).

4636

आत्मानं सर्वथा रक्षेद् राजा रक्षेच्च मेदिनीम् ।
आत्ममूलमिदं सर्वम् आहुर्हि विदुषो जनाः ॥

(आ) SRHt 183. 1 (a. Saṁgraha), SSSN 86. 1.

One should protect one's self in every way, the king should give protection to the world; the self is at the root of all these things, thus say the people who are in the know of things. (A. A. R.).

4637

आत्मानं सुस्थिरं कृत्वा लक्ष्यं चैव स्थिरं बुधः ।
वेधयेत् त्रिप्रकारं तु स्थिरवेधी स उच्यते ॥

(आ) ŚP 1808.

Making himself quite steady and deeply concentrating on the target, the wise man should pierce the target, in the three special ways prescribed; he is called 'the sharp shooter'. (A. A. R.).

4638

आत्मा नदी भारत पुण्यतीर्था
सत्योदका धृतिकूला दमोर्मिः ।
तस्यां स्नातः पूयते पुण्यकर्मा
पुण्यो ह्यात्मा नित्यमम्भोऽम्भ एव ॥

(अ) MBh (MBh [Bh] 5. 40. 19, MBh [R] 5. 39. 21, MBh [C] 5. 1553), H (HJ 4. 90, HS 4. 86, HM 4. 87, HK 4. 92, HP 4. 90, HN 4. 90, HH 113. 10-11, HC 151. 19-152. 2). Cf. No. 4639.

(आ) SPR 762. 5 (a. MBh, but follows H text), IS 911, Subh 165.

(इ) MBh (Ju) 439.

(*a*) संयम° [भा°] HJ, HM, B in HP, SPR ; °तोया B in HP ; संयमतोयपूर्णा SPR, Subh.

(*b*) शमोर्मिः MBh (var.) ; सत्यावहा SPR, Subh ; शीलतटा दयोर्मिः H, SPR ; मीनतटा दयोर्मी Subh.

(*c*) अत्राभिषेकं (तत्रा° HM) कुरु पाण्डुपुत्र H, SPR, Subh; यस्यां MBh (var.) ; पूयति MBh (var.); प्रयति MBh (Ju).

(*d*) तीर्थो ह्यात्मा पुण्यमंभो लभस्व MBh (var.); न वारिणा (°णां Subh) शुध्यति चान्तरात्मा H, SPR, Subh; तीर्थो [पु°] MBh (var.); नित्यमलोभ MBh (var.) ; नित्यमक्षोभ्य MBh (Ju).

Upajāti metre (Indravajrā and Upendravajrā) in H. In MBh irregular (Epic Upajāti).

O Bhārata, the soul is spoken of as a river; religious merit constitutes its sacred baths; truth, its waters; self-control, its banks; kindness, its waves. He that is righteous purifieth himself by a bath therein, for the soul is sacred, and the absence of desire is the highest merit. (P. C. Roy's translation of MBh).

The second part in H reads : here, (then) perform (thy) ablutions, O son of Pāṇḍu ! For by water the inner man becomes not pure. (F. Johnson's translation).

4639

आत्मा नदी संयमपुण्यतीर्था
सत्योदका शीलसमाधियुक्ता ।
तस्यां स्नातः पुण्यकर्मा पुनाति
न वारिणा शुद्धयति चान्तरात्मा ॥

(अ) Vāmana-purāṇa (Veṅkateśvara Press) 43. 25, (critical edition 22. 24). Cf. No. 4638.

(आ) SRM 2. 2. 28.

(*b*) शीलतटा दयोर्मिः SRM; °दियुक्ता Vām°

(*c*) तत्राभिषेकं कुरु पाण्डुनन्दन SRM.

Upajāti metre (Indravajrā and Upendravajrā).

The self is the river full of descending steps of self-control, with the water of truth, united with good conduct and quietude; bathing in this, the man of holy acts gets purified; the inward soul is never purified by a bath in water. (A. A. R.).

4640

आत्मानन्दरसज्ञानाम् अलं शास्त्रावलोकनम् ।
भक्षितव्या ह्यपूपाः किं गण्यानि सुषिराणि किम् ॥

(अ) Lok 22.

To those who enjoy the essence of supreme bliss, the study of the *śāstra*-s is of no use; Are we to enjoy the eating of the flattened cakes, or are we to be counting the holes therein ? (A. A. R.).

4641

आत्मानमनुशोच त्वं किमन्यमनुशोचसि ।
आयुस्ते हीयते यस्य स्थितस्य च गतस्य च ॥

(अ) R (R [Bar] 2. 98. 20, R [B] 2. 105. 21, R [R] 2. 105. 21, R [G] 2. 114. 8, R [Kumbh] 2. 105. 21, R [L] 2. 119. 8).

(आ) Sskṛ 57, IS 913.

(इ) Cf. Nālaḍiyār 76.

(*a*) आत्मानं R (var.); अनुशोचस्त्वं (°चस्व) R (var.).

(*b*) अन्यद् R (var.).

(*c*) तु or तद् [ते] R (var.); क्षीयते [ही°] R [L]; क्षीयंते or दीर्यते [ही°] R (var.); पश्य [य°] R [L]; यस्मिन् or यस्मात् [य°] R (var.).

(*d*) ऽपि [च] R (var.); भवतस्तथा or चरतस्तथा or ऽप्यागतस्य च [च ग° च] R (var.).

Why do you lament for others ? Grieve for thyself as every moment of yours is gradually taking away your life, whether you remain stationary or move about. (T. Srinivasa Raghavacharya's translation).

4642

आत्मानमन्यमथ हन्ति जहाति धर्मं
　　पापं समाचरति युक्तमपाकरोति ।
पूज्यं न पूजयति वक्ति विनिन्द्यवाक्यं
　　किं किं करोति न नरः खलु कोपयुक्तः ॥

(अ) AS 30.
(आ) SPR 231. 32 (a. AS).
(*b*) युक्ति° AS (var.).
(*c*) सिनिन्द्यवाच्यं AS (var.).
Vasantatilakā metre.

He strikes himself and at others and abandons righteousness, does sinful deeds and avoids doing the right thing; he honours not those deserving respect, speaks censurable words; indeed, what (evil) thing does not a person commit in his anger ? (A. A. R.).

4643*

आत्मानमम्भोनिधिरेतु शोषं
　　ब्रह्माण्डमासिञ्चतु वा तरङ्गैः ।
नास्ति क्षतिर्नोपचितः कदापि
　　पयोदवृत्तेः खलु चातकस्य ॥

(अ) Uttara-cātakāṣṭaka (KSH 238-9) 5.
(आ) SR 226. 158 (a. Cātaka), SSB 616. 14, IS 914.
Upajāti metre (Indravajrā and Upendravajrā).

The ocean may dry itself up, or overflow the world with its waves; / but there is no loss or gain to the *cātaka* who lives on the clouds. (Cowell's translation in JRAS of 1891 : p. 604).

4643 A

आत्मानमाख्याति हि कर्मभिर्नरः
　　स्वशीलचारित्रकृतैः शुभाशुभैः ।
प्रनष्टमप्यात्मकुलं तथा नरः
　　पुनः प्रकाशं कुरुते स्वकर्मभिः ॥

(अ) MBh (MBh [Bh] 13. 48. 48, MBh [R] 13. 48. 49, MBh [C] 13. 2611).
(आ) IS 915.
(इ) SS (OJ) 169.
(*a*) कुली (लि°) न यो (योर्) नरः SS (OJ).
(*b*) सुशी° or स्वशक्ति° MBh (var.) ; °कुलैः or °गुणैः or °कृतं MBh (var.); शुभाशुभं MBh (var.) ; शुभोदयैः SS (OJ).
(*c*) प्रण° SS (OJ) ; अथ [अपि] MBh (var.); °शु° [°त्म°] MBh (var.); °कुले or °कुतं MBh (var.) ; यथा or तदा [त°] MBh (var.).
(*d*) वनं [पु°] MBh (var.); प्रकाशीकुरुते or प्रकामं कु° MBh (var.) ; स्वकर्मतः MBh (var.); स्वशीलतः SS (OJ).
Upajāti metre (Indravaṁśā and Vaṁśastha).

A Man is proclaimed by his *śīla* [conduct] or actions and their consequences. One's *śīla* illumines and broadcasts one's birth even though it might have been forgotten or lost. (Raghu Vīra's translation of SS[OJ]).

4644

आत्मानमात्मना वेत्सि　सृजस्यात्मानमात्मना ।
आत्मना कृतिना च त्वम्　आत्मन्येव प्रलीयसे ॥

(अ) Kum 2. 10. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 28).

Though knowest thyself in thyself, though createst thyself by thyself and thou art absorbed in thyself by thy own mighty self. (M. R. Kale's translation).

4645*

आत्मानमालोक्य च शोभमानम्
　　आदर्शबिम्बे स्तिमितायताक्षी ।
हरोपयाने त्वरिता बभूव
　　स्त्रीणां प्रियालोकफलो हि वेषः ॥

(अ) Kum 7. 22. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 103), Śts 22. 4.

(आ) Daś *ad* 4. 32 (a. Kum.).

(*b*) ॰विम्बे Kum (var.); ॰बिम्बस्तिमि॰ Kum (var.).

(*c*) हरोयानत्व॰ Kum (var.); हरोप्रयाण॰ Kum (var.).

(*d*) ह [हि] Kum (var.) ; वेशः Kum (in some editions).

Upajāti metre (Indravajrā and Upendravajrā).

Observing in a mirror her form looking magnificent (by that dress), she, with her long eyes steady, became eager to approach Śiva; surely the dressing of women has for its object[1] the sight of (its being seen by) their husbands. (M. R. Kale's translation).

1. fruit.

4646

आत्मानमेव प्रथमं देशरूपेण यो जयेत् ।
ततोऽमात्यानमित्रांश्च न मोघं विजिगीषते ॥

(अ) MBh (MBh [Bh] 5. 34. 55 and 5. 127. 28, MBh [R] 5. 33. 56 and 5. 128. 29, MBh [C] 5. 1151 and 5. 4338. Cf. Nos. 3322 and 4631.

(आ) IS 916.

(*b*) उपदेशेन or देशेकालेन or शमकालेने MBh (var.) ; द्वेष॰ or द्वेष्य॰ or दश॰ MBh 5. 127. 28 (var.).

(*c*) मित्राणि [ऽमा॰] MBh (var.) ; अमात्यान् [अमि॰] MBh (var.).

(*d*) न स मोघं जिगीषति or नियतः कुरुते वशे MBh (var.) ; क्रमेण or ततोन्यं नरोयं [न मो॰] MBh (var.); विलिगीषति MBh (var.).

He[1] who first conquers his own self considering it as the kingdom (of his enemy), never, in course of time, fails to prevail over his advisers as well as his adversaries. (S. Bhaskaran Nair's translation).

1. The wise king.

4647

आत्मानमेव प्रथमम् इच्छेद् गुणसमन्वितम् ।
कुर्वीत गुणसंपन्नस् ततः शेषपरीक्षणम् ॥

(अ) KN (KN [ĀnSS] 4. 3, KN [TSS] 4. 3, KN [BI] 4. 3).

(आ) IS 917.

(*c*) गुणसंयुक्तस् KN (BI)

The first desideratum for a king is to attain royal qualities[1], and having attained them, he should look for them in others. (M. N. Dutt's translation).

1. It would be better : "good qualities (गुणसंयुक्त or गुणसंपन्न)".

4648

See No. 4643 A.

आत्मापराधवृक्षस्य see दारिद्र्यरोगदुःखानि.

4649

आत्मापि चायं न मम सर्वा वा पृथिवी मम ।
यथा मम तथान्येषाम् इति बुद्धया न मे व्यथा ॥

(अ) MBh (MBh [Bh] 12. 168. 13-4; 12. 26. 19; 14. 32. 11 *ab* only, MBh [R] 12. 174. 14; 12. 25.19, MBh [C] 12. 6470 and 12. 750).

(आ) IS 919.

(*a*) वायं [चा॰] MBh (var.); मनसा [न मम] MBh (var.).

(*b*) सर्वापि (च) MBh 12. 26. 19; सा [वा] MBh (var.).

(*c*) यथा [त॰] MBh (var.); येषाम् [॰न्ये॰] MBh (var.); ह्येषां MBh (var.).

(*c*) इति पश्यन्न मुह्यति MBh 12. 26; इतिसंचिंत्य न व्यथेत् or इति मत्वाभिविव्यथा MBh (var.); चिंत्य or मत्वा [बु°] MBh (var.); नु [न] MBh (var.); च व्यथा or हि व्यथा or विव्यते [मि व्य°] MBh (var.); मुह्यति (°सि) [मि व्य°] MBh 12. 26. 19.

"I do not regard even my own self to be mine". On the other hand "I regard the whole world to be mine". I again think that "all this (which I see) is as much mine as it belongs to others". Grief cannot approach me in consequence of this thought. (P. C. Roy's translation).

4650

आत्मा प्रयत्नादर्थेभ्यो मनः समधितिष्ठति ।
संयोगादात्ममनसोः प्रवृत्तिरुपजायते ॥

(अ) KN (KN [ĀnSS] 1. 28, KN [TSS] 1. 28, KN [BI] 1. 26).

(*a*) प्रयत्नेनार्थेभ्यो KN (BI).

The soul inspires the mind with activity in order that the latter may earn wealth; volition is engendered by a union of the soul and the mind. (M. N. Dutt's translation of KN [BI]).

आत्मा बलं वा सुहृदो see No. 8977.

आत्मा बुद्धीन्द्रियाण्यर्था see No. 4653.

4651

आत्माभिधं सुखमनन्तमखण्डमेकं
यज्ञादिकर्मजनितेन सुखेन तुल्यम् ।
मा ब्रूहि कर्म सुखदं तदपीति बुद्ध्या
रत्नाकरस्य सदृशं नु कुलालकुण्डम् ॥

(अ) Lok 82.

Vasantatilakā metre.

"The one, eternal and indivisible bliss called *ātman*, is equal to the happiness born of the performance of such things as sacrifices"—do not say so, that joy-giving acts such as these constitute that bliss; for then, the pit of the potter is the same (due to similarity) as the ocean! (A. A. R.).

4652-4654

आत्मा मनश्च तद्विद्यैर् अन्तःकरणमुच्यते ।
ताभ्यां तु सप्रयत्नाभ्यां संकल्प उपजायते ॥
आत्मा बुद्धीन्द्रियाण्यर्था बहिष्करणमुच्यते ।
संकल्पाध्यवसायाभ्यां सिद्धिरस्य प्रकीर्तिता ॥
उभे एते हि करणे यत्नानन्तर्यके स्मृते ।
तस्मात् प्रयत्नसंरोधाद् भावयेन्निर्मनस्कताम् ॥

(अ) KN (KN [ĀnSS] 1. 35-7, KN [TSS] 1. 35-7, KN [BI] 1. 33-5).

(*k*) प्रवृत्तिसंरोधाद् KN (BI).

The soul and the mind are styled to be the "internal senses" by those who are conversant with the workings of these two. By a conjoint effort of these two, volition is engendered.

The soul, the mind, the sense-organs, and the sense-objects, all these are said to be included under the category of "external sense". Volition and muscular movement are the means of pleasurable sensations of the soul.

The (connecting) medium between the "internal and the external sense" seems to be a conscious effort. Therefore, suppressing this conscious effort one may try to become the master of his own mind. (M. N. Dutt's translation).

4655

आत्मायत्ते गुणग्रामे नैर्गुण्यं वचनीयता ।
दैवायत्तेषु वित्तेषु पुंसां का नाम वाच्यता ॥

(अ) BhPr 224.

(आ) SSap 658, VS 2674 (a. Bhagavān-Vyāsa), SRHt 51. 3 (a. P), SSSN 42. 3, SPR 612. 34 (a. Vyāsadeva), SLPr 43. 19-20.

(*a*) गुणादाने VS, SPR; गुणाधाने SRHt, SSSN.

(*d*) पुंसः VS, SRHt, SSSN, SPR.

The aggregate of virtues dependent on one's self lack of virtue (is) reprehensibility; wealth dependent on fate, what blame (is there) of men (if it existeth not)? (L. H. Gray's translation).

आत्मा यत्नशतैर्धनार्जनधिया see No. 4617.

4656

आत्मायमात्मनि गतो हृदयेऽतिसूक्ष्मो
ग्राह्योऽचलेन मनसा सततामियोगात् ।
यो यं विचिन्तयति याति स तन्मयत्वं
यस्मादतः सुभगमेव गता युवत्यः ॥

(अ) BṛSaṁ 75. 4.

Vasantatilakā metre.

This soul lies concealed within one's own heart, but may be observed by an attentive mind through continual application. Now, since every one identifies himself with the person he cherishes in his mind, therefore women are in their thoughts with the beloved one, and with no other. (H. Kern's translation).

4657

आत्मा यस्य वशे नास्ति कुतस् तस्य परे जनाः ।
आत्मानं वशमानीय त्रैलोक्यं वर्तते वशे ॥

(अ) Cr 2118 (CNI I 59; partly illegible and reconstructed).

(*c*) आत्मनं वशमानेति CNI I.

(*d*) वशं CNI I.

Can a person who does not have control over himself command other people? The three worlds remain under the command of only that person who has control over himself.

4658

आत्मा रक्ष्यः प्रयत्नेन युद्धसिद्धिर्हि चञ्चला ।
ते स्वामिवचनं सर्वे प्रतिगृह्य महौजसः ॥

(आ) Sama 2 आ 2.

The king should protect his person with best efforts, for the outcome of a battle is always uncertain; all these brave men faithfully accept the master's orders. (A. A. R.).

4659*

आत्मारामा विहितरतयो निर्विकल्पे समाधौ
ज्ञानोद्रेकाद् विघटिततमोग्रन्थयः सत्त्वनिष्ठाः ।
यं वीक्षन्ते कमपि तमसां ज्योतिषां वा परस्तात्
तं मोहान्धः कथमयममुं वेत्तु देवं पुराणम् ॥

(अ) Veṇīsaṁhāra 1. 23.

(आ) Kpr 7. 307, KāvR 19. 11-4, Amd 172. 456, KāP *ad* 7 (pp. 257. 14-258. 2).

(*b*) ज्ञानोत्सेकाद् Veṇī (var.), Amd.

(*c*) वीक्ष्यन्ते KāvR (var.); यं ध्यायन्ते KāP; किमपि Amd (var.); तनसां Amd (var.); परस्मात् Amd (var.).

(*d*) वेत्ति KāvR, Amd, KāP.

Mandākrāntā metre.

How can this[1] blinded with delusion, know the eternal God whom only those perceive who, fixed in goodness, have outgrown the qualities of Darkness and Foulness; and who have their knot of Darkness cut by the flow of knowledge, given to pure unqualified Yoga, rejoicing in (contemplation of) the soul. (G. Jhā's translation).

1. Duryodhana.

4660

आत्मार्थं जीवलोकेऽस्मिन् को न जीवति मानवः ।
परं परोपकारार्थं यो जीवति स जीवति ॥

(आ) SRS 3. 10, SMa 1. 58, SSH 1. 23, SR 74. 6, SSB 346. 7.

Which person does not live in this living world for his own sake? But he who lives for helping others, he alone really lives. (A. A. R.).

4661

आत्मार्थं यः पशून् हन्यात् सोऽवश्यं नरकं व्रजेत् ।
देवान् पितॄन् समभ्यर्च्य खादन् मांसं न दोषभाक् ॥

(आ) ŚP 633, SH 659. Cf. प्राणात्यये तथा श्राद्धे; क्रीत्वा स्वयं वाप्युत्पाद्य and प्रोक्षितं भक्षयेन् मांसं.

(*a*) आत्मार्थे SH; पशुं ŚP.

(*c*) विप्रान् [पि°] ŚP (MS).

(*d*) पापभाक् [दो°] SH.

Who for his own sake kills animals goes certainly to hell; but who eats meat after having made offerings to gods and manes does not incur guilt.

4662

आत्मार्थं युक्तवित्तानां मित्रमण्डलभेदिनाम् ।
अतिलङ्घितलोकानां न बन्धः केनचित् क्वचित् ॥

(आ) SNi 3. 2.

He who utilises his wealth for his own (selfish) purposes and who creates discord among the group of friends, who sets at naught the (welfare of the) people, that person has no connection with any one, anywhere. (A. A. R.).

4663

आत्मार्थत्वेन हि प्रेयान् विषयो न स्वतः प्रियः ।
स्वत एव हि सर्वेषाम् आत्मा प्रियतमो यतः ।
तत आत्मा सदानन्दो नास्य दुःखं कदाचन ॥

(अ) Viveka-cūḍāmaṇi 106.

(आ) SRRU 749 *ab/cd*.

Sense-objects are pleasurable only as dependent on the *ātman* manifesting through them, and not independently, because the *ātman* is by its very nature the most beloved of all. Therefore the *ātman* is ever blissful, and never suffers misery. (Swami Madhavananda's translation).

4664

आत्मार्थे संततिस्त्याज्या राज्यं रत्नं धनं तथा ।
अपि सर्वस्वमुत्सृज्य रक्षेदात्मानमात्मना ॥

(अ) MBh (MBh [Bh] 12. 136. 171, MBh [R] 12. 138. 175, MBh [C] 12. 5089-90).

(आ) SRHt 184. 8 (a. Saṁgraha), SSSN 86. 7, IS 921.

(*a*) आत्मार्थां MBh (var.), SRHt, SSSN; सततं [सं°] MBh (var.).

(*b*) धान्यं [रा°] MBh (var.); रत्न MBh (var.); धनस्तथा MBh (var.); धनानि च [ध° त°] MBh (var.), SRHt, SSSN.

(*c*) सर्वं समु° SRHt, SSSN.

For protecting one's own self one should give up one's very children, and kingdom, and jewels, and wealth. One should sacrifice one's all for protecting one's own self. (P. C. Roy's translation).

4665

... ...
आत्मा वै यमितो येन स यमस्तु विशिष्यते ॥

(अ) PdP, Sṛṣṭikhaṇḍa 19. 324 *cd*.

That restraint is superior (to all) by which one controls one's own self.

4666*

आत्मा समस्तजगतां भवतीति सम्यग्
विज्ञाय यद् वितनुते त्वयि भावबन्धम् ।
सा भक्तिरित्यभिमतं यदि सिद्धमिष्टं
व्यर्थं विशेष्यमलमस्तु विशेषणं नः ॥

(अ) Ānas 23.

(c) भक्तिरिष्टिम् [सि°] Ānas (var.).
Vasantatilakā metre.

If you, devine mother! approve as *bhakti* [devotion] to you of those steadfast feelings which are directed towards you, having well understood that the soul is one and the same in all beings, then we have achieved our cherished goal : useless, then, is the object to be deified : we are content with the *viśeṣaṇa* [the distinguishing feature]. (A. A. R.).

4667

आत्मा सहैति मनसा मन इन्द्रियेण
स्वार्थेन चेन्द्रियमिति क्रम एष शीघ्रः ।
योगोऽयमेव मनसः किमगम्यमस्ति
यस्मिन् मनो व्रजति तत्र गतोऽयमात्मा ॥

(अ) BṛSaṁ 75. 3.
Vasantatilakā metre.

The soul combines with the mind; the mind with the organs; the organs with their objects, and that in quick succession. This being the natural process, what would be unattainable for the mind? And whither the mind goes, thither goes the very soul [the principle of life]. (H. Kern's translation).

4668

आत्मास्ति सर्वजगताम्
आधारः पूर्वमिति विचिन्त्यैव ।
पश्चात् तत्त्वविचारः
कुड्ये सत्येव चित्रकर्म स्यात् ॥

(अ) Lok 67.
Ārya-gīti metre.

It is only after having fully thought out that there is the soul which is the sustaining power of all beings on the earth, that we should consider the nature of the soul and its identity with the supreme spirit; there can be activity connected with pictures only when a wall is available. (A. A. R.).

4669

आत्मा हि दाराः सर्वेषां दारसंग्रहवर्तिनाम् ।
... ...

(अ) R (R [Bar] Ayodhyā-kāṇḍa, Appendix I, No. 15, *l.* 19, R [B] 2. 37. 24 *ab*, R [R] 2. 37. 24 *ab*).

Of all those who lead a wedded life, the wife is the (other) soul.

*4670

आत्मीयं चरणं दधाति पुरतो निम्नोन्नतायां भुवि
स्वीयेनैव करेण कर्षति तरोः पुष्पं श्रमाशङ्कया ।
तल्पे किं च मृगत्वचा विरचिते निद्राति भागैर्निजैर्
अन्तःप्रेमभरालसां प्रियतमामङ्गे दधानो हरः ॥

(अ) Rasamañjarī of Bhānukara 1, Gītagaurīpati p. 90.
(आ) Pad 72. 3 (a. Bhānukara), RJ 859.
Śārdūlavikrīḍita metre.

Lord Śiva places the (right) foot first when walking on uneven grounds; he gathers flowers from trees with his own (right) hand lest he give trouble (to his spouse); moreover, on the couch covered with deer-skin, he sleeps on his (right) side; all this the lord does bearing on his (left) side his beloved full of love for him.[1] (A. A. R.).

1. According to Hindū Mythology Pārvatī constitutes the left half of Śiva.

4671*

आत्मैव तातस्य चतुर्भुजस्य
जातश्चतुर्दोरुचितः स्मरोऽपि ।
तच्चापयोः कर्णलते भ्रुवोर्ज्ये
वंशत्वगंशौ चिपिटे किमस्याः ।

(अ) Naiṣ 7. 65.
(आ) SR 261. 130 (a. Naiṣ.), SSB 75. 8.

(*b*) रुचिरः Naiṣ (var.).

Indravajrā metre.

Being the image of a four-armed father[1], Cupid, too, has rightly become four-armed; are her broad creeper-like ears[2], strips of bamboo-skin as it were, the strings of two bows in shape of her[3] eye-brows. (K. K. Handiqui's translation).

1. Viṣṇu.
2. two bow-strings.
3. Damayantī.

4672

आत्मैव देवताः सर्वाः सर्वमात्मन्यवस्थितम् ।
आत्मा हि जनयत्येषां कर्मयोगं शरीरिणाम् ॥

(अ) Mn 12. 119.

The self alone is the multitude of the gods, the universe rests on self; for the self produces the connexion of these embodied (spirits) with action. (G. Bühler's translation).

4673

आत्मैव भार इति तं त्वयि यो निधत्ते
सोऽङ्गानि कानि कलयत्वलसः प्रपत्तेः ।
विश्वत्र सात्र सविलक्षणलक्षणाया
विस्रम्भसंपदियमेव समस्तभङ्गि ॥

(अ) Ānas 37.

(*b*) साङ्गानि Ānas (var.).

(*c*) साध्वसवि° Ānas (var.).

(*d*) समस्तभङ्गम् Ānas (var.).

Vasantatilakā metre.

When a person considers his soul a burden and places it on you, how can he, the lazy one, find limbs to do devoted service ? Everywhere this is the lulling treasure of inauspiciousness which brings all round ruin to the person concerned. (A. A. R.).

4674

आत्मैव यदि नात्मानम् अहितेभ्यो निवारयेत् ।
कोऽन्यो हितकरस्तस्माद् आत्मानं वारयिष्यति ॥

(आ) SRHt 194. 76 (a. MBh), VS 3361 (a. Śrī-Vyāsa), SRRU 967.

(*c*) हिततरस्तस्माद् SRRU.

(*d*) य एनं विनिवारयेत् (वार° as above C in VS) VS, SRRU.

If you do not prevent your soul from falling into the clutches of the enemies by yourself, who other is your well-wisher ? Therefore you will do well in preventing yourself from a fall. (A. A. R.).

4675

आत्मैव ह्यात्मनः साक्षी गतिरात्मा तथात्मनः ।
मावमंस्थाः स्वमात्मानं नृणां साक्षिणमुत्तमम् ॥

(अ) Mn 8. 84.

(आ) SPR 921. 2 (a. Mn.), IS 922.

The soul itself is the witness of the soul, and the soul is the refuge of the soul; despise not thy own soul, the supreme soul, the supreme witness of men. (G. Bühler's translation).

4676

आत्मैव ह्यात्मनो बन्धुर् आत्मैव रिपुरात्मनः ।
आत्मैव चात्मनः साक्षी कृतस्याप्यकृतस्य च ॥

(अ) MBh (MBh [Bh] 13. 6. 27 and 11 *ad* 11. 2. 23 [11* *l.* 3-4], MBh [R] 13. 6. 27 and 11. 2. 35, MBh [C] 13. 321 and 11. 80-1).

(आ) IS 923.

(इ) NM (T) 5. 16 *ab*, DhN (P) 336.

(*a*) मित्रम् [ब°] MBh (Bh) 11, NM (T).

(*b*) रिपुम् MBh (var.); ह्यात्मनो रिपुः MBh (var.).

(*c*) ह्यात्मनः MBh (var.) and MBh (Bh) 11; आत्मनैव MBh (var.) (*contra metrum*); स्वर्गो वा नरकस्तव NM (T).

(*d*) °पकृतस्य [°ष्य°] MBh (var.); सर्वमात्मवशास्पदम् NM (T).

One's own self is one's friend and one's enemy too, as also the witness of one's good and evil deeds. (P. C. Roy's translation) [*or* in NM (T) second part : "in this manner both hell and heaven will come under your control"]. (S. Pathak's translation).

4677

आत्मोदयः परज्यानिर् द्वयं नीतिरितीयती ।
तदूरीकृत्य कृतिभिर् वाचस्पत्यं प्रतीयते ॥

(अ) Śiś 2. 30, H (HJ 3. 99, HS 3. 96, HM 3. 96, HK 3. 96, HP 3. 94, HN 3. 94, HH 87. 25-6, HC 115. 18-19).

(आ) SR 146. 182 (a. Śiś.), SSB 469. 70 (a. Śiś.), Sama 1 आ 31, IS 925.

(*a*) °दयपर° H (var.); परग्लानिर् HP (var.), HS, HM, HH, Śiś (var.), SR, SSB, Sama.

(c) इत्यूरीकृत्य N in HP; इत्युरीकृत्य HH; तद्दूरी° HS.

(*d*) वाचस्पत्यः H (var.); प्रतायते N in HP, Śiś, SR, SSB, Sama; प्रतापयेत् A in HP (but B in HP as above); प्रभायते H (var.).

One's own rise and one's enemy's fall, (these) two (constitute) the whole extent of policy ; assenting to this, the doctrine of Vācaspati is held [believed in] by experienced persons. (F. Johnson's translation).

4678

आत्मोपकारचतुरा
नरा न गणयन्ति गुरुकुलक्लेशम् ।
वेधव्यथैव कियती
श्रवसो ह्यवतंसभूषणीयस्य ॥

(आ) SMH 3. 5.

(*b*) गुरुगृह° SMH (var.).

Āryā-gīti metre.

Those men who are zealous in helping themselves (in life) do not count all the hardships of learning in the house of the preceptor ; how much pain is there in the boring of the ear, but how great the charm when adorned with an ornament ? (A. A. R.).

4679

आत्मोपमश्च भूतेषु यो वै भवति पूरुषः ।
न्यस्तदण्डो जितक्रोधः स प्रेत्य सुखमेधते ॥

(अ) MBh (MBh [Bh] 13. 114. 6, MBh [R] 13. 113. 6, MBh [C] 13. 5568). Cf. MBh (Bh) 12. 66. 30 and 3. 80. 33*c*.

(इ) SS (OJ) 104.

(*a*) °स्तु SS (OJ), MBh (Bh) 12. 66. 30.

(*b*) भवेदिह [वै भ°] SS (OJ); तरति [भ°] MBh 12. 66. 30 (var.); मानवः or भारत MBh (Bh) 12. 66. 30.

(*c*) त्यक्त° [न्यस्त°] SS (OJ), MBh (var.).

(*d*) स प्रेत्येह or समेत्य or प्रेत्येह or स नित्यं [स प्रे°] MBh (Bh) 12. 66. 30 (var.); अश्नुते [एधते] MBh (var.); लभते सुखम् [सु°] MBh (Bh) 12. 66. 30.

The person, who has relinguished the rod and conquered his anger, who behaves towards others as if they were himself, hereafter he flourishes in joy and comfort. (Raghu Vira's translation of the SS [OJ] text).

4680

आत्मौपम्येन यो वेत्ति दुर्जनं सत्यवादिनम् ।
स एव वञ्च्यते तेन ब्राह्मणाश्छागतो यथा ॥

(अ) H (HJ 4. 57, HS 4. 52, HM 4. 53, HK 4. 58, HP 4. 56, HN 4. 56, HH 108. 21-2, HC 145. 9-10). Cf. बहुबुद्धि-समायुक्ता:

(आ) Sama 1 आ 33, IS 926.

(*c*) तथा [एव] A in HP, HS, HM, HH, Sama; वञ्चितस् HS; धूर्तैर् [तै°] HS, HM, HH, Sama.

(*d*) ब्राह्मणं छागलस् तथो HH; छागले or छागलो H (var.).

He who, by a comparison with himself, considers a knave (as) a speaker of truth, (will) assuredly (be) deceived by him, as (was) the Brāhmaṇa in respect of the goat. (F. Johnson's translation).

4681

आत्म्यौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ।।

(अ) MBh (MBh [Bh] 6. 28. 32=BhG 6. 32). (Cf. MBh [Bh] 12. 25. 26; 12. 28. 16).

(आ) SRM 1. 2. 71, SPR 539. 41 (a. BhG).

(*a*) आत्मौ° SRM.

(b) सो [यो] MBh (var.).

He who, through the likeness of the self[1], Oh! Arjuna, seeth equality in everything, whether pleasant or painful, he is considered a perfect *yogin*. (A. A. R.).

1. The same self shining in the heart of each.

आत्यत्यां च तदात्वे च see No. 5070.

4682

आददानः प्रतिदिनं कलाः सम्यङ् महीपतिः ।
शुक्लपक्षे प्रविचरन् शशाङ्क इव वर्द्धते ।।

(अ) KN (KN [ĀnSS] 1. 64, KN [TSS] 1. 64, KN [BI] 1. 61).

(आ) IS 927.

(*a*) आदधानः KN (BI).

(*c*) प्रतिचरन् KN (BI).

A king, everyday receiving lessons in the different wits from his preceptor, increases in prosperity, like the moon increasing in her digits during the light half of every month. (M. N. Dutt's translation).

आदधानः प्रतिदिनं see No. 4682.

आदनस्य प्रदानस्य see No. 4741.

4683

आदरं राजसदसि धनेन लभते नरः ।
सुभटः शत्रुसंग्रामे विक्रमेण यथा जयम् ।।

(अ) PdP, Uttarakhaṇḍa 201. 37.

A person commands respect in the king's assembly when he has wealth; just as a good soldier gets victory by his valour when battling with the enemies. (A. A. R.).

4684*

आदरणीयगुणा सखि
महता निहितासि तेन शिरसि त्वम् ।
तव लाघवदोषोऽयं
सौधपताकेव यच्चलसि ।।

(अ) ĀrS 2. 79.

Āryā metre.

Friend, you have been placed high (on his head) by your great lover, for the reason that you have endearing qualities; it is the fault of your *lāghava* [lightness : timidity] that you are inconstant as a (fluttering) flag in a mansion. (A. A. R.).

आदरस्य प्रधानस्य see No. 4741.

आदरात् संगृहीतेन see No. 4572.

4685

आदरेण यथा स्तौति धनवन्तं धनेच्छया ।
तथा चेद् विश्वकर्तारं को न मुच्येत बन्धनात् ॥

(आ) SR 375. 233, SSB 274. 123, SRK 230. 102 (a. Sphuṭaśloka), SRM 2. 2. 16, IS 7726.

A person praises with all attention a rich man due to his desire for wealth; if this is done to the creator of the universe [god], which person is not freed from the bondage of worldly existence ? (A. A. R.).

4686

आदरेणार्जवेनैव शौर्याद् दानेन विद्यया ।
प्रत्युत्थानाभिगमनैर् आनन्दस्मितभाषणैः ।
उपकारैः स्वाशयेन वशीकुर्याज्जगत् सदा ॥

(अ) Śukranīti 3. 151.

By a generosity that is straightforward, by valour, by gifts and his learning, by honouring visitors, by rising and going forward to meet them, by speech accompanied by a joyful smile, and rendering help of his own accord, he[1] should always win the world (i. e. the people). (A. A. R.).

1. the king.

आदर्शः शिक्षितानां see दीनानां कल्पवृक्षः.

4687*

आ दर्शनात् प्रविष्टा
सा मे सुरलोकसुन्दरी हृदयम् ।
बाणेन मकरकेतोः
कृतमार्गमवन्ध्यपातेन ॥

(अ) Vik 2. 2. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 72).

Āryā metre

Ever since I[1] saw her[2], that celestial one has enthroned herself in my heart to which access was given to her by the unerring shafts of Love. (C. R. Devadhar's translation).

1. the king. 2. Urvaśi.

4688*

आदर्शाय शशाङ्कमण्डलमिदं हर्म्याय हेमाचलं
दीपाय द्युमणिं महीमिव कथं नो भिक्षवे दत्तवान् ।
दित्सापल्लवितप्रमोदसलिलव्याकीर्णनेत्राम्बुजो
जानीमो भृगुनन्दनस्तदखिलं न प्रायशो दृष्टवान् ॥

(आ) PV 99, Subh 148, SR 116. 59, SSB 409. 1, IS 928, Pr 364.

(a) इह [इदं] IS (*contra metrum*); हाराय [ह°] SSB; हेमाञ्चलं SSB.

(b) वो [नो] PV (MS).

(c) देशा° [दित्सा°] Subh; आशा° [दि°] IS; °सलिल° PV (MS); °व्यामिश्र° PV; नेत्राञ्चलः (°नः) PV; °मन्त्राम्बुजो SSB.

(d) सर्वं श्रीभृगु° PV; °भूषणः पुनरिदं PV.

Śārdūlavikrīḍita metre.

The disc of the moon as a mirror, the golden mountain Meru as mansion, the sun as a lamp,—how did he not give these to the supplicants, as he did the earth ? We now understand that Paraśurāma with his lotus-eyes ever flowing with tears of joy in his spree of generosity, did not, in all probability, see all those things. (A. A. R.).

4689

आदातव्यं न दातव्यं प्रियं ब्रूयन् निरर्थकम् ।
आशां कालवतीं कुर्यात् कालं विघ्नेन योजयेत् ॥

(अ) MBh (Bh) 344* + 12. 138. 32 *ab*. (Cf. No. 5415).

(आ) SRHt 175. 43 (a. MBh.), SSSN 78. 37.

(*c*) आशामेव प्रदर्शयेत् SSSN; आशा MBh (var.); कलवती or फलवतीं MBh (var.).

(*d*) तां च [का°] MBh (but some texts as above).

One should always receive wealth, never give to others, talk pleasantly some words devoid of any commitment, sustain the hopes (of others) by a promise in the future, and get ready obstacles when the specified time arrives. (A. A. R.).

आदातव्यं न दातव्यम् see No. 5415.

4690*

आदातुं सकृदीक्षितेऽपि कुसुमे हस्ताग्रमालोहितं
लाक्षारञ्जनवार्तयापि सहसा रक्तं तलं पादयोः ।
अङ्गानामनुलेपनस्मरणमप्यत्यन्तखेदावहं
हन्ताधीरदृशः किमन्यदलकामोदोऽपि भारायते ॥

(आ) Kuv *ad* 13. 42 (p. 45. 16-46. 2), SR 276. 54 (a. Kuv), SSB 104. 56, SRK 130. 8 (a. Sabhātaraṅga).

(*b*) लक्षा° SSB (printer's error).

Śārdūlavikrīḍita metre.

The fingers became red even when the flowers to be culled were seen once, the soles of the feet became suddenly ruddy by the mere talk of the application of lac, even the remembrance of anointing the body with unguents was full of fatigue, oh ! what else of the tremulous-eyed damsel, even the fragrance of the tresses was a heavy burden. (A. A. R.).

4691**

आदानं चैव तूणीरात् संधानं कर्षणं तथा ।
क्षेपणं च त्वरायुक्तो बाणस्य कुरुते तु यः ।
नित्याभ्यासवशात् तस्य शीघ्रसंधानता भवेत् ॥

(आ) ŚP 1842.

The taking out of the arrow from the quiver, its placing on the bow-string and the drawing of the same and its discharge—he who does these quickly by constant practice, he gets quickness of their combination. (A. A. R.).

आदानं हि विसर्गाय see स विश्वजितमाजह्रे.

4692*

आदानपानलेपैः
काश्चिद् गरलोपतापहारिण्यः ।
सदसि स्थितैव सिद्धौ-
षधिवल्ली कापि जीवयति ॥

(अ) ĀrS 2. 84.

(आ) SR 251. 23, SSB 58. 28.

(*a*) पुरतः [स°] SR, SSB.

Āryā metre.

Some women remove the painful effects of the poison [of the boredom of lovers] by the application of unguents, and drinks befitting the symptoms; but another, the creeper of never-failing herbs, by merely standing in the assembly, re-animates them. (A. A. R.).

4693

आदानमप्रियकरं दानं च प्रियकारकम् ।
अभीप्सितानामर्थानां काले युक्तं प्रशस्यते ॥

(अ) Mn 7. 204.

(*d*) कालयुक्तं MnJh, Medhātithi (var.) on Mn.

The seizure of desirable property which causes displeasure, and its distribution which causes pleasure, are both recommendable, (if they are) resorted to at the proper time. (G. Bühler's translation).

आदानस्य प्रदानस्य (प्रधानस्य) see No. 4741.

आदानस्यार्थभागेन see No. 5079.

4694

आदाय करमाढ्येभ्यः कीकटेष्वपि वर्षसि ।
प्रपीय वारि सिन्धुभ्यः स्थलेष्विव घनाघनः ॥

(अ) Jānakī 6. 38.

(*b*) दरिद्रेषु [की°] Jānakī (var.).

(*c*) निपीय [प्र°] Jānakī (var.).

After collecting taxes from rich people, I hope you shower them down on the needy, just as a rain cloud, drinking up water from streams, showers down on every piece of land. (G. R. Nandargirkar's translation).

4695*

आदाय चापमचलं
कृत्वाहीनं गुणं विषमदृष्टिः ।
यश्चित्रमच्युतशरो
लक्ष्यमभाङ्क्षीन्नमस्तस्मै ॥

(आ) JS 8. 3 (a Bhojadeva), SR 4. 24 (a. Kpr.), SSB 7. 20 (a. Kāvyapradīpa), SRK 290. 3 (a Sphuṭaśloka), SuMañ 4. 18-9, Kpr 9. 383, KāP *ad* 9 (p. 302), KHpk 536, Amd 224. 604, (v. Kav p. 63).

(*b*) गुणवि° Amd (var.).

(*c*) °तशिरो Amd (var.).

(*d*) लक्षम° Amd (var.).

Āryā metre.

Having taken up the mountain for his bow [*or* : having his bow unmoved], making the Lord of serpents his string [*or* : string old and worn out] the three-eyed one [*or* : one having eyes away from the mark], and having Viṣṇu for his arrow [*or* : his arrow not leaving the bow]—he who curiously shattered his mark, reverence to Him ! (G. Jhā's translation).

4696*

आदाय दण्डं सकलासु दिक्षु
योऽयं परिभ्राम्यति भानुभिक्षुः ।
अब्धौ निमज्जन्निव तापसोऽयं
संध्याभ्रकाषायमधत्त सायम् ॥

(अ) Naiṣ 22. 12.

(आ) VS 1931 (a. Nais.), SuMañ 175, 21-2 and 178. 17-8.

Indravajrā metre.

The mendicant sun wanders through all regions, taking with him a "stick". Like an ascetic, he hath put on a scarlet robe, the evening sky, plunging into the ocean at dusk. (K. K. Handiqui's translation).

4697*

आदाय धनमनल्पं
ददानया सुभग तावकं वासः ।
मुग्धा रजकगृहिण्या
कृता दिनैः कतिपयैर्निःस्वा ॥

(अ) ĀrS 2. 90.

Āryā metre.

Oh ! handsome man, by taking up a lot of wealth and giving you (handsome) clothes, the silly one, has been rendered penniless in a few days by the wife of the washerman. (A. A. R.).

4698**

आदाय पत्रं त्वरितं यदि श्वा
दूर्वां नवां वा नवगोमयं वा ।
प्रयाति यातुः परतस् तदानीं
राजप्रसादं नियतं ब्रवीति ॥

(आ) ŚP 2611.

Upajāti metre (Indravajrā and Upendravajrā).

If taking up quickly a leaf or fresh *dūrva*-grass or fresh cowdung, a dog goes after the person who goes on a journey, then it certainly indicates that the person will get royal favour. (A. A. R.).

आदाय पुस्तकं धन्याः see Nos. 4413 and 10487.

4699*

आदाय प्रतिपक्षकीर्तिनिवहान् ब्रह्माण्डमूषान्तरे
निर्विघ्नं धमता नितान्तमुदितैः स्वैरेव तेजोऽग्निभिः ।
तत्तादृक्पुटपाकशोधितमिव प्राप्तं गुणोत्कर्षिणां
पिण्डस्थं च महत्तरं च भवता निःक्षारतारं यशः ॥

(अ) Khaṇḍapraśasti 97.

(आ) SR 109. 228, SSB 403. 246.

(*a*) प्रतिपक्षि° SSB (printer's error); °भूषा° [°मूषा°] SR, SSB.

Śārdūlavikrīḍita metre.

Taking up the mass of fame of rival kings and placing the same in the crucible of the universe and blowing into it the fire of your lustre and thus having purified it with the *puṭapāka*[1], the lustrous pearl of your fame, free from black-salts, very hard and big in size, has been obtained by you. (A. A. R.).

1. *Puṭapāka*=a particular method of preparing drugs in a close of furnace.

आदाय बकुलगन्धान् see No. 4701.

4700*

आदाय मांसमखिलं स्तनवर्जमङ्गात्
मां मुञ्च वागुरिक यामि कुरु प्रसादम् ।
सीदन्ति शष्पकवलग्रहणानभिज्ञा
मन्मार्गवीक्षणपराः शिशवो मदीयाः ॥

(आ) JS 313. 1 (a. Naradevavarma), Skm (Skm [B] 1875, Skm [POS] 4. 47. 5) (a. Chittapa or Chittipa), VS 660, ŚP 4015, Pad 85. 14, SRRU 941, SR 362. 22 (a. VS), SSB 230. 52, SuMañ 44. 2-5, (v. Kav p. 38).

(*a*) अङ्ग Skm (var.); अङ्गे JS, Skm.

(*b*) याहि Skm, VS.

(*c*) अद्यापि [सी°] Skm, VS, SRRU ; वासकवलग्रसनानभिज्ञो (घास°; °ज्ञः SRRU) VS, SRRU; °णानुभिज्ञा SR.

(*d*) मद्दर्मचञ्चलदृशः (°निश्चल°) [म°] Skm ; °परस्तनयो मदीयः VS, SRRU.

Vasantatilakā metre.

Oh ! hunter, taking all the flesh from my body leaving alone the udder, please let me off; I shall go; do a favour; my young ones are intently looking at the path by which I should return, and they will perish (without milk) as they are not yet used to nibble mouthfuls of tender grass. (A. A. R.).

4701*

आदाय बकुलगन्धान्
अन्धीकुर्वन् पदे पदे भ्रमरान् ।
अयमेति मन्दमन्दं
कावेरीवारिपावनः पवनः ॥

(आ) SSH 1. 50, SR 325. 6 (a. Sāh.), SSB 187. 6 and 575. 1 (both a. Sāh.), Sāh *ad* 10. 634 (p. 258. 9-10) (a. Viśvanātha, father).

(*a*) बकुल° SR, SSB, SSH.

Āryā-gīti metre.

Wafting the perfumes of the *vakula* intoxicating the bees at every step, here blows softly and slowly the purifying breeze from the (holy) water of the Kāverī. (Translation in *Bibl. Ind.* 9).

4702*

आदाय वारि परितः सरितां मुखेभ्यः
किं तावदर्जितमनेन दुरर्णवेन ।

क्षारीकृतं च वडवावहने हुतं च
पातालकुक्षिकुहरे विनिवेशितं च ॥

(आ) SkV 1041, Any 95. 29, Prasanna 68*b*, SRM 2. 2. 393, JS 95. 5 (a. Rīssuka), ŚP 1083 (a. Śrī-Śuka or Rīsuka or Sūrika; not found in Śuka's Rājataraṅgiṇī), VS 891, Auc *ad* 20 (No. 63) (a. Bhaṭṭendurāja), PdT 247, SU 1336, SSV 1187, SK 3. 218, SR 216. 17 (a. Auc.), SSB 598. 23 (a. Bhaṭṭendurāja), SRRU 916, AAS 12. 8, SSg 259, RJ 246, Vidy 201 (a. Śuka), SLPr 43.7-10, Kpr 10. 445 (a. Bhaṭṭendurāja), KāP *ad* 10 (p. 339. 14-5), KH 310. 1-4, Amd 285. 815 (a. Bhaṭṭendurāja).

(*a*) शतेभ्य: Amd (but व in Amd as above), SkV, KH (var.), SRRU, AAS.

(*b*) किं नाम साधितमनेन SkV, Auc, SRRU, AAS, Vidy; महार्णवेन SkV, Auc, SRRU, AAS; °मभेन दुरवर्ण PdT (MS) ; महार्णवेन Any (but पाठ: as above).

(*c*) वाडवावदने ŚP, KH (but प्र as above), Vidy.

(*d*) °मूलकुहरे Auc; °कुहरेषु निवे° Amd ; °कुक्षिविवरे Any (but पाठ: as above).

Vasantatilakā metre.

What has the wretched Ocean done with water taken that he has received from the mouths of rivers ? He has salted them; offered it to the submarine fire; or kept in the innermost caves of the Nether World. (G. Jhā's translation [revised version]).

4703*

आदाय वारि यत एव जहाति भूयस्
तत्रैव यः स जलदः प्रथमो जडानाम् ।
वान्तं प्रतीप्सति तदेव तदेव वस्तु
स्रोतःपतिः स निरपत्रपसार्थवाहः ॥

(आ) VS 981 (a. Prakāśavarṣa).

(*a*) आदायि VS (*sic !*).

(*c*) प्रतीच्छति तदेव तदेव वस्तु VS (var.).

Vasantatilakā metre.

That cloud is indeed the foremost among the dullards who, taking up the water from the sea, gives it back again; the lord of the rivers [the sea] is a shameless merchant, who repeatedly desires to get back a thing which had been *vānta* [given away : vomitted]. (A. A. R.).

4704

आदाय विप्रस्वमपि नाशयेद् राज्यघातिनः ।
आदायास्थि दधीचेस्तु शक्रो दैत्यान् जघान हि ॥

(अ) Purāṇārthasaṁgraha in *Purāṇa* VII. 2 : 384. 94.

(A king) should root out the traitors in the kingdom even by taking away the wealth of the Brāhmaṇa-s; taking up the bone of the sage Dadhīci, the Lord Indra, indeed, did destroy the demons. (A. A. R.).

4705*

आदायादाय मुक्तास्तदनु शिखिधियादाय माणिक्यवर्गं
धूमभ्रान्ति वहन्त्यः स्ववदनकमलामोदलुब्धालिवृन्दे ।
पक्तुं भिल्ल्यः प्रवृत्ताः सरभसमसकृद् यद्द्विषत्पत्तनेषु
ब्रूमः किं कीर्तिपूरं धवलितवसुधं मल्लशाहस्य तस्य ॥

(आ) SR 118. 102, SSB 417. 3.

(*b*) °भ्राति SR (*sic !*).

Sragdharā metre.

The women of the hill-tribes reaching (the deserted) cities of his rivals have gathered the scattered pearls and rubies under the impression that they were pieces of burning coal and with the apparent smoke produced by the swarms of bees attracted by the fragrance of their lotus-faces, began to cook the same [pearls under the impression of rice]; what

shall we say of the spreading fame of king Mallaśāha, which has rendered white the whole universe ? (A. A. R.).

4706*

आदायामृतपूर्णमर्कचषकं शोणारविन्दप्रभे
पाणाविन्द्रवधूर्विलोक्य च पुनस् तस्मिन् नभःश्यामिकाम् ।
चिक्षेपोपरि कोपतः परिजनेऽसंशोध्य दत्ता सुधेत्य्
एनं तं शशिनं प्रशंसति जनस् तत्पाणिमुक्तार्जुनम् ॥

(आ) SR 302. 111, SSB 150. 114.

Śārdūlavikrīḍita metre.

The wife of Indra, having taken up in her hand, resembling a red lotus, the cup of the sun's disc filled with nectar and finding in it the dark reflection of the blue sky, threw it angrily at the servant for bringing it as nectar without inspection; the people praise this white thing which had been released by her hand as the moon. (A. A. R.).

4707

आदावघटितं कार्यं मध्ये सुघटितं मम ।
भूयो विघटितं भूयो भूयाद् घटयितुं प्रभुः ॥

(आ) AA 94. 61.

A thing which was not properly accomplished at first, was later, in the midst of labour, set right very well; but again it went wrong; may the lord set it right again. (A. A. R.).

4708*

आदावङ्कुरितं पुनः प्रतिपदं पत्रावृतं त्वां मुदा
सौरभ्यस्फुरितप्रसूनकलितं दृष्ट्वाथ हृष्टोऽस्म्यहम् ।
किं ब्रूमः फलिते त्वयि द्रुततरं हा हन्त किम्पाक हे
भूयो व्याकुलयन्ति कण्टकभराः सर्वत्र तत् किं ब्रुवे ॥

(अ) Anyśat 100.

Śārdūlavikrīḍita metre.

You sprouted forth at first and were gradually covered with leaves, and I became glad that you put forth flowers full of fragrance; but again when you bore fruit quickly, oh ! *kiṁpāka*, you were covered all over with thorns; what shall I say now ? (A. A. R.).

4709*

आदावञ्जनपुञ्जलिप्तवपुषां श्वासानिलोल्लासित-
प्रोत्सर्पद्विरहानलेन च ततः संतापितानां दृशाम् ।
संप्रत्येव निषेकमश्रुपयसा देवस्य चेतोभुवो
भल्लीनामिव पानकर्म कुरुते कामं कुरङ्गेक्षणा ॥

(आ) SR 291. 93 (a. Kpr.), SSB 128. 99 (a. Kpr.), Kpr 7. 200, KāP *ad* 7 (p. 201. 4-7), Amd 153. 388 (a. Kpr.), AA 59. 22, KHpk 203.

(*a*) श्वसोनि° Amd (var.).

Śārdūlavikrīḍita metre.

The fawn-eyed one is sprinkling her tears profusely, sharpening as it were, the arrows of Cupid,—the tears (rushing) from eyes in which at first has been rubbed the jetty dye, and which latterly have been heated, so to say, by the fire of (the pangs of separation) blazing high on account of (being blown by) the hot breath. (G. Jhā's translation).

4710

आदावप्युपचारचाटुविनयालंकारशोभान्वितं
मध्ये चापि विचित्रवाक्यकुसुमैरभ्यर्चितं निष्फलैः ।
पैशुन्याविनयावमानमलिनं बीभत्समन्ते च यद्
दूरे वोऽस्त्वकुलीनसंगतमसद्धर्मार्थमुत्पादितम् ॥

(अ) P (PT 1. 109, PTem 1. 101, PP 1. 286, PRE 1. 108).

(*a*) आदावप्युप° PP.

(*c*) विनयवमान° PTem (var.); भीभत्सम् PTem (var.).

(*d*) वोऽस्ते PRE, PP; वास्त्वकु° PTem ; धिक् केनाप्य् [°दू वो°] PP.

Śardūlavikrīḍita metre.

At first rogues' friendship glitters bright / with service, flattery, delight; / thence, in the middle journey, shoot / gay flowers of speech that fail to fruit; / its final goal is treason, shame, / disgust, and slanders that defame. / Alas, who made the cursed thing ? / Its one foul purpose is to sting. (A. W. Ryder's translation of PP.).

4711*

आदावादिपितामहस्य नियमव्यापारपात्रे जलं
पश्चात् पन्नगशायिनो भगवतः पादोदकं पावनम् ।
भूयः शम्भुजटाविभूषणमणिर् जह्नोर्महर्षेरियं
कन्या कल्मषनाशिनी भगवती भागीरथी दृश्यते ॥

(अ) Gaṅgastuti (from Dharmābdhi) 27 (in Bṛhatstotramuktāhāra, Vol. I : pp. 341-2, Gujarāti Printing Press, Bombay 1912).

(आ) Pras 3. 3, SH 125 (a. Śrī-Śaṁkarācārya), SSSN 209. 3.

(*d*) पातु नः [दृ°] SH.

Śārdūlavikrīḍita metre.

At first it was the water in the vessel of the first grandfather, for his ritualistic activities; thereafter it became the holy water washing the feet of the Lord sleeping on the serpent Ādiśeṣa; again it became the crest gem in the matted hair of Lord Śiva; this daughter of the sage Jahnu, the divine river Gaṅgā, which destroys all sin, is seen yonder. (A. A. R.).

4712

आदावायुः परीक्षेत पश्चाल्लक्षणमुत्तमम् ।
आयुर्हीननराणां च लक्षणैः किं प्रयोजनम् ॥

(आ) Sama 1 आ 38 and 2 आ 36, SRM 2. 2. 674.

Examine carefully at first the longevity of a man and thereafter the good characteristics that he possesses; what is the use of testing the auspicious characteristics of men, if they are not destined to live (long) ? (A. A. R.).

4713

आदावुत्सृज्य कार्याणि पश्चाच्च प्रार्थयन्ति ये ।
ते लोके हास्यतां यान्ति पलाण्डुहरणादिव ॥

(अ) P (PT 4. 12, PT_2 4. 1). Cf. KṣB 16. 529, Ru 172.

Those who first neglect doing what they should have done, and afterwards desire it, make fools of themselves in this world, as was the case in consequence of the theft of onions.

4714

आदावेव गजेन्द्रमौलिविलसद्दण्डा पताकावली
पश्चाद् वारणराजधोरणिरतिप्रोद्दामयोधाश्रिता ।
उद्दण्डध्वजलाञ्छिताप्यथ घनीभूता रथानां ततिस्
तत्पश्चात् तुरगावली विजयते योधैः समं सर्वतः ॥

(आ) SR 127. 19. SSB 436. 19.

(*c*) तती [ततिस्] SSB.

Śārdūlavikrīḍita metre.

The military array has in its lead the rows of flags shining on the heads of lordly elephants; then comes an uninterrupted series of mighty elephants with the fighters full of zeal of war; next the row of chariots, thickly set, distinguished by towering banners; then are seen the cavalry followed by foot-soldiers on all sides ; thus triumphant is this army. (A. A. R.).

4715

आदावेव मनुष्येण वर्तितव्यं यथा क्षमम् ।
यथा नातीतमर्थं वै पश्चात्तापेन युज्यते ॥

(अ) MBh (MBh [Bh] 11. 1. 28, MBh [R] 11. 1. 32, MBh [C] 11. 36).

(*a*) मनुष्येषु MBh (var.).

(*b*) [अ]वर्ति° (with °ष्येषु) MBh (var.) ; तथा [य°] MBh (var.); °क्रमं or क्षयं [क्ष°] MBh (var.).

(*c*) नातितधर्मं (नातीव°) MBh (var.); नातीतवृत्तं तनीवमर्थं MBh (var.).

(*d*) प्रश्चात्तापेन मुह्यते MBh (var.); मुह्यते [यु°] MBh (var.).

While yet the hours for action last / a man should strive his ends to gain, / that so he may not mourn in vain / the chance away for ever past. (J. Muir's translation in his *Metrical Translations from Sanskrit Writers* : p. 100).

4716*

आदिकवी चतुरास्यौ
कमलजवल्मीकजौ वन्दे ।
लोकश्लोकविधात्रोर्
ययोर्भिदा लेशमात्रेण ॥

(आ) SR 36. 48, SSB 283. 8.

Āryā-upagīti metre.

I bow to the two, born of a lotus [Brahmā] and anthill [Vālmīki] who are both first *kavi* [omniscient : poet] being *caturāsya* [four-faced : clever in speech], who have created the *loka* and *śloka*, and the difference between whom is but small [*ś*, being the difference between *loka* and *śloka*]. (A. A. R.).

4717*

आदितामजननाय देहिनाम्
अन्ततां च दधतेऽनपायिने ।
बिभ्रते भुवमधः सदाथ च
ब्रह्मणोऽप्युपरि तिष्ठते नमः ॥

(अ) Śiś 14. 65.

(आ) Vjv 6. 2 (a. Māgha), Alm 78.

Rathoddhatā metre.

Salutation to that god who brings about the beginning and the end to all embodied beings, himself devoid of birth and death; who ever supports the earth from below (as the Tortoise) and who also remains above the world of Brahmā. (A. A. R.).

4718*

आदितालो जयन्तः स्याच् छृङ्गाररससंयुतः ।
रुद्रसंख्याक्षरपदैर् आयुर्वृद्धिकरः परः ।
एक एव लघुर्यस्मिन् आदितालः स कथ्यते ॥

(आ) ŚP 1980.

The introductory stanza that is sung in *Ādital̄a* musical time is called *Jayanta*; it brings out the sentiment of love and consists of words of eleven syllables; it well prolongs life; that time in music is called *Ādit̄āla* wherein there is only one short pause. (A. A. R.).

आदितोऽभ्यागतो see No. 2857.

4719

आदित्यचन्द्रहरिशंकरवासवाद्याः
शक्ता न जेतुमतिदुःखकराणि यानि ।
तानीन्द्रियाणि बलवन्ति सुदुर्जयानि
ये निर्जयन्ति भुवने बलिनस्त एके ॥

(अ) AS 93.

(आ) SPR 363. 9 (a. AS).

(*a*) °केशवाद्याः AS (var.).

(*d*) जे [ये] AS (var.) ; भवने [भु°] AS (var.) ; एव [ए°] AS (var.).

Vasantatilakā metre.

Sensual excitements which cause great unhappiness—that are powerful and very difficult to conquer, which could not be overcome by the gods, the sun, the moon, Viṣṇu, Śiva, Indra and others—these organs of senses, they, who conquer, are alone the strong men in the world. (A. A. R.).

4720

आदित्यचन्द्रावनिजज्ञजीवः
शुक्रार्कपुत्रा अपि राहुकेतू ।
कुर्वन्तु नित्यं धनधान्यसौष्ठ्यं
दीर्घायुरारोग्यशुभान्यमी वः ॥

(अ) Nd of VCsr after 25. 1 (p. 327*a*).

(*d*) °शुभावनी VC (my change to °न्यमी).

Indravajrā metre.

(The nine planets), the Sun, the Moon, Mars, Mercury, Jupiter, Venus, the son of the Sun [Saturn], Rāhu and Ketu,—may they bestow on you always a plenitude of wealth and grain, long life, good health and other auspicious things. (A. A. R.).

4721*

आदित्यचन्द्रावनिलानलौ च
द्यौर्भूमिरापो हृदयं यमश्च ।
अहश्च रात्रिश्च उभे च सन्ध्ये
धर्मश्च जानाति नरस्य वृत्तम् ॥

(अ) MBh (MBh [Bh] 1. 68. 89, MBh [R] 1. 74. 28, MBh [C] 1. 3017), Agnipurāṇa 255. 35, P (PP 1. 141 and 395, Pts 1. 182 and 405, PtsK 1. 198 and 453, PD 309. 133), H (HJ 2. 111, HS 2. 108, HM 2. 112, HK 2. 110, HP 2. 100, HN 2. 99, HH 59. 2-3, HC 78. 1-2). (Cf. द्यौर्भूमिरापो हृदयं and also No. 4720).

(आ) SRHt 14. 14 (a. R, but not found in R), SR 174. 886 (a. MBh), SSB 509. 886, SPR 1295. 26 (a. Jaina-Pañcatantra), Sama 1 आ 19, Sar 844. 140, IS 930. (Cf. ZDMG 9. 667).

(*a*) अनलानिलौ च MBh (var.); अनिलोऽनलश्च MBh (var.), AP, PP, Pts, PtsK, PD, H (but HP, HN as above), SRHt, SPR, Sar, Sama.

(*b*) °रापो AP; मनश्च or दिशश्च MBh (var.).

(*d*) धर्मो हि (ऽपि) MBh (var.), PtsK 1. 453, SPR ; धर्मो विजा° PP; धर्मोऽपि Pts, PtsK 1. 198, HS.

Upajāti metre (Indravajrā and Upendravajrā).

Sun and moon, wind and fire, heaven, earth and water, the heart and Yama, day and night, both twilights, and Justice, are acquainted with the conduct of man. (F. Johnson's translation in HJ).

4722

आदित्यस्य गतागतैरहरहः संक्षीयते जीवितं
व्यापारैर्बहुकार्यभारगुरुभिः कालो न विज्ञायते ।
दृष्ट्वा जन्मजराविपत्तिमरणं त्रासश् च नोत्पद्यते
पीत्वा मोहमयीं प्रमादमदिरामुन्मत्तभूतं जगत् ॥

(अ) BhŚ 151, Śānt A. 1.

(आ) VS 3327, PdT 292 (a. BhŚ), SRHt 261. 21 (a. BhŚ), SPR 736. 13, JSV 131. 2, SSV 164, SSD 4 *f.* 21*b*, SR 369. 80 (a. VS), SSB 266. 82, IS 931, Subh 78.

(*a*) संक्षिप्यते IS ; यौवनं [जी°] BhŚ (var.), Śānt (var.); जीवनं BhŚ (var.).

(*b*) °गुरु° [°बहु°] BhŚ (var.) ; कार्यकारणगतैः (°भारगुरुभिः) Śānt (var.) ; °कार्यभाग° or °भारकार्य [का°] BhŚ (var.), SRHt ; कारनशतैः (°ण°) Śānt ; °गुरुणा BhŚ (var.) ; कालोऽपि न ज्ञायते BhŚ (var.), SSB, SPR; हि न ज्ञायते SRHt.

(*c*) दृष्ट्या PdT (var.) ; °तरा° [°जरा°] IS ; °वियोग° [°विपत्ति°] BhŚ (var.), Śānt; °विधुरं [°मरणं] IS ; त्रासस्तु BhŚ (var.); नोदीयते BhŚ (var.); नो पद्यते Śānt (var.).

(*d*) मोहमयं BhŚ (var.) ; प्रसाद° BhŚ (var.) ; प्रमोद° Śānt; नो °मदिरा उन्मत्त° Śānt.

Śārdūlavikrīḍita metre.

Having drunk the intoxicating wine of delusion, the people [world] have got quite mad and senseless ; for, they do not see that their life is gradually shortened with the daily rising and setting of the sun ; for, they cannot know that time is rapidly passing away, on account of their being seriously engaged with a variety of affairs; and, for, they are not frightened even at the sight of birth, old age, misfortunes and death of others. (P. G. Nath's translation).

4723

आदित्यस्य नमस्कारं ये कुर्वन्ति दिने दिने ।
जन्मान्तरसहस्रेषु दारिद्र्यं नोपजायते ॥

(आ) Sama 1 आ 23.

To those who do prostration to the Sun god, day by day, poverty will never occur in thousands of future births. (A. A. R.).

4724

आदित्यस्योदयो गानं ताम्बूलं भारतीकथा ।
इष्टा भार्या सुमित्रं च अपूर्वाणि दिने दिने ॥

(अ) P (PtsK 2. 16). Cf. गान्धर्वं गीतसंयुक्तं.

(आ) Sama 1 आ 13, IS 932.

(*a*) आदित्यस्योदयो suggested by Benfey; °दयं जात° PtsK, Sama.

Sunrise, a song [*or* : birth (of a child)], betel, a story of Bhārata, a lovable wife and a good friend, everyday (look) quite new.

4725*

आदित्याः किं दशैते प्रलयभयकृतः स्वीकृताकाशदेशाः
किं वोल्कामण्डलानि त्रिभुवनदहनायोद्यतानीति भीतैः ।
पायासुर्नारसिंहं वपुरमरगणैर्बिभ्रतः शार्ङ्गपाणेर्
दृष्टा दृप्तासुरोरस्तलदरणगलद्रक्तरक्ता नखा वः ॥

(आ) VS 53 (a. Kalaśa), SR 20. 59 (a. VS), SSB 33. 20 (a. Kalaśa).

(*d*) दृप्तासुरोरःस्थल° SR.

Sragdharā metre.

Have the suns (of doomsday) invaded the sky in all the ten directions causing the fear of the destruction of the world ? Or have masses of flames come into being for burning the worlds ? Thus were the gods frightened on seeing the man-lion form of Lord Viṣṇu with the claws reddened by the blood flowing from the torn chest of the haughty demon [Hiraṇyakaśipu]. May these claws give protection to you all. (A. A. R.).

4726

आदित्यादपि नित्यदीप्तममृतप्रस्यन्दि चन्द्रादपि
त्रैलोक्याभरणं मणेरपि तमःकाषं हुताशादपि ।
विश्वालोकि विलोचनादपि परब्रह्मस्वरूपादपि
स्वान्तानन्दनमस्तु धाम जगतस्तोषाय सारस्वतम् ॥

(आ) Skm (Skm [B] 352, Skm [POS] 1. 71. 2) (a. Baladeva).

Śārdūlavikrīḍita metre.

May the splendour of good literature, which is ever more brilliant than the sun, showering nectar more than the moon, a better ornament to the world than gems, a better remover of darkness (of ignorance) than fire, which gives a better vision of the universe than eyes, and which delights the inward soul better than the form of the supreme spirit—ever flourish for the joy of the world. (A. A. R.).

4727

आदित्यादिग्रहाः सर्वे नक्षत्राणि च राशयः ।
आयुः कुर्वन्तु ते नित्यं यस्यैषा जन्मपत्रिका ॥

(आ) Sama 1 आ 4.

May the planets such as the sun, as well as the stars, and the signs of the zodiac grant you longevity always—to you whose horoscope this is. (A. A. R.).

4728

आदित्याद्या ग्रहाः सर्वे यथा तुष्यन्ति दानतः ।
सर्वस्वेऽपि न तुष्येत जामाता दशमो ग्रहः ॥

(आ) Sama 2 ज 7, SRM 1. 3. 143. Cf. जामाता कृष्णसर्पश्च; सदा वक्रः सदा; and भारत पञ्चमो.

While all the (nine) planets beginning from the sun are easily pleased by the offerings, the son-in-law, the (so called) tenth planet, can not be satisfied even with the gift of all the possessions (belonging to the father-in-law).[1] (S. Bhaskaran Nair's translation).

1. Quoted to ridicule the greedy son-in-laws of the Hindu society.

4728A

आदित्याय तमः सृष्टं मेघाय ग्रीष्मशोषणम् ।
मार्गश्रमस् तु वृक्षाय दुःखिनस् तूपकारिणे ॥

(अ) Bhāvadevasūri's Pārśvanātha-caritra 7. 97.

Against darkness the sun has been created; against the drouth of summer, the cloud; against the fatigue of the traveller, the tree; and against sufferers, the benefactor. (M. Bloomfield's translation).

4729

आदित्योऽयं स्थितो मूढाः स्नेहं कुरुत मा भयम् ।
बहुरूपो मुहूर्तश्च जीवेतापि कदाचन ॥

(अ) MBh (MBh [Bh] 12. 149. 15, MBh [R] 12. 153. 19, MBh [C] 12. 5693).

(आ) Kpr 4. 95 (a. MBh), KāP *ad* 4 (p. 121. 9-10), Amd 111. 262 (a. MBh), KHpk 79.

(*a*) आदित्यः संस्थि° MBh (var.); मूलात् MBh (var.).

(*b*) चात्मजे [मा भ°] MBh (var.) ; सांप्रतम् Kpr, KāP, Amd, KHpk.

(*c*) बहुविघ्नो मुहूर्तोऽयं Kpr, KāP, Amd, KHpk; बहुरूपान् (°पा) MBh (var.); मुहूर्ताच् MBh (var.),

(*d*) जीवितापि or जीव° or जीवेत वै or जीवतां च or जीवत्यपि or जीवेत्सोपि MBh (var.); जीवेदपि MBh (var.) , Kpr, KāP, Amd, KHpk ; कथंचन MBh (var.).

The sun is still in the sky, oh ! fools, show affection (to the departed kinsman); fear not, for this hour has many forms; perchance he may even come back to life.[1] (A. A. R.).

1. said by a jackal in the cemetery who wants to eat the corpse at night.

4730*

आदिमत्स्यः स जयताद् यः श्वासोच्छ्वासितैर्जलैः ।
गगने विदधेऽम्भोधिं गगनं च महोदधौ ॥

(अ) Kṣemendra's Daśāvatāracarita (KM) 1. 3.

(आ) JS 27. 66 (a. Kṣemendra).

(*b*) श्वासोल्लासितैर् JS.

(*c*) ग° वि° tr. JS.

May the First Fish [Lord Viṣṇu] be victorious, who has made an ocean [clouds] in the sky by waters spurted by him in his breathings, and a sky in the great ocean. (A. A. R.).

4731

आदिमध्यनिधनेषु सौहृदं
सज्जने भवति नेतरे जने ।
छेदतापननिघर्षताडनैर्
नान्यभावमुपयाति काञ्चनम् ॥

(आ) ŚP 247, VS 257, SRK 12. 20 (a. ŚP), SRHt 37. 35 (a. Kirāta, but in Madras MSS quoted anonymously), SH 791, SR 49. 159 (a. VS), SSB 306. 163, IS 933.

(*a*) °मध्यावसानेषु IS.

(*b*) इतरज्जने IS (*Zweiter Beitrag*) (*contra metrum*) ; स° भ° tr. IS ; नेतरज्जने SRK; जने om, SH,

(*c*) छेददाहविनिघर्षणादिभिर् SRHt; °निर्घर्ष° IS; °तापनैर् VS (but C as above); °पनविघ° SR, SSB; °ताडन° VS (but C as above).

Rathoddhatā metre.

There is friendship in the beginning, in the middle and at the end with the virtuous one, but not with an average person; gold does not change either through cutting, or burning, or rubbing, or beating.

4732

आदिमध्यान्तरहितं दशाहीनं पुरातनम् ।
अद्वितीयमहं वन्दे मद्वस्त्रसदृशं हरिम् ॥

(आ) SR 14.2, SSB 23. 2.

I bow to Lord Viṣṇu who is similar to my garment, devoid of beginning, middle and end, without *daśa* [condition : fringes], ancient and without a second. (A. A. R.).

4733

आदिमध्यावसाने च नैव गच्छति विक्रियाम् ।
अत एव कुलीनानां नृपाः कुर्वन्ति संग्रहम् ॥

(अ) Cr 1229 (CNI II 27).

(*d*) नृपः CNI.

In the beginning, middle and end they [persons of noble birth] never become hostile, (but ever remain loyal); and this is the reason that (wise) kings recruit (for their purposes) men belonging to noble families. (S. Bhaskaran Nair's translation).

4734

आदिराजयशोबिम्बम् आदर्शं प्राप्य वाङ्मयम् ।
तेषामसंनिधानेऽपि न स्वयं पश्य नश्यति ॥

(अ) KāD 1. 5.

(आ) SRHt 33. 2 (a. Daṇḍin), SSSN 101. 2 (a. Daṇḍin), Pras 11. 2, IS 934.

(*d*) स्वयं पश्यन्नपश्यति Pras.

Just behold and consider;—the image-like fame of old kings having got the mirror of *kāvya*[1] does not perish even at the demise of those kings. (K. Ray's translation).

1. that is full of words.

4735*

आदीप्तवह्निसदृशैर्मरुतावधूतैः
सर्वत्र किंशुकवनैः कुसुमावनम्रैः ।
सद्यो वसन्तसमयेन समागतेयं
रक्तांशुका नववधूरिव भाति भूमिः ॥

(अ) Ṛtu 6. 19 (in some editions 6. 20). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 196).

(आ) VS 1678 (a. Kālidāsa).

(*a*) अपि पारिजातैः Ṛtu (var.); अपयातपत्रैः VS.

(*c*) °समये समुपागते च (हि) or °समये हि समाचितेयं Ṛtu (var.).

Vasantatilakā metre.

The spring has adorned the earth, in a trice, / with the groves of *palāśa*-trees aflower / swinging in the breeze, / bowed with the load of blossom / resembling flaming fire, / the earth looks like a newly-wed bride / in lovely red attire, (R. S. Pandit's translation).

4736

आदीर्घेण चलेन[1] वक्रगतिना तेजस्विना योगिना
नीलाब्जद्युतिनाहिना वरमहं दृष्टो न तच्चक्षुषा ।
दष्टे सन्ति चिकित्सका दिशि दिशि प्रायेण धर्मार्थिनो
मुग्धाक्षीक्षणवीक्षितस्य नहि मे वैद्यो न चाप्यौषधम् ॥

(आ) SR 384. 280 (a. BhŚ [*sic !*]).

1. Cf. व्यादीर्घेण चलेन

Śārdūlavikrīḍita metre.

I would much prefer to be seen by a snake which is long, tremulous, with a crooked movement, bright and possessing *bhoga* [hood : pleasure] rather than by

her eyes; for, when bitten by a snake charitable physicians are available in all quarters, mostly desirous of doing good deeds; but when I am looked at for a moment by the charming-eyed one there is neither a physician nor any medicine to cure it. (A. A. R.).

4737*

आदूरात् प्रतिपान्थमाहितदृशः प्रत्याशयोन्मीलति
 ध्वान्ते स्वान्तमहर्व्ययेऽपि न परावृत्तं कुरङ्गीदृशः ।
तस्या निःसहबाहुवल्लिविगलद्धम्मिल्लवद् भङ्गुर-
 ग्रीवं दीर्घमजीववत् प्रियसखीवर्गेण नीतं वपुः ॥

(आ) Skm (Skm [B] 760, Skm [POS] 2. 57.5).

Śārdūlavikrīḍita metre.

The gazelle-eyed one, with hopes of her lover's return that day, scrutinised carefully each traveller from afar; but the day came to an end and darkness spread and she did not lose hope; and then when she swooned away, her body was brought into the house by her dear friends, as if she were devoid of life for a long time with her helpless neck resting on her shoulder, as were her tresses dishevelled on her helpless creeper-like hands. (A. A. R.).

4738*

आदृतकुपितभवानी-
 कृतकरमालादिबन्धनव्यसनः ।
केलिकलाकलहादौ
 देवो वः शंकरः पायात् ॥

(आ) SR 4. 26, RJ 1.

Āryā metre.

Distressed by the bonds of the garlands of arms of Pārvatī who lost her temper, while being attentive, during the disputes of their artistic pastimes and lover's sports, was Lord Śiva; may he grant protection to you all. (A. A. R.).

4739

आदृता नखपदैः परिरम्भाश्
 चुम्बितानि घनदन्तनिपातैः ।
सौकुमार्यगुणसंभृतकीर्तिर्
 वाम एव सुरतेष्वपि कामः ॥

(अ) Kir 9. 49.

(आ) SR 316. 13 (a. Kir.), SSB 173. 12 (a. Bhāravi), IS 936.

Rathoddhatā metre.

Embraces are valued by nail-marks, kisses by love-bites; the god of love who became renowned by tenderness is just cruel in enjoyment.

4740*

आ दृष्टिप्रसरात् प्रियस्य पदवीमुद्वीक्ष्य निर्विण्णया
 विश्रान्तेषु पथिष्वहःपरिणतौ ध्वान्ते समुत्सर्पति ।
गत्वैकं सशुचा गृहं प्रति पदं पान्थस्त्रियास्मिन् क्षणे
 मा भूदागत इत्यमन्दवलितग्रीवं पुनर्वीक्षितम् ॥

(अ) Amar (Amar [D] 64, Amar [RK] 90, Amar [K] 75, Amar [NSP] 76, Amar [PoS] 91)[1].

1. Western (Arj 76), Southern (Vema 91), Eastern (Ravi 74, Rāma 89, Rdz Br MM 87, BORI [I] 92, BORI [II] 90).

(आ) VS 1056 (a. Amar.) Daś *ad* 2. 26 (a. Amar.), Skm (Skm [B] 765, Skm [POS] 2. 58. 5) (a. Siddhoka), SkV 728 (a. Siddhoka), Kav 441 (a. Siddhoka), Prasanna 441, RJ 927 (a. Amaru), SH 1979, SSM 483, SLP 10. 5, ŚbB 4. 419 and 4. 724, SR 359. 86 (a. Amaruka), SSB 245. 7 (a. Amaruka), IS 437.

(*a*) °प्रसरं प्रि° Amar (var.); निर्विग्नया Skm (POS).

(*b*) विच्छिन्नेषु Amar (D), Amar (RK), Amar (K), Amar (NSP), VS; समुन्मीलति [स°] Amar (var.).

(*c*) दत्त्वैकं (°वं) [ग°] Amar (var.), VS, Daś, SkV, SR, SSB, Kav; कृत्वैकं Amar (var.); सहसा [स°] Amar (var.); ससुधागृहं SkV; यान्त्यैव स्वनिवेशनं प्रतिपथं Skm; °स्त्रिया तत् क्ष° Amar (var.).

(*d*) न [मा] SkV ; सो [मा] Amar (var.) ; अमन्दचलित° Amar (var.); °तोद्ग्रीवं Skm; मुहुर् [पु°] Amar (K), Skm; वाक्षित: or वीक्षित: Amar (var.).

Śārdūlavikrīḍita metre.

As far as the eye could reach, she scanned the path by which her lover was to come; but as the day declined and darkness crept apace, and the traffic on the road ceased, her heart was filled with despair, and quivering she took but a single step homewards, and thinking : "could he not have come this moment ?" She quickly turned her neck and looked back again ! (C. R. Devadhar's translation).

आदेय: सुभगः see No. 409.

4741

आदेयस्य प्रदेयस्य कर्तव्यस्य च कर्मणः ।
क्षिप्रमक्रियमाणस्य कालः पिबति तद्रसम् ॥

(अ) H (HJ 4. 98 and 2. 145, HS 4. 94 and *ad* 2. 138, HM 4. 95 and 2. 146, HK 4. 100 and 2. 144, HP 4. 98 and 2. 133, HN 4. 98 and 2. 132, HH 65. 5-6, HC 154. 8-9, Boltz 66. 12), PD 313. 194, BhPr 11 (a. Muñja), BhŚ 397 (doubtful). Cf. यस्य तस्य हि कार्यस्य and शिबिनापि स्वमांसानि.

(आ) SR 161. 354, SSB 492. 361, VP 9. 20, Sama 1 आ 26, SH 1299, SPR 1112. 16 (a. MBh), SLPr 4. 2. 24-5, IS 938.

(*a*) आलयस्य च दानस्य A in HP 4; आदानस्य प्रदानस्य (प्रधा°) B in HP 4, HS, HM, PD, BhŚ, VP, SR, SSB, BhPr, SH, SPR, SLPr; आदरस्य प्रधानस्य HH, SH, SLPr.

(*c*) अकृय° HH.

(*d*) तत्फलम् PD ; सम्पद: [त°] BhPr.

(In respect) of what ought to be taken, (or) to be given, or of a work which ought to be done, not being done quickly, time drinks up the spirit thereof. (F. Johnson's translation).

4742*

आदेहदाहं कुसुमायुधस्य
विधाय सौन्दर्यकथादरिद्रम् ।
त्वदङ्गशिल्पात् पुनरीश्वरेण
चिरेण जाने जगदन्वकम्पि ॥

(अ) Naiṣ 8. 43.

(*c*) त्वदङ्गसर्गात् Naiṣ (var.).

Upajāti metre (Indravajrā and Upendravajrā).

I know of God, having made the world destitute of all talk of beauty since the burning of Cupid, has after an age taken pity on it again, by creating thy limbs. (K. K. Handiqui's translation).

4743

आदौ कुलं परीक्षेत ततो विद्यां ततो वयः ।
शीलं धनं ततो रूपं देशं पश्चात् विवाहयेत् ॥

(अ) Śukranīti 3. 171. (Cf. No. 4749).

First he should carefully examine the nobility of the family, then the learning and next the age (of the bridegroom), next comes his wealth and then his personal beauty and the region to which he belongs—then should the marriage alliance be made. (A. A. R.).

4744*

आदौ गृहीतपाणिः
पश्चादारूढजघनकटिभागा ।
नखमुखलालनसुखदा
सा किं रामास्ति नैव भोः पामा ।

(अ) SR 186. 8, SSB 531. 8, SRK 149. 8 (a. Sphuṭaśloka), SRM 2. 2. 366[1].

(d) भो SRK.

1. *Nibhṛta* (*apahnutaya*)-riddle. (Cf. L. Sternbach, *Indian Riddles* ... [V. I. Series 67], para 42. 6).

Āryā-gīti metre.

At first she took hold of the hand and then she climbed to the region of the hips, giving pleasure when the tips of the nails were used to fondle—was it a pleasing young lady ? Not so, Sir, it was the itch ! [*pāmā* (fem. gend.) : itch]. (A. A. R.).

4745

आदौ चित्ते ततः काये सतां संजायते जरा ।
असतां च पुनः काये नैव चित्ते कदाचन ॥

(अ) P (PP 1. 126, Pts 1. 166, PtsK 1. 182).
(आ) SR 384. 281 (a. P), GSL 32, SRM 1. 2. 51, IS 939, Subh 94,

(a) वित्ते [च°] PtsK.
(b) संपद्यते Pts, GSL; संलीयते Subh.
(c) तु [च] Pts.

First mind, then body ages / in case of holy sages : / the body ages first, / mind never, in the worst[1]. (A. W. Ryder's translation.

1. in case of fools.

4746

आदौ छायातिदीर्घापि प्राच्यामल्पतरा ततः ।
तथा मैत्र्यसतामादौ दीर्घाप्यल्पतरा भवेत् ॥

(आ) Lau 103.

Just as the shadow in the East is very long in the beginning and then becomes very short, so the friendship of the wicked is intense in the beginning and becomes negligible in course of time. (V. Krishnamacharya's translation).

4747

आदौ तद्धितकृत् स्नेहं कार्यं स्नेहमनन्तरम् ।
कृत्वा सधर्मवादं च मध्यस्थः साधयेद्धितम् ॥

(अ) Śukranīti 5. 56.

The first thing in friendship is to do some beneficial deed, and thereafter should friendship be cultivated; having become friends he should speak only in accordance with *dharma*; he should (also) render benefits to him as a neutral (with no thoughts of personal gain). (A. A. R.).

4748

आदौ तन्व्यो बृहन्मध्या विस्तारिण्यः पदे पदे ।
यायिन्यो न निवर्तन्ते सतां मैत्र्यः सरित्समाः ॥

(अ) KN (KN [ĀnSS] and KN [TSS] omitted, KN [BI] 4. 73), Cr 1230 (CvL I 8. 31, CNG 315).
(आ) IS 940.

(a) तन्वी CvL I.
(b) बिस्तीर्ण च CvL I.
(c) निवर्त्तते कदाचिन्न CvL I.
(d) मैत्रा CvL I.

The friendship of the pious is like a river shallow in the beginning, deep in the middle, widening at each step, and ever-flowing and never ceasing. (M. N. Dutt's translation).

4749

आदौ तातो वरं पश्येत् ततो वित्तं ततः कुलम् ।
यदि कश्चिद् वरे दोषः किं धनेन कुलेन किम् ॥

(आ) TP 450, IS 7473. (Cf. No. 4743).

(*c*) किंचिद् [क°] TP.

The father should first judge the suitor himself, and then his wealth and finally his family. If the suitor himself has a defect, to what purpose would his wealth and his family be ?

4750

आदौ तावद् व्यापारस्था यमवरुणधनदसदृशा
भवन्त्यतिगर्विता
मानोन्मत्ता दर्पोत्सिक्ताः परिभवहरणनिरता
भवन्त्यतिदारुणाः ।
भ्रष्टास्तेभ्यो व्यापारेभ्यो हृतिनिगडनियतचरणास्
तथा लगुडार्दिता
लम्बैः कूर्चैर्दीनैर्वक्त्रैर्मुनय इव शमदमरता
भवन्त्यतिभद्रकाः ॥

(आ) VS 2405.

Bhujaṅgavijṛmbhita metre.

Men at first [in their youthful days] are busy with activities like Yama, Varuṇa and Kubera and become very proud, intoxicated with conceit and full of arrogance, addicted to taking away others' wealth, and they become hard-hearted; dropping such activities with their feet fettered by the infirmity of old age and troubled with staffs in their hands, with beards long and faces indigent they (in their advanced years) become like sages delighting in self-control and quietude. (A. A. R.).

4751

आदौ तु मन्दमन्दानि मध्ये समरसानि च ।
अन्ते स्नेहायमानानि संगतान्युत्तमैः सह ॥

(अ) Cr 137 (CR "D"*). Cf. No. 4752.

(आ) VS 254.

(*a*) सुमन्दमन्दानि [तु म°] VS (var.).

(*c*) स्नेहाचमानानि CR (var.).

(*d*) संगतानि खलै CR (var.); सङ्गतानि बुद्धैः VS; सङ्गमान्युत्तमैः CR (var.).

In the beginning, friendship with the good starts slowly [in small degrees]; afterwards [in the middle] it is pleasing for the equality (of feeling); at the end it is full of affection.

4752*

आदौ तु रमणीयानि मध्ये तु विरसानि च ।
अन्ते वैरायमाणानि संगतानि खलैः सह ॥

(अ) Cr 138 (CR III. 35, CPS 61. 30). Cf. No. 4751.

(*a*) आमुखं [आ° तु] CR (var.), CPS.

(*c*) वैराणि CR (var.).

(*d*) संगमानि CR (var.).

In the beginning, association with the wicked is pleasing; afterwards [in the middle] it becomes distasteful; at the end it results in enmity.

4753**

आदौ दर्शयति नतिं
यान्ती यान्ती समुन्नतिं धत्ते ।
अनुकूलापि वराही
चिरेण तुच्छं फलं धत्ते ॥

(आ) ŚP 2701.

Āryā metre.

If the sow [*varāhī*] appears first with bowed head and, then, as it proceeds, holds its head high, (that omen), bears fruit, though favourable, which is negligible and, that too, occurs very late. (S. Bhaskaran Nair's translation).

4754

आदौ धर्मे प्रमाणं विविधविधिभिदाशेषतां च प्रयुक्तिं
पौर्वापर्याधिकारौ तदनु बहुविधं चातिदेशं तथोहम् ।
बाधं तन्त्रं प्रसङ्गं नयमनयशतैः सम्यगालोचयद्भ्यो
भिन्ना मीमांसकेभ्यो विदधति भुवि के सादरं वेदरक्षाम् ॥

(आ) SR 43. 5, SSB 298. 5. (Cf. Mīmāṁsā-sūtra, ch. XII).

Sragdharā metre.

At first their authority is *dharma* and then the religious activities are based on the breaking up of a number of injunctions of the Veda-s, next comes the authority of the former and later rules, and then many kinds of analogy and conjecture, overriding rules, causes that effect many results, inseparable application and exigencies brought on by unreason—thus when we carefully consider the matter, who may entrust the protection of the Veda-s to Mīmāṁsaka-s ? (A. A. R.).

4755**

आदौ नमस्कृतिः पश्चाद् आशंसावचनानि च ।
सुभाषितप्रशंसा च कविकाव्यस्तुतिस् ततः ॥

(आ) JS 5. 42.

At first a salutation and then words of blessings, next praise of good sayings, and then, an eulogy on the poets and their poems. (A. A. R.).

आदौ नम्रः पुनर्वक्रः see No. 4756.

4756

आदौ नम्रस् ततः स्तब्धः कार्यकाले च निष्ठुरः ।
कृते कार्ये पुनर्नम्रः शिश्नतुल्यो वणिग्जनः ॥

(आ) VS 2298, Sama 2 क 21.

(*a*) आदौ नम्रः पुनर्वक्रः Sama.

(*b*) कार्यकालेषु VS (but C in VS as above).

(*c*) कार्यान्ते च Sama.

At first down with humility, then stubborn [*stabdha*][1] in approach, and very hard when business is at hand; at the end of the transaction again bows with humility; thus the merchant is similar to the *membrum virile*. (A. A. R.).

1. Sama : "crooked [*vakra*]".

4757

आदौ नम्राः पुनर्वक्राः स्वीयकार्येषु तत्पराः ।
कार्यान्ते च पुनर्वक्राः काण्वास्तु प्राणघातकाः ॥

(आ) Sama 2 क 60.

The Kāṇva-s are at first full of humility, then crooked, deeply interested in furthering their own business and at the end of the transaction are again crooked—thus they torture the lives (of others). (A. A. R.).

4758

आदौ न वाप्रणयिनां प्रणयो विधेयो
दत्तोऽथवा प्रतिदिनं परिपोषणीयः ।
उत्क्षिप्य यत् क्षिपति तत् प्रकरोति लज्जां
भूमौ स्थितस्य पतनाद् भयमेव नास्ति ॥

(अ) P (Pts 1. 246, PtsK 1. 276).

(आ) SR 176. 950 (a. P), SSB 512. 950, SPR 1181. 6, IS 941.

(*a*) चाप्र° PtsK.

(*c*) उत्क्षिपति SR.

Vasantatilakā metre.

From the beginning, either do not give love to one who does not love, or when you give it, then increase it every day. First to raise it and then to let it diminish—brings shame; who stands on the ground does not need to be afraid of falling.

4759

आदौ नेच्छति नोज्झति स्मरकथां व्रीडाविमिश्रालसा
मध्ये ह्रीपरिवर्जिताभ्युपरमे लज्जाविनम्रानना ।
भावैर्नैकविधैः करोत्यभिनयं भूयश्च या सादरा
बुद्ध्वा पुंप्रकृतिं यानुवरति ग्लानेतरैश्चेष्टितैः ॥

(अ) BṛSaṁ 78. 12.

Śārdūlavikrīḍita metre.

A loving wife will, at first, show no desire, and will not leave off the amorous chat, though somewhat abashed and drooping. In the midst of the action she will be devoid of shame, and, on the close, bashfully drop her face. Then, again,

she will show various expressions of sentiment, and, perceiving the humour of her husband, attentively accomodate herself to him in movements indicative of weariness or otherwise. (H. Kern's translation).

4760*

आदौ पत्रविचित्रितः पुनरसौ मुग्धप्रसूनाङ्कितः
पश्चात् स्निग्धफलोद्गमे घनरसैः सिक्तो मया सर्वतः ।
दानोन्मत्तदुरन्तवारणकटीसंघट्टनैः केवलं
सोऽयं घूर्णित एव दैववशतो माकन्दभूमीरुहः ॥

(आ) AnyŚat 96.

Śārdūlavikrīḍita metre.

The (excellent) mango tree was at first colourful with leaves and then it was distinguished with charming flowers; later when it was putting forth juicy fruits, it was sprinkled with the essence of camphor; but due to fate, it was shaken [uprooted] by an elephant by dashing[1] violently against it, when it was intoxicated with rut. (A. A. R.).

1. suggests the idea of untimely death by excessive sex indulgence.

4761

आदौ प्रेमकषायिता हरमुखव्यापारलोला शनैर्
व्रीडाभारविघूर्णिता मुकुलिता धूमोद्गमव्याजतः ।
पत्युः संमिलिता दृशा सरभसव्यावर्तनव्याकुला
पार्वत्याः परिणीतिमङ्गलविधौ दृष्टिः शिवायास्तु वः ॥

(आ) SR 12. 27, SSB 19. 23.

Śārdūlavikrīḍita metre.

At first the eyes were slightly reddened by love, but when slowly directed to the face of Śiva they became tremulous with shyness and were closed under the pretext of being affected by the smoke of the nuptial fire, when her glance met that of her husband it was hastily withdrawn in confusion; may this glance of Pārvatī at the auspicious rite of her marriage be for the auspicious welfare of you all. (A. A. R.).

4762

आदौ बुध्येत पणितः पणमानश्च कारणम् ।
ततो वितर्क्योभयतो मतः श्रेयस् ततो व्रजेत् ॥

(अ) K (K [K] 7. 7. 31, K [S] 286. 3-4, K [G] 284. 3-4, K [J] 170. 3-4, K [V] 238, K [P] 461, 22-3).

(*a*) अतो [आ°] K (G); आतो [आ°] K (K), C_s in K (K); बुद्धयेत K (S), K (J), R (V), K (P).

The one[1] to whom a pact is proposed and the one proposing the pact should first find out the motives; then after reflecting on both sides, he should follow the course wherein lies his well-being. (R. P. Kangle's translation).

1. the king.

4763

आदौ मज्जनचीरहारतिलकं नेत्राञ्जनं कुण्डलं
नासामौक्तिकमालतीविकरणं झंकारकं नूपुरम् ।
अङ्गे चन्दनचर्चितं मणिगणः क्षुद्रावलिर्घण्टिका
ताम्बूलं करकङ्कणं चतुरता शृङ्गारकाः षोडश ॥

(अ) BhŚ 398 (doubtful).

(आ) VS 2137, SPR 1002. 12 (a. Anaṅgaraṅga 48, but does not appear in the extant edition), SuM, Appendix II. 31.

(*a*) कुण्डले VS, SuM.

(*b*) नासामौक्तिककेशपाशरचना सत्कञ्चुकं नूपुरौ VS; °कपुष्पमाभरणं SuM; °रितौ नूपुरौ SuM.

(*c*) सौगन्ध्यं करकङ्कणं चरणयो रागो रणन्मेखला VS; चन्दनकञ्चुकीकुचमणि SPR; कुचमणिक्षुद्राज्वलिर् SuM ; क्षुद्रावलि BhŚ (var.).

(*d*) करदर्पणं VS; निगदिताः [च°] SPR.

Śārdūlavikrīḍita metre.

Beginning with a bath, (attractive) dress, garlands, *tilaka*-mark on the forehead, collyrium for the eyes, ear-rings, nose-pearl, jasmine flowers, tinkling anklets,

smearing of sandal paste on the body, various gem-set ornaments, necklace, girdle set with small bells, betel rolls, bracelets for the hands, and a bewitching smile—these constitute the sixteen items of erotic preparations (of young ladies). (A. A. R.).

4764

आदौ माता गुरोः पत्नी ब्रह्मणी राजपत्निका ।
धेनुर्धात्री तथा पृथ्वी सप्तैता मातरः स्मृताः ॥

(अ) Cr 139 (CN "P", CNŚPK 99, CPS 130. 63).

(*a*) आत्ममाता [आ° मा°] CN (var.), CPS.

First, the (real) mother, then the wife of the *guru*, a Brāhmaṇa-lady, the king's wife, a cow, the nurse, and the earth—these are declared to be the seven mothers (deserving respect).

4765*

आदौ मानपरिग्रहेण गुरुणा दूरं समारोपिता
पश्चात्तापभरेण तानवकृता नीता परं लाघवम् ।
उत्सङ्गान्तरवर्तिनामनुगमात् संपीडिता गामिमां
सर्वाङ्गप्रणयप्रियामिव तरुच्छाया समालम्बते ॥

(अ) Tāpasavatsarāja of Mātṛrāja (Malayarāja), (Bangalore 1929) 3. 17.

(आ) SkV 983 (a. Malayarāja), JS 215. 19 (a. Anaṅgaharṣa), Nāṭyadarpaṇa (GOS 48) *ad* 19 (p. 31. 8-11) (a. Tāpasavatsarāja), Kav p. 86. cf. Bharatamuni's Nāṭya-śāstra (GOS) 18. 15 (p. 416).

(*a*) समुत्सारितां [स°] JS ; समारोपितं Nāṭya°.

(*b*) तामतिकृशा नीतां JS; नीतां Nāṭya°.

(*c*) °र्तिनीमनुगतां (°मात् [Nāṭya°]) JS, Nāṭya°; संपीडिताङ्गीमिमां JS ; सम्पिण्डिताङ्गीमिमां Nāṭya°.

(*d*) °प्रणयं प्रि° Nāṭya° ; °च्छायां JS, Nāṭya°.

Śārdūlavikrīḍita metre.

The tree-shadow, at first brought far by its great length and circumference [*or* : raised high by great honour and possessions] but later made short by the great heat [*or* : reduced by weight of repentance] and brought to small compass [*or* : to scorn], tired of chasing after those who abide in others' embrace, clings to this earth as to one whose every limb is dear. (D. H. H. Ingalls's translation).

4766

आदौ यादोनिवासोक्तिः पारावारवरोक्तयः ।
क्षीरनीरनिधेरुक्तिर् नद्युक्तिर्जाह्नव्युक्तयः ॥

(आ) Any 93. 9.

At first the mention of the sea inhabited by aquatic animals, then the names of the great oceans, then of the oceans consisting of milk and pure water, next the names of rivers and of the Ganges (in special). (A. A. R.).

4767*

आदौ रक्तं पुना रक्तं मध्य उज्ज्वलभास्वरम् ।
दुर्निरीक्ष्यप्रभावं तं दृश्यं द्रष्टारमाश्रये ॥

(आ) SSB 44. 1 (a. Saṅgrahītṛ).

I resort for protection to that visible witness [the sun] who is at first red in colour and so again at setting, who is mightily effulgent during the middle period and whose might is beyond the direct gaze of mortal eyes. (A. A. R.).

4768*

आदौ राजेत्यधीराक्षि पार्थिवः कोऽपि गीयते ।
सनातनश्च नैवासौ राजा नापि सनातनः ॥

(अ) KāD 3. 116[1].

1. *Nāmāntarita*-riddle. (Cf. L. Sternbach, *Indian Riddles*...[V. I. Series 67], para 41. 3).

Oh! You restless one, there was some king first known by the appellation *rājan*; he was not ever-existent, the *rājan* too is not so. (Reply : *rājātana*, a tree, it begins with *rājā* and has the word *tana*).

4769

आदौ रूपविनाशिनी कृशकरी कामस्य विध्वंसिनी
प्रज्ञामान्ध्यकरी तपःक्षयकरी धर्मस्य निर्मूलिनी।
पुत्रभ्रातृकलत्रभेदनकरी लज्जाङ्कुरच्छेदिनी
सा मां पीडति सर्वदोषजननी प्राणापहन्त्री क्षुधा ॥

(अ) MK (MK [GOS] 153, MK [S] 126, MK [G] 64. 90). Variant of No. 4770.

(इ) PrŚ (C) 94.

(*b*) ज्ञानं मन्दकरी MK (S); ज्ञानं हीनकरी PrŚ (C); निर्मूलनी PrŚ (C); मातपुत्र° PrŚ (C).

(*c*) लज्जाकुलछेदिनी [°दनी] MK [S], PrŚ (C).

(*d*) प्राणापहारी [°प्रहा°] MK (S), PrŚ (C).

Śārdūlavikrīḍita metre.

It destroys beauty at first, then it emaciates the body, it strikes down erotic feelings, dulls the intellect, lessens the desire to do penance, uproots *dharma* breeds quarrel among the children, brothers and wife, and snaps the sprout of shame—this hunger, the mother of all vices and the robber of life greatly afflicts me. (A. A. R.).

4770

आदौ रूपविनाशिनी कृशकरी कामाङ्कुरच्छेदिनी
पुत्रामित्रकलत्रभेदनकरी गर्वाङ्कुरच्छेदिनी।
कामं मन्दकरी तपःक्षयकरी धर्मस्य निर्मूलनी
सा मां संप्रति सर्वरोगजननी प्राणापहन्त्री क्षुधा ॥

(आ) SRK 101. 1 (a. Sabhātaraṅga), SPR 1056. 3 (a. Mārkaṇḍeya-purāṇa [?]). Variant of No. 4769.

(*a*) कामस्य विद्वंसिनी SPR.

(*b*) पुत्रभ्रातृ° SPR; °छे° [°भेद°] SPR; लज्जां च निनाशिनी SPR,

(*c*) ज्ञानं [का°] SPR.

(*d*) पीडति [स°] SPR; सर्वदोषजननी प्राणापहारी SPR.

Śārdūlavikrīḍita metre.

For translation see No. 4769.

4771

आदौ लज्जयति कृतं
मध्ये परिभवति रिक्तमवसाने।
खलसंगतस्य कथयत
यदि सुस्थितमस्ति किंचिदपि ॥

(आ) VS 391, SR 58. 168 (a. VS), SSB 321. 173.

Āryā metre.

In the beginning his activity makes us feel ashamed, in the middle period it brings us insult, and is all empty (useless) at the end; say, is there anything that is stable and trustworthy in associating with the wicked ? (A. A. R.).

4772

आदौ वरं निर्धनत्वं धनिकत्वमनन्तरम्।
तथादौ पादगमनं यानगत्वमनन्तरम्।
सुखाय कल्पते नित्यं दुःखाय विपरीतकम् ॥

(अ) Śukranīti 282.

It is preferable to be without wealth at first and then have a wealthy position; similarly, going on foot at first and thereafter have a carriage; this (arrangement) is always considered to be for one's happiness; the reversal of this order will result in unhappiness. (A. A. R.).

4773*

आदौ वितत्य चरणौ विनमय्य कण्ठम्
उत्थाप्य वक्त्रमभिहत्य मुहुश्च वत्साः।
मात्रा विवर्तितमुखं मुखलिह्यमान-
पश्चार्धसुस्थमनसः स्तनमुत्पिबन्ति ॥

(आ) SkV 1168 (a. Cakrapāṇi), Skm (Skm [B] 2012, Skm [POS] 3. 3. 2) (a. Cakrapāṇi).

(*a*) अग्रे [आदौ] Skm; विनिमय्य SkV (var.).

(*c*) मात्राविवर्ति° Skm ; प्रवर्तित° [वि°] SkV, Skm; °लिह्यमान: SkV (var.).

(*d*) °स्वस्थ° Skm (var.).

Vasantatilakā metre.

The calves first spread their legs/ and, lowering their necks with faces raised,/ nuzzle the cows ;/then as with heads turned back/ their mothers lick their hind-quarters,/ happily they take the teat and drink. (D. H. H. Ingalls's translation).

आदौ वित्ते ततः काये see No. 4745.

4774*

आदौ विस्मयनिस्तरङ्गमनु च प्रेङ्खोलितं साध्वसैर्
व्रीडानम्रमथ क्षणं प्रविकसत्तारं दिदृक्षारसैः ।
आकृष्टं सहजाभिजात्यकलनात् प्रेम्णा पुरः प्रेरितं
चक्षुर्भूरि कथंकथंचिदगमत् प्रेयांसमेणीदृशः ॥

(आ) SkV 490 (a. Cittūka), Kav 238 (a. Cintūka).

(*b*) °त्रय (one *akṣara* missing) Kav ; °रं onwards missing Kav; पिदृक्षा° SkV (var.).

(*c*) Four initial and seven last *akṣara-s* missing Kav; °दजा° Kav.

(*d*) Three initial *akṣara-s* missing Kav.

Śārdūlavikrīḍita metre.

First steady with admiration, then swinging off in fear ; / bowed down a moment in shame, then dilating with desire to see ;/withheld by natural good breeding, but then released by love :/in many a different way her eye went to her lover. (D. H. H. Ingalls's translation).

4775

आदौ वेश्या पुनर्दासी पश्चाद् भवति कुट्टिनी ।
सर्वोपायपरिक्षीणा वृद्धा नारी पतिव्रता ॥

(आ) SR 364. 10, SSB 254. 10, SRK 292. 6 (a. Kalpataru), Sama 2 व 14, RJ 1310, IS 7727.

At first she is a prostitute, then she becomes a serving woman, and later a procuress ; when all the means are exhausted, in old age, the woman is devoted to her husband !

आदौ सत्ययुगे बलिस्तदनु see No. 5588.

आदौ साम प्रयोक्तव्यं see साम्नैव हि प्रयोक्तव्यमादौ.

4776*

आदौ हालाहलहुतभुजा दत्तहस्तावलम्बो
बाल्ये शंभोर्निटिलमहसा बद्धमैत्रीनिरूढः ।
प्रौढो राहोरपि मुखविषेणान्तरङ्गीकृतो यः
सोऽयं चन्द्रस् तपति किरणैर्मामिति प्राप्तमेतम् ॥

(आ) Kuv *ad* 39. 92 (p. 118. 5-8), SR 284. 28 (a. Kuv), SSB 117. 30.

Mandākrāntā metre.

At first, having received a supporting hand by the submarine fire, and grown with friendship of the warmth of the fire on Śiva's forehead, and intimately associated with the poison in Rāhu's mouth when grown up, this moon now burns me with his rays : this is quite understandable. (A. A. R.).

4777

आद्यः कोपस्तदनु मदनस्त्वद्वियोगस् तृतीयः
शान्त्यै दूतीवचनमपरः पञ्चमः शीतभानुः ।
इत्थं बाला निरवधि परं त्वां फलं प्रार्थयन्ती
हा हा पञ्चज्वलनमधुना सेवते योगिनीव ॥

(आ) SR 289. 53, SSB 125. 57, SuMañ 212. 4-7.

Mandākrāntā metre.

The (fire of) anger at first, then (the fire of) love ; the third is (the fire of) your separation, the message of conciliation sent to you through a messenger is the next, and the fifth (tormenting fire) is the moon ; thus this young lady aspiring for you as the final goal alas ! performs the sacrifice of five fires like a female ascetic. (A. A. R.).

4778*

आद्यः प्रवेशसमयः स कलेर्युगस्य
प्राप्तस्तिरस्कृतबहूदकहंससार्थः ।
आहूय सादरतया तपसोऽन्तिमेऽह्नि
काणो द्विजः प्रतिगृहं बत यत्र पूज्यः ॥

(आ) VS 776.

Vasantatilakā metre.

Simultaneously with the arrival of the Iron age it too has made its first entry, spurned by the swans that sport in huge reservoirs of water ; invited with solicitude at the conclusion of the religious functions of the day, this squint-eyed crow, alas ! is honoured in every home. (A. A. R.).

4779

आद्यकालिकया बुद्ध्या दूरे श्व इति निर्भयाः ।
सर्वभक्षा न पश्यन्ति कर्मभूमिं विचेतसः ॥

(अ) MBh (MBh [Bh] 12. 309. 13, MBh [R] 12. 321. 14, MBh (C) 12. 12057).

(आ) IS 943.

(*a*) अद्य° or अथ or अप्य° MBh (var.); °काल-कया MBh (var.).

(*b*) दरेश्वरति निर्भयः MBh (var.); हरेश्च or दरेश्च or च दूरे [दू° श्व] MBh (var.); इव [इ°] MBh (var.) ; निर्भयः or निश्चयः or निर्भयात् or निश्चयात् MBh (var.).

(*c*) सर्वभक्ष्या or सर्वपक्षा MBh (var.).

(*d*) अचेतसः or अचेतनाः MBh (var.).

Fools who do not know what fear is, who are thinking of today only and who think that tomorrow is still far away, are eating everything and do not realize that here is the world of work.

4780

आद्यन्तौ च तदाद्यन्तौ तदाद्यन्तौ च मध्यमौ ।
वह्नीन्दुवायुवरुण- पुत्रौ पितृसमप्रभौ ॥

(आ) ŚP 2883. (Cf. शेषवासुकितक्षा°).

Of the eight lordly snakes the first and last, Śeṣa and Jalika, are the sons of the fire-god ; the next pair Vāsuki and Śaṅkhapāla are born of the moon-god ; the next set Takṣaka and Mahāmbuja are the offsprings of the wind-god ; and the middle two Kārkoṭa and Abja are the sons of the god, Varuṇa ; and all the children possess the lustre of their respective fathers. (A. A. R.).

आद्यराजकृतो° see No. 4518.

4781

आद्याद्यस्य गुणं तेषाम् अवाप्नोति परः परः ।
यो यो यावतिथश्चैषां स स तावद् गुणः स्मृतः ॥

(अ) Mn 1. 20 (Nandana places this as 1. 21, after 1. 27), Bhaviṣya-purāṇa 1. 2. 39-40, (cf. MBh [Bh] 12. 224. 39).

(*a*) आद्याद्यास्य Mn (J) (printer's error ?).

Among them[1] each succeeding (element) acquires the quality of the preceding one, and whatever place (in the sequence) each of them occupies, even so many qualities it is declared to possess. (G. Bühler's translation).

1. body-framing particles.

4782*

आद्यूनस्तमसां चकोररमणीरागाब्धिमन्थाचलो
जीवातुर्जलजस्य वासवदिशाशैलेन्द्रचूडामणिः ।
आदेष्टा श्रुतिकर्मणां कुमुदिनीशोकाग्निपूर्णाहुतिर्
देवः सोमरसायनं विजयते विश्वस्य बीजं रविः ॥

(आ) Skm (Skm [B] 10, Skm [POS] 1. 2. 5) (a. Vibhākara).

(*b*) °दिशां Skm (var.).

Śārdūlavikrīḍita metre.

The voracious consumer of darkness, the churning mountain Mandara to the ocean of love of female *cakora*-birds, the life-giving medicine to the lotuses, the crest-gem of the eastern mountain, the prompter of Vedic rites, the final oblation to the fire of sorrow to the lilies, the Soma elixir of life (to all), and the seed (root-cause) of the world—ever victorious is this Sun-god. (A. A. R.).

4783*

आद्ये जग्मुषि ताम्रचूडरटिते श्रोत्रं प्रबुद्धा जवात्
किंचिद् वासवदिङ्मुखं प्रविकसद् दृष्ट्वा गवाक्षाध्वना ।
संत्रासेन समीरिता प्रियतमप्रेम्णा च रुद्धा शनैर्
उत्थानोपनिवेशनानि कुरुते तल्पे मुहुः पांसुला ॥

(आ) JS 287. 10, ŚP 3727.

(*c*) °प्रेम्णावरुद्धा ŚP.

Śārdūlavikrīḍita metre.

When the first crowing of the cock reached her ears, she woke up quickly and seeing the eastern quarter slightly bright through the window-path, the licentious woman was prompted to go by the fear (of being found out), but lingered behind due to love for her beloved lover; thus she was rising and sitting in the couch again and again. (A. A. R.).

4784*

आद्येन हीना जलधावदृश्यं
मध्येन हीनं भुवि वर्णनीयम् ।
अन्तेन हीनं ध्वनते शरीरं
हेमाभिधः स श्रियमातनोतु ॥

(आ) SR 185. 36, SSB 530. 38.

(*a*) हीनं SSB.

(*c*) धुनुते [ध्व°] SSB.

(*d*) कान्तार्पितः [हे°] SSB.

Indravajrā metre.

When the word[1] is devoid of the first letter it [*rajaḥ* : dust] becomes invisible in the sea; when the middle letter is lost he [the prince] is praised in the world; when the last letter is missing, it [*kara* : hand] produces sound in the body; may that god represented by that word which indicates *heman* [Lord Viṣṇu] grant prosperity. (A. A. R.).

1. the word, *ka-ra-ja*.

4785*

आद्ये बद्धा विरहदिवसे या शिखा दाम हित्वा
शापस्यान्ते विगलितशुचा या मयोद्वेष्टनीया ।
स्पर्शक्लिष्टामयमितनखेनासकृत् सारयन्तीं
गण्डाभोगात् कठिनविषयामेकवेणीं करेण ॥

(अ) Megh (Megh [Wilson] 90, Megh (Edgerton) 87, Megh [Kale] 2. 32; also 85, 89, 96, 2. 24, 2. 29, 2. 31 in different editions). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 162).

(*a*) शिरो [शि°] Megh (var.).

(*b*) तां or सा [या] Megh (var.); मयोन्मोचनीया or °योद्वेष्टनीयाम् Megh (var.).

(*c*) सारयन्ती Megh (var.).

(*d*) °भोगे Megh (var.); विषमाद् Megh (var.).

Mandākrāntā metre.

Firm winds the fillet, as it first was wove,/when fate relentless forced me from my love ;/ and never flowery wreath, nor costly pearls, purest hope to decorate the fettered curls ;/loosed by no hand, until, the law divine/ accomplished, that delighted hand is mine. (H. H. Wilson's translation).

4786*

आद्ये यामे तु शङ्खः स्यान् महाशङ्खो द्वितीयके ।
पद्मस्तृतीयके यामे महापद्मश् चतुर्थके ॥

(आ) ŚP 3144 (a. ? Padamaśrī).

If the lovers are to meet at the rendezvous during the first watch of the day, the indicatory sign is *śaṅkha*; if in the second, it is *mahāśaṅkha*; *padma* if in the third; and *mahāpadma* if the meeting is to take place in the fourth *yāma*. (A. A. R.).

आद्ये वयसि यः शन्तः see पूर्वे वयसि यः शन्तः.

4787**

आद्यैर्मद्विहितैः पद्यैः कियद्भिरपरैरपि ।
युता पद्धतिरेषास्तु सज्जनानन्ददायिनी ॥

(आ) ŚP 12.

May this mode of composition consisting of verses of yore and of my own as well as a few by others be the giver of joy to all good people. (A. A. R.).

4788**

आद्योऽध्रुवस् ततो मण्ठः प्रतिमण्ठो निसारुकः ।
अडतालस् ततो राग एकताली च संमता ॥

(आ) ŚP 1964.

In the variety of songs (called *Sālaga*) there should be an introductory stanza sung first, then the *Maṇṭha* mode of singing, next in order *Partimaṇtha*, *Nisāruka*, *Aḍatāla*, *Rāga* [also known as *Rāsaka*], and *Ekatālī*. (A. A. R.).

4789*

आद्योऽन्तस्थोऽप्यनन्तं दिशति फलमसावद्वितीयं द्वितीयस्
तार्तीयीकः पवर्गप्रकृतिरपि बलेनापवर्गं प्रसूते ।
तुर्यश्चातुर्यभाजां विसृजति चतुरः श्रोत्रपान्थः पुमर्थान्
राम त्वन्नामवर्णा जगति कतिपयं कौतुकं तन्वते न ॥

(आ) PdT 19, SH 150[1].

(*c*) वितरति [वि°] SH.

(*d*) स्थि(त्रि?)भुवनविषये कौ° SH; नः SH.

1. *Ālāpa*-riddle. (Cf. L Sternbach, *Indian Riddles*... [V. I. Series, 67], para 88).

Sragdharā metre.

The first letter of your name is an *antastha* [remains at the end : a semi-vowel '*r*'] and yet grants endless good results; the second [*a*] is unique (without a second); the third [*m*], though belonging to the '*p*' series produces forcibly *a-pavarga* [not '*p*' series : liberation]; the fourth [*a*] welcome to the ear is efficient in granting the four aims of life even to those who do not aspire for liberation; oh ! Rāma, do not the letters of your name give plenty of wonder to the world ? (A. A. R.).

4790*

आ द्वीपात् परतोऽप्यमी नृपतयः सर्वे समभ्यागताः
कन्येयं कलधौतकोमलरुचिः कीर्तेश्च लाभः परः ।
नाकृष्टं न च टङ्कितं न नमितं नोत्थापितं स्थानतः
केनापीदमहो महद् धनुरिदं निर्वीरमुर्वीतलम् ॥

(आ) Sama 2 न 77, SRM 1. 2. 590.

(*b*) कीर्तिश्च SRM.

Śārdūlavikrīḍita metre.

From the various other divisions of the world all the princes have come ; this damsel[1] is of the charming hue of gold and great will be the fame in winning her ; if this great bow is not drawn or strung or bent or raised from its resting place by any one of these, then alas ! the earth is indeed devoid of heroic warriors. (A. A. R.).

1. Sītā.

4791*

आधत्ते दनुसूनुसूदनभुजाकेयूरवज्राङ्कुर-
व्यूहोल्लेखपदावलीवलिमयैरङ्गैर्मुदं मन्दरः ।
आधारीकृतकूर्मपृष्ठकषणप्रक्षीणमूलोऽधुना
जानीमः परतः पयोधिमथनादुच्चैस्तरोऽयं गिरिः ।

(अ) Anar 7. 40.
(आ) SkV 1579.
(*b*) व्यूहाल्लष° SkV (var.) ; लिमयै रत्नैर् SkV.
(*c*) कषणक्षीणोरु° SkV.
(*d*) परितः SkV (var.).

Śārdūlavikrīḍita metre.

Mount Mandara is a joy to see, / with its shoulders wrinkled by the marks / of the projecting diamonds in the armbands / of the conqueror of demons. / Since its tip was lessened by its grindling / on the tortoise shell, we know / that before the churning of the ocean / it was higher yet than now. (D. H. H. Ingalls's translation).

4792

आधर्मिकः कदर्यो
गुणविमुखः परुषवागनेकमतिः ।
भुङ्क्ते संपदमीदृग्
ब्रूत नृकारः किमस्ति दैवं वा ॥

(आ) VS 3116 (a. Vallabhadeva).

Āryā-gīti metre.

Unrighteous and avaricious he is, a stranger to good qualities, harsh in speech and of chargeable mind ; yet he enjoys prosperity of this kind ; tell me is there heroism in this world or favourable destiny ? (A. A. R.).

आधर्षितानां see No. 1085.

4793*

आधातुं विनयं निरागसि नरे कुप्यन्तु नामेश्वरास्
तेन स्वाशयशुद्धिरेव सुकरा प्रायः प्रभूणां पुरः ।
मिथ्यामानिनि मन्यसे यदि तदा नित्यं मनोवर्तिनी
ध्याता तामरसाक्षि चित्रपटके का वा त्वदन्या मया ॥

(आ) Sar 5. 367.
(*d*) चित्रफलके Sar (var.).

Śārdūlavikrīḍitā metre.

Let great men indeed get angry with innocent people for instilling modesty in them ; thereby it is generally easy to establish the purity of one's mind in the presence of the masters. If you, who got jealous for nothing, think so, lotus-eyed one, then whom have I been thinking of in my mind except you, portrayed in the picture ? (A. A. R.).

4794*

आधातुर्भुवनं तदेतदखिलं चक्षुष्मदाकीटकाद्
दिव्यं चक्षुरनन्यलभ्यमुभयत्रास्ते परं दुःसहम् ।
फाले भूतपतेर्मनोभवमुखक्षुद्रक्षयोज्जागरं
बाणे च प्रतिराजदर्पदलनं बल्लालपृथ्वीपतेः ॥

(आ) ARJ *ad* 17. 13-16 (a. Vidyācakravartin).
(*a*) आयातु [आ] ARJ (var.); भवनं [भु°] ARJ (var.); आकीटका ARJ (var.).
(*b*) उभयं त्रासे (°ते) [उभ°] ARJ (var.); पुनः [परं] ARJ (var.).
(*c*) °मुखं [°मुख°] ARJ (var.); °रुद्रा° [°क्षुद्र°] ARJ (var.); °क्षयेष्वादरं [°क्षयो°] ARJ (var.).
(*d*) पाणौ [बा°] ARJ (var.); °दलने [°द°] ARJ (var.); वल्लाल° [ब°] ARJ (var.).

Śārdūlavikrīḍita metre.

In order to be cognizant of all those possessing eyes in the world from worms onwards, divine eyes which are unbearable and not available elsewhere are present in two places ; (first), in Lord Śiva's forehead that is vigilant in destroying worthless creatures such as the god of love ; and, (second), in the Ballāla king's arrow which cuts out the arrogance of rival kings. (A. A. R.).

4795*

आधाय कोमलकराम्बुजकेलिनालीम्
आलीसमाजमधिकृत्य समालपन्ती ।
मन्दस्मितेन मयि साचिविलोकितेन
चेतश्चकोरनयना चुलुकीचकार ॥

(आ) SR 273. 12, SSB 99. 12.

Vasantatilakā metre.

Taking up the sportive lotus in her charming lotus-hand and talking pleasantly the affairs of her friends' association, and looking at me with her side-glances enlivened by a smile, the *cakora*-eyed (sweet-heart) captivated my heart. (A. A. R.).

4796*

आधाय दुग्धकलशे
मन्थानं श्रान्तदोर्लता गोपी ।
अप्राप्तपारिजाता
दैवे दोषं निवेशयति ॥

(अ) ĀrS 2. 104.

Āryā metre.

Placing a churning rod in a vessel of milk, with her creeper-like hand tired (by prolonged churning), a cowherdess, not obtaining the *Pārijāta*-tree[1], throws all the blame on her own ill-luck. (A. A. R.).

1. The *Pārijāta*-tree was obtained when the milky ocean was churned.

4797*

आधाय द्रुतमाकृतेरुपशमाद् विश्वासनं संनिधौ
एकैकं शफरं बकोटकपटाचार्यो जिघृक्षन् मुहुः ।
औदासीन्यनिवेदनाय निदधद् दिक्षु क्षणं चक्षुषी
चञ्च्वा किञ्च परामृशन् वपुरयं गाम्भीर्यमभ्यस्यति ॥

(आ) JS 79. 5 (a. Bhojadeva), cf. Kav p. 63.

(*b*) बकोट कपटा° JS; (बकोटकपटा° as a single word is my suggestion).

Śārdūlavikrīḍita metre.

Creating trustworthiness (in the fish) by quickly taking up an attitude of quietude, with a view to catching again and again the hapless fish, one at a time, the crane, expert pretender that he is, casts his eyes in the directions for a moment to show his disinterestedness and resting his beak on his body, practises (as it were) an attitude of profundity. (A. A. R.).

4798*

आधाय मूर्धनि वृथैव भरं महान्तं
मूर्खा निमज्जथ कथं भवसागरेऽस्मिन् ।
विन्यस्य भारमखिलं पदयोर्जनन्या
विस्रब्धमुत्तरत पल्वलतुल्यमेनम् ॥

(अ) Ānas 45.

Vasantatilakā metre.

Placing in vain a heavy load on the head, oh ! fools, why do you sink in this ocean of worldly life ? Entrusting all the burden at the feet of the Divine Mother, cross this (sea) confidently, as though it were a puddle. (A. A. R.).

4799**

आधारः कन्दमित्युक्तं स्वाधिष्ठानं च जन्मभूः ।
नाभिस्तु मणिपूराख्यं हृदयं विद्धयनाहतम् ॥

(आ) ŚP 4298 (a. Yogarasāyana).

Of the six mystical circles of the body, the first one *Mūlādhāra* is called *Kanda*, the second *Svādhiṣṭhāna* goes by the name of *Janmabhūmi*, the third *Nābhi* is called *Maṇipūra* ; and know that the heart has the name *Anāhata*. (A. A. R.).

4800**

आधारजन्मभूतानि हृत्कण्ठस्तालुनासिके ।
भ्रूमध्ये मस्तकद्वारं दशस्थानेषु धारणा ॥

(आ) ŚP 4467.

In steady abstraction, the mind should be directed to the ten places, namely, the *Mūlādhāra* and the other three mystical circles, the heart, throat, palate, nose, the middle of the eye-brows, and the opening in the cranium. (A. A. R.).

4801*

आधाराय धरावकाशविधयेऽप्याकाशमालोकने
भास्वानात्ममहत्त्वसाधनविधावन्ये गुणाः केचन ।
इत्यस्मिन्नुपकारकारिणि सदा वर्गे परं दुस्त्यजे
दैन्यव्रीडकलङ्कमुज्झतु कथं चेतो महाचेतसाम् ॥

(आ) VS 537 (a. Bhūmidhara), SR 71. 41 (a. VS), SSB 340. 41 (a. Bhūmidhara).

Śārdūlavikrīḍita metre.

Though the sun shines in the sky for the purpose of sustaining the earth, "It does so only for exhibiting his own greatness, a few other good points there may be",—how will the mind of great men give up this blemish of pitiable shame towards those who are helpful to others and who are at the same time indispensable? (A. A. R.).

4802*

आधारे हृदये शिखापरिसरे संधाय मेधामयि
वेधा बीजतनूमनूनकरुणापीयूषकल्लोलिनीम् ।
त्वां मातर्जपतो निरङ्कुशनिजाद्वैतामृतास्वादन-
प्रज्ञाम्भश्चुलुकैः स्फुरन्तु पुलकैरङ्गानि तुङ्गानि मे ॥

(आ) PdT 34 (a. Pṛthvīdharācārya).

(*d*) चुलकैः PdT; (my change to चुलुकैः).

Śārdūlavikrīḍita metre.

Having concentrated the mind in the three places of *Mūlādhāra*, heart and the region of the head, and repeating the *bījamantra-s* which constitute your body, which is a sea of the nectar of compassion, when will my body be thrilled with the handfuls of water of wisdom in tasting the nectar of the unimpeded non-duality with yourself, oh! divine mother? (A. A. R.).

4803*

आधिक्यादधरसुधा
स्खलेदिति प्राप्तशङ्कया विधिना ।
रचितं तदुपष्टम्भे
चिबुकं पाटीरमादधता ॥

(आ) PV 234 (a. Viṭhṭhaleśvara).

(*d*) चिबके PV (var.); आधदति PV (var.).

Āryā metre.

On account of its excessiveness the nectar of the lips may overflow—thus full of apprehension the creator has provided a check to it when he fashioned the region of the chin (of the young lady). (A. A. R.).

4804*

आधिक्षामां विरहशयने संनिकीर्णैकपार्श्वां
प्राचीमूले तनुमिव कलामात्रशेषां हिमांशोः ।
नीता रात्रिः क्षण इव मया सार्धमिच्छारतैर्या
तामेवोष्णैर्विरहमहतीमश्रुभिर्यापयन्तीम् ॥

(अ) Megh (Megh [Wilson] 88, Megh [Edgerton] 85, Megh [Kale] 2. 29, also 86, 87, 94, 2. 22, 2. 26 and 2. 28). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3: p. 162).

(*a*) आधिक्षामा Megh (var.); संनिषण्णैक° Megh (var.); °पार्श्वा Megh (var.).

(*b*) तनुर् Megh (var.); °शेषा Megh (var.).

(*c*) क्षणम् Megh (var.).

(*d*) विरहजनितैर् (°शयनेष्व्) Megh (var.); यापयन्ती Megh (var.).

Mandākrāntā metre.

Then wilt find her washed with care, flung down on one side on her lonely mat / like the shape of the moon on the eastern horizon with but one slim sector left; / the night that passed like a flash with me in the joys she yearns for, / she now finds long in her solitude and spends in burning tears. (F. Edgerton's translation).

4805

आधिव्याधिपरीताय अद्य श्वो वा विनाशिने ।
को हि नाम शरीराय धर्मापेतं समाचरेत् ॥

(अ) KN (KN [ĀnSS] 3. 9, KN [TSS] 3. 9, KN [BI] 3. 9), H (HJ 4. 132, HS 4. 126, HM 4. 128, HK 4. 135, HP 4. 133, HN 4. 133, HH 118. 19-20, HC 159. 16-7), Agni-purāṇa 238. 12-3.

(आ) SRHt 14. 13 (a. R, but not found there), Sama 1 आ 36, IS 944.

(*a*) °धिपरितापैर् (°परी° or °पाद् HP, HS, HM; °पो HP [var.]) H.

(*ab*) °परीतापोविकलीकृतमानसः A in HP.

(*b*) विनाशिनं HH; विनाशने H (var.); वा वि° missing SRHt.

(*c*) को हि missing SRHt; V. Raghavan in *Journal of Oriental Research* XIII. 4 : p. 297 suggests : को नु नाम; राजा [नाम] Agni-pur; शरीरं यो HH; शरीरेषु H (var.).

(*d*) धर्मोपेतं HH; समाश्रयेत् Sama.

What prudent person ever perpetrates unrighteous deeds for the benefit of his body that is liable to suffer from mental or physical ills and that is sure to be destroyed this day or to-morrow ? (M. N. Dutt's translation).

4806

आधिव्याधिशतैर्वयस्यतितरामारोग्यमुन्मूल्यते
लक्ष्मीर्यत्र पतन्त्यिवच् च विवृतद्वारा इव व्यापदः ।
जातं जातमवश्यमाशु विवशं मृत्युः करोत्यात्मसात्
तत् किं नाम निरङ्कुशेन विधिना यन्
निर्मितं सुस्थिरम् ।।

(अ) BhŚ 198.

(आ) SR 373. 184 (a. BhŚ), SSB 271. 70, SRK 93. 3 (a. BhŚ), IS 9. 45, SSD 4 *f.* 18 *b.*

(*a*) जनस्य विविधैर् BhŚ (var.), SR, SSB, SRK; नरस्य विविधैर् BhŚ (var.); वयस्य नितरां BhŚ (var.); उन्मील्यते BhŚ (var.).

(*b*) पतन्ति तत्र [प° च] BhŚ (var.), SR, SSB, SRK; विविध° or विवित° or विविधा [विवृत°] BhŚ (var.); °चारा or °चोरा BhŚ (var.); व्याधयः or °वा संपदः or ह्यापदः BhŚ (var.); प्रापदः BhŚ (var.), SRK.

(*c*) यातं यातम् or उपश्यम् or अवश्य° or जाताजातम् or अजातम् [अव°] BhŚ (var.); आधिविवशं or आशुदिवसं BhŚ (var.); आसु° IS; °भूतविवशं BhŚ (var.).

(*d*) तत्किं येन or यत्किं नाम or तत्किं केन or किं नामाद्य or तत्केनापि BhŚ (var.); तत्किं तेन BhŚ (var.), SR, SSB; तत्किं केन SRK; सुस्थितं or निश्चलं or स्वस्थितं [सु°] BhŚ (var.); तत्स्थिरं [सु°] IS.

Śārdūlavikrīḍita metre.

We see that health is undermined by several diseases of mind and body; prosperity is attended with a host of calamities ; and birth is invariably followed by death. We do not therefore know what is made by the Creator to be entirely free from change and decay in this world ? (P. G. Nath's translation).

4807*

आधूतकेसरो हस्ती तीक्ष्णशृङ्गस्तुरङ्गमः ।
गुरुसारोऽयमेरण्डो निःसारः खदिरद्रुमः ।।

(अ) KāD 3. 172.

(आ) Sar *ad* 1. 55. 68.

(*c*) उरुसा° KāD (var.).

Elephants have their manes trembling or shivering ; horse a sharp horn ; this *eraṇḍa*-plant has essence within and this *catechu*-tree has no essence inside. (K. Ray's translation).

4808*

आधूतसस्वेदकरोत्पलायाः
स्मितावगूढप्रतिकूलवाचः ।
प्रियो विहायाधरमायताक्ष्याः
पपौ चिराय प्रतिषेधमेव ।।

(आ) KāP *ad* 4 (p. 59. 5-6).

Upajāti metre (Indravajrā and Upendravajrā).

When she warded off (the kissing) by her sweating lotus-hand, and concealed unpleasant speaking with a smile, the lover, leaving off the lip of the long-eyed damsel, drank [enjoyed] for a long time her unwillingness only. (A. A .R.).

आ धूमाग्रान्निवर्तन्ते see No. 4809.

4809

आ धूमाद् विनिवर्तन्ते सुहृदो बान्धवैः सह ।
येन तत् सह गन्तव्यं तत् कर्म सुकृतं कुरु ॥

(अ) Cr 1231 (CRC 6. 73, CPS 167. 9). Cf. गृहदर्था निवर्तन्ते.

(आ) VS 2953.

(इ) SS (OJ) 38.

(*a*) आ धूमाग्रान्निवर्तन्ते SS (OJ), VS.

(*b*) ज्ञातयः सह बान्धवैः (वाण्डवेः or वन्धवे) SS (OJ), VS.

(*c*) य न SS (OJ); ते [तत्] CPS ; तैः [तत्] SS (OJ), त्वमनुगन्तव्यस् VS,

The relatives along with friends return from the cemetery as soon as the column of smoke of the funeral pyre is seen; (therefore), perform those virtuous deeds which alone will accompany you when dead. (A. A. R.).

4810*

आधोरणाङ्कुशभयात् करिकुम्भयुग्मं
जातं पयोधरयुगं हृदयेऽङ्गनानाम् ।
तत्रापि वल्लभनखक्षतभेदभिन्नं
नैवान्यथा भवति यल्लिखितं विधात्रा ॥

(आ) SR 92. 78, SSB 377. 86, Any 31. 58.

(*a*) °याद् गजकु° Any.

(*c*) भिन्नं तथापि नखराङ्कुशघातवेगैस् Any (see *d*).

(*d*) तेनान्यथा भवति याक्षरभालमाला Any (see *c*).

Vasantatilakā metre.

The pair of frontal globes on the forehead of the elephant, out of fear of the goad of the mahout has become the pair of breasts on the chest of woman; even there the nail-marks inflicted by the lover can not be otherwise than the writings of the Creator [destiny]. (A. A. R.).

4811*

आधोरणानां गजसंनिपाते
शिरांसि चक्रैर्निशितैः क्षुराग्रैः ।
हृतान्यपि श्येननखाग्रकोटि-
व्यासक्तकेशानि चिरेण पेतुः ॥

(अ) Ragh 7. 46. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 111).

(आ) Alm 79, SR 128. 30 (a. Ragh.), SSB 438. 28 (a. Kālidāsa).

(*b*) मुक्तैर् [च°] Ragh (var.); क्षुरप्रैः Ragh (var.).

(*c*) हृतान्य् or कृत्तान्य् Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

In the elephant fight, the heads of drivers, though severed by the sharp discs with razor-like edges, fell down after a long time, with their hair being entangled into the pointed extremities of the saloons of hawks. (R. D. Karmarkar's translation).

4812*

आध्मातोद्धतदाववह्निसुहृदः कीर्णोष्णरेणूत्कराः
संतप्ताध्वगमुक्तखेदविषमश्वासोष्मसंवादिनः ।
तृष्णार्तजगरायतास्यकुहरक्षिप्रप्रवेशोत्कटाः
भ्रूभङ्गैरिव तर्जयन्ति पवनाः प्लुष्टस्थलीकज्जलैः ॥

(आ) JS 217. 25 (a. Kṣemendra), ŚP 3853 (a. Kṣemendra), SG 536 (a. Kṣemendra), RJ 1240 (a. Kṣemendra),

SR 339. 124 (a ŚP), SSB 211. 1 (a. Kṣemendra), SuSS 333.

(*b*) °सोष्णसंवादिन: SR, SSB.

(*c*) कटा ŚP.

(*d*) दग्धस्थ° ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

The winds, friends of the forest fire by blowing into them strongly, scattering fiery sparks and dust, resembling the hot sighs heaved by travellers burnt by the fire of separation from their beloveds, and becoming fierce by suddenly entering into the chasm of the long mouths of thirsty pythons, threaten (all) with the charred regions of the forest, as if they were their knitted-eyebrows. (A. A. R.).

4813*

आननं मृगशावाक्ष्या वीक्ष्य लोलालकावृतम् ।
भ्रमद्भ्रमरसंभारं स्मरामि सरसीरुहम् ॥

(अ) BhV (BhV [POS], Appendix to the second *Vilāsa* : p. 12. 5-6, BhV [H] 1 (doubtful), BhV [PJKS] Śṛṅgāra° 153).

(आ) SR 262. 167 (a. Rasagaṅgā), SSB 77. 8, Rasagaṅgā 442. 3-4.

(*c*) °संकीर्णं SR, SSB.

Seeing the face of the beautiful girl with the eyes of a young gazelle, surrounded by locks of hair moving to and fro, I recall the lotus (surrounded by) the swarm of bees flying around it.

4814

आननर्त पुरा शंभुर् गोविन्दो रासकृत्तथा ।
ब्रह्मा पशुत्वमापन्नः स्त्रीभिः को न विडम्बितः ॥

(अ) Śts 59. 6 (p. 171. 8-9).

(*a*) अननर्त or आननर्त्त Śts (var.).

Śambhu danced once, Govinda sported, Brahmā became brute; who was not disgraced by women ?

4815*

आननस्य मम चेदनौचिती
निर्दयं दशनदंशदायिनः ।
शोध्यते सुदति वैरमस्य तत्
किं त्वया वद विदश्य नाधरम् ॥

(अ) Naiṣ 18. 135 (in some editions [HSS 205] 18. 130).

Rathoddhatā metre.

Fair maid, if it was improper for my mouth cruelly to bite thee with its teeth; why not, say, take revenge on it, biting my lips in turn ? (K. K. Handiqui's translation).

4816*

आननानि हरिणीनयनानाम्
अद्भुतानि च समीक्ष्य जगत्याम् ।
लज्जयेव घनमण्डललीनो
मन्दमन्दमहहेन्दुरुदेति ॥

(आ) SR 300. 33, SSB 145. 35, SRK 171. 27 (a. Sabhātaraṅga), IS 7729.

(*c*) लज्जयैव SR, SRK.

Svāgatā metre.

Seeing the wonder-exciting faces of gazelle-eyed damsels on the earth, the moon alas! rises gently and slowly, as if ashamed, concealing himself behind a mass of clouds. (A. A. R.).

4817*

आननेन्दुशशलक्ष्म कपोले
सादरं विरचितं तिलकं यत् ।
तत्प्रिये विरचितावधिभङ्गे
धौतमीक्षणजलैस्तरलाक्ष्याः ॥

(अ) KāvR 70. 17-20.

Svāgatā metre.

The *tilaka* carefully set on the cheek which resembles the dark spot on the moon, was removed by the tears of (the beautiful) with sighing eyes, when she wept at the delay of her lover.

4818*

आननैर्विचकसे हृषिताभिर्
वल्लभानभि तनूभिरभावि ।
आर्द्रतां हृदयमाप च रोषो
लोलति स्म वचनेषु वधूनाम् ॥

(अ) Śiś 10. 36.

(आ) SR 315. 39 (a. Śiś.), SSB 171. 39 (a. Māgha).

Svāgatā metre.

In the presence of the lovers the faces of the damsels bloomed; their bodies became thrilled with pleasure; their hearts melted (with love) and the anger (at their misdeeds) dwindled away in their words also. (A. A. R.).

आनन्तर्येण यद्दृष्टं see संततिश्च यथा दृष्टा.

4819*

आनन्दं कुमुदादीनाम् इन्दुः कन्दलयन्नयम् ।
लङ्घयत्यम्बराभोगं हनूमानिव सागरम् ॥

(आ) SR 299. 3, SSB 144. 9.

Bringing fresh sprouting joy into the lilies and others, the moon traverses the vast expanse of the sky[1], as Hanūmān did (cross) the vast ocean. (A. A. R).

1. It also suggests the sports of lovers.

4820*

आनन्दं कृतमेव कैरवकुलं प्रोल्लासितो वारिधिः
संतापं तपनोपलस्य शमितः कान्त्या दिशोऽलंकृताः ।
एतेनाभ्युदयेन चन्द्र भवता त्रैलोक्यमाप्यायितं
कैवल्यं कमलस्य दैवघटितं नात्रापि निन्द्यो भवान् ॥

(आ) Vidy 256.

(*b*) ऽलङ्कृताः Vidy (var.).

Śārdūlavikrīḍita metre.

The mass of lilies has been rendered happy, the sea exhilirated, the heat of the sun(-stones) has been subdued, and the quarters decorated with brilliance; oh! moon, by this rising of yours all the three worlds have been made happy; as for the exclusion of the lotus—it is ordained by fate and no blame attaches to you. (A. A. R.).

4821*

आनन्दं दधति मुखे करोदकेन
श्यामाया दयिततमेन सिच्यमाने ।
ईर्ष्यन्त्या वदनमसिक्तमप्यनल्प-
स्वेदाम्बुस्नपितमजायतेतरस्याः ॥

(अ) Śiś 8. 36.

(आ) VS 1882 (a. Māgha).

(*d*) स्वेदाम्बुः स्न° VS.

Praharṣiṇī metre.

At the same time when the face of a lass breathed full of joy, since her beloved sprinkled her with water held in the cup of his hands, the jealous girl, whom he did not sprinkle (with water) was wet of plenty of sweat.

4822*

आनन्दं विदुषां तनोति तनुते कर्णज्वरं विद्विषां
श्रीमानादिवराहपादसरसीजन्म प्रणामं मुहुः ।
सद्बन्धुर्गुणसिन्धुरन्धलगुडो धर्मस्य वर्त्मावने:
श्रीमल्लक्ष्मणसेनदक्षिणभुजादण्डोऽपि दण्डे कटुः ॥

(आ) Skm (Skm [B] 2376, Skm [POS] 5. 76. 1) (a. Dharmādhikaraṇa-Madhu or Madhu).

(*b*) प्रणामप्रियः Skm (var.).

(*c*) वर्त्मा (भर्ता) वनेः Skm (var.); वर्मावनेः Skm (var.).

Śārdūlavikrīḍita metre.

He gives delight to learned scholars and is an ear-ache to the enemies; who, blessed one, was born of the race sprung from the lotus-feet of Lord Viṣṇu [the First Boar]; to him our obeisance again and again; he is the kinsman of the good, an ocean of good qualities, the guiding stick to the blind when traversing in the path of righteousness on the earth; but the mighty right hand of this king Lakṣmaṇasena is very harsh in meting out punishment (to evil-doers). (A. A. R.).

4823

आनन्दं सदनं सुताश्च सुधियः कान्ता न दुर्भाषिणी
सन्मित्रं सुधनं स्वयोषिति रतिश्चाज्ञापराः सेवकाः ।
आतिथ्यं शिवपूजनं प्रतिदिनं मिष्टान्नपानं गृहे
साधोः सङ्गमुपासते च सततं धन्यो गृहस्थाश्रमः ॥

(आ) Sama 1 आ 45.

Śārdūlavikrīḍita metre.

Joyful is the home, the sons are intelligent, the wife is not a shrew, there is good wealth in the form of good friends, the delight is in one's own wife, the servants are obedient; there is hospitality to guests and the daily worship of Lord Śiva, and plenty of food and drink in the house; there is always association with good people; thus blessed is the life of the house-holder. (A. A. R.).

4824*

आनन्दकन्दमकरन्दकरम्बितानि
पङ्केरुहाणि परिहृत्य समागतस् त्वम् ।
सौरभ्यसारि सहकारि तथा विधेयं
येनोपहासविषयो न भवेद् द्विरेफः ॥

(आ) Vidy 268.

Vasantatilakā metre.

Abandoning the lotus dripping with honey that gives delight, you have been approached, oh! mango-tree; you should also be fragrant with dripping honey of your flowers, so that, the bee may not become an object of ridicule (of having lost a better place). (A. A. R.).

4825*

आनन्दकन्दमखिलश्रुतिसारमेकम्
अध्यात्मदीपमतिदुस्तरमञ्जनाभम् ।
आकृष्य सान्द्रकुचयोः परिरभ्य कामं
संप्राप्य गोपवनिता बत पुण्यपुञ्जाः ॥

(आ) PB in PG after 317 (a. Vāhinīpati).

Vasantatilakā metre.

Having drawn Śrī-Kṛṣṇa, the root cause of joy, the essence of all scriptures, the lamp of the Supreme Spirit, the one difficult to reach and of the colour of collyrium, the cow herdesses, having embraced him with their ample bosom and obtained their cherished desire, are indeed the blessed ones. (A. A. R.).

4826

आनन्दकारि मदनज्वरदर्पहारि
पीयूषपङ्कपरिहासरसानुकारि ।
प्रेमप्रसारि परमाभ्युदयानुकारि
वामभ्रुवां हरति किं न मनो विकारि ॥

(आ) SuM 16. 15.

(*c*) प्रेमप्रसाद° SuM (var.).

(*d*) मनसि [हृं°] SuM (var.).

Vasantatilakā metre.

Giving delight, removing the pride of the fever of love, resembling the essence of fun and frolic like a mass of nectar, radiating love, and bearing close resemblance to supreme happiness, what does not captivate the heart of charming eyebrowed damsels? (A. A. R.).

4827*

आनन्द क्वचिदञ्च मुञ्च हृदयं चातुर्य धैर्य त्वया
स्थेयं क्वेति विचार्यतां रसिकते निर्याहि पर्याकुला।
रक्ताम्भोजपरीतषट्पदनदत्पक्षोपमानक्षम-
क्षुभ्यत्पक्ष्मचलाचलेक्षणयुगं पश्यामि तस्या मुखम् ॥

(आ) SR 358. 56, SSB 242. 16.

(*d*) तस्याननम् [त° मु°] SSB.

Śārdūlavikrīḍita metre.

Oh ! joy, go somewhere; amiableness, abandon the heart, courage, think out where you are to stay ; discriminating appreciation, get away confounded; for now I see her face with the eyes in which the lashes are moving to and fro, and agitated like the wings of buzzing bees surrounding a red lotus. (A. A. R.).

4828*

आनन्दजः शोकजमश्रु बाष्पस्
तयोरशीतं शिशिरो बिभेद ।
गङ्गासरय्वोर्जलमुष्णतप्तं
हिमाद्रिनिस्यन्द इवावतीर्णः ॥

(अ) Ragh 14. 3. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 216).

(*d*) °निष्यन्द or °निष्पन्द Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The cool tears produced by joy, overflowed the hot tears produced by sorrow, like the flow (of snow) from the Himālaya-mountain entering into the waters of the Gaṅgā and the Sarayū, heated in summer. (R. D. Karmarkar's translation).

4829**

आनन्दताण्डवपुरे द्रविडस्य गेहे
चित्रं वसिष्ठवनितासममाज्यपात्रम् ।
विद्युल्लतेव परिनृत्यति तत्र दर्वी
धारां विलोकयति योगबलेन सिद्धः ॥

(आ) SRM 2. 2. 742.

Vasantatilakā metre.

In the city of joy and violent dance[1], in the house of Drāviḍa[2], oh ! wonder, there is a vessel to hold ghee (minute) like the star Arundhatī, the wife of the sage Vasiṣṭha ; a spoon in it dances all around like a flash of lightning ; as for the trickle that falls (from the spoon for eating) only a Siddha with supernatural powers can see it ![3] (A. A. R.).

1. The city of Chidambaram (in Madras state) is meant.
2. A person belonging to Southern India (Drāviḍa country).
3. The verse makes fun of the small quantity of ghee consumed.

4830*

आनन्दधामनि चिदेकरसेऽद्वितीये
तस्मिन् पदेऽस्तु मम चित्तमगोचरेऽपि ।
यत् सद्व्रजस्थितिजुषां सुहृदां कुमारा-
दीनामधीनमिव गोचरतामुपैति ॥

(आ) SSB 37. 42 (a. Śrī-Gaṅgāsahāya).

Vasantatilakā metre.

Let my mind be at the feet, though invisible, of that Lord who is the abode of bliss, who is the one essence of consciousness, and who is without a second ; which (feet) are readily available to the young boys and friends residing in the excellent station of the cowherds. (A. A. R.).

4831

आनन्दबाष्परोमाञ्चौ यस्य स्वेच्छावशंवदौ ।
किं तस्य साधनैरन्यैः किंकराः सर्वपार्थिवाः ॥

(अ) Kaliviḍambana 93.

(आ) SRK 253. 33 (a. Kaliviḍambana), IS 7730.

(*c*) साधकैरन्यैः SRK, IS.

He who has under his command at his will and pleasure the art of shedding tears of joy, and thrill due to pleasure ; has he the need for any other kind of accomplishment by efforts ? For all the kings of the earth are at his beck and call. (A. A. R.).

आनन्दमन्थरपुरंदरमुक्तमाल्यं see No. 4844.

4832*

आनन्दममन्दमिमं
कुवलयदललोचने ददासि त्वम् ।
विरहस्त्वयैव जनितस्
तापयतितरां शरीरं मे ॥

(अ) RK 9. 47.

(आ) SR 278. 23 (a. Kpr.), SSB 106. 26 (a. Rudraṭa), Kpr 10. 540 (a. RK), Amd 299. 857 (a. RK), KāP *ad* 10 (p. 378. 4-5), KHpk 603.

(*a*) °मन्दमिदं Amd (var.).

Āryā metre.

"Oh ! lotus-eyed one ! Thou impartest extreme joy". The separation, however, brought about by thee, consumes my body. (G. Jhā's translation).

4833*

आनन्दमात्रमकरन्दमनन्तगन्धं
योगीन्द्रसुस्थिरमिलिन्दमपास्तबन्धम् ।
वेदान्तसूर्यकिरणैकविकासशीलं
हेरम्बपादशरदम्बुजमानतोऽस्मि ॥

(आ) SR 2. 20, SSB 3. 16, SRK 3. 4. (a. Sphuṭaśloka).

Vasantatilakā metre.

I bow at the autumnal lotus of the feet of Lord Gaṇapati, that bears honey of bliss alone, that has endless fragrance, in which the bees of great sages alone have firm abode, and free from all *bandha* [bondage : stalk], which has the habit of blooming only by the rays of the sun of the *Vedānta*. (A. A. R.).

4834*

आनन्दमादधतमायतलोचनानाम्
आनीलमावलितकन्धरमात्तवंशम् ।
आपादमा मुकुटमाकलितामृतौघम्
आकारमाकलयताममुमन्तरं नः ॥

(आ) ŚP 70 (a. Rāghavacaitanya), SR 22. 125, SSB 37. 40 (a. Rāghavacaitanya).

(*d*) °तामुपमान्तरं SR.

Vasantatilakā metre.

Giving delight to the damsels possessing long eyes, dark blue in colour all over, with neck aslant, holding the flute, who is a mass of nectar from the feet to the crown on the head,—may our hearts treasure in them this form (of Śrī-Kṛṣṇa). (A. A. R.).

4835*

आनन्दमिश्रमदनज्वरदीपनानि
गाढानुरागरसवन्ति तदा तदा च ।
स्नेहाङ्कनानि मम मुग्धदृशश्च कण्ठे
कष्टं स्मरामि तव तानि गतागतानि ॥

(अ) Mālatī 9. 47.

Vasantatilakā metre.

I[1] remember with pain those your[2] comings and goings on various occasions to and from the necks of me and the lovely-eyed one, which inflamed the fever of love mixed with delight, which were possessed of the sentiment of deep love and which were the intoxicators [*or* : marks] of affection. (R. D. Karmarkar's translation).

1. Mādhava.   2. Saudāminī's.

4836*

आनन्दमुग्धनयनां श्रियमङ्कभित्तौ
बिभ्रत् पुनातु भवतो भगवान् नृसिंहः ।
यस्यावलोकनविलासवशादिवासीद्
उत्सन्नलाञ्छनमृगः कमलामुखेन्दुः ॥

(आ) Skm (Skm [B] 210, Skm [POS) 1. 42. 5) (a. Umāpatidhara).

Vasantatilakā metre.

May the Lord Nṛsiṁha, who fondles on his broad lap the goddess Lakṣmī, whose eyes are charming with delight, purify you all ; the goddess whose face of the moon becomes devoid of the spot-deer by his graceful glance. (A. A. R.).

4837

आनन्दमृगदावाग्निः शीलशाखिमदद्विपः ।
ज्ञानदीपमहावायुर् अयं खलसमागमः ॥

(अ) BhV (BhV [POS], Annex I 5. 9-10, BhV [C] 1. 107).

(आ) SR 87. 6 (a. Rasagaṅgā), SSB 368. 16, SRK 29. 89 (a. Kalpataru), SuMañ 235. 1-2, IS 7731, Rasagaṅgā 316. 2-3.

Association with wicked people is verily the forest-fire to the deer of happiness, an elephant in rut to the tree of good conduct, and a great hurricane to the lamp of wisdom. (A. A. R.).

4838

आनन्दयति कोऽत्यर्थं सज्जनानेव भूतले ।
प्रबोधयति पद्मानि तमांसि च निहन्ति कः ॥

(आ) SR 198. 5, SSB 554. 5. (A riddle).

What gives great pleasure to the good people alone in this world ? [*mitrodaya* : prosperity of friends]. What causes the lotuses to blossom and also destroys darkness [*mitrodaya* : sunrise]. (A. A. R.).

4839

आनन्दयति सत्त्वानि यो हि मङ्गलमञ्जुवाक् ।
निन्दामेष्यति लोके सः परवाक्यनिगूहकः ॥

(इ) NM (T) 5. 3.

One who speaks sweet words for good of others pleases the beings ; and, he who hides the others attains his bad name. (S. Pathak's translation).

4840*

आनन्दयन्तमरविन्दवनानि धूपैर्
उद्वेजयन्तमसकृन्नवकैरवाणि ।
प्रक्षालयन्तमभितो भुवनानि धाम्ना
भास्वन्तमन्तकमहं विपदां भजामि ॥

(आ) PV 50 (a. Sadāśiva).

(*a*) भूपर् [धू°] PV (var.).

Vasantatilakā metre.

The giver of delight to the forests of lotuses by his smoke-like rays and a constant tormentor of the clusters of lilies, and washing clean (of darkness) all over the world by his brilliance, him, the destroyer of all calamities, the sun, I worship. (A. A. R.).

4841*

अनन्दयन्ति मदयन्ति विषादयन्ति
यूनां मनांसि तव यानि विलोकनानि ।
किं मन्त्रमावहसि तादृशमौषधं वा
किं वा कृशोदरि दृशोरियमेव रीतिः ॥

(आ) Vidy 589.

Vasantatilakā metre.

Your glances delight, intoxicate (with pleasure) and give pain to the minds of young men. Do you employ any incantation ? Or is there some medicine of the same kind ? Or is it, oh ! slender-waisted one, the natural mode of your eyes ? (A. A. R.).

4842

आनन्दयन्ति युक्त्या ताः सेविता घ्नन्ति चान्यथा ।
दुर्विज्ञेयाः प्रकृत्यैव तस्माद् वेश्या विषोपमाः ।।

(अ) RŚ 1. 130, KR 10. 244. 10.

(आ) GVS 575.

(*a*) °यत्यु° or युक्त्यास्ताम् RŚ (var.).

(*b*) सेविताः RŚ (var.); नान्यथा RŚ (var.).

(*d*) वेष्या RŚ (var.); विषोपमा RŚ (var.).

If utilised with suitable skill they give delight ; taken up otherwise they become dangerous to life ; they are by nature difficult to understand; therefore prostitutes are like poison. (A. A. R.).

आनन्दश्लथिताः समाधिषु see No. 4845.

4843*

आनन्दसिन्धुरतिचापलशालिचित्त-
संदाननैकसदनं क्षणमप्यमुक्ता ।
या सर्वदैव भवता तदुदन्तचिन्ता
तान्ति तनोति तव संप्रति धिग्धिगस्मान् ।।

(आ) Kpr 7. 162, (in some editions 7. 161), Amd 148. 371, KāP *ad* 7 (p. 183. 17–184. 2).

(*a*) तानि [ता°] Amd (var.); धिगस्मात् Amd (var.).

Vasantatilakā metre.

Being the ocean of bliss, the one abode of the force enchaining the fickle heart, she was not left by you even for one moment; and now her very name brings disgust in you,—woe to us ! (G. Jhā's translation [revised version]).

4844*

आनन्दसुन्दरपुरन्दरमुक्तमाल्यं
मौलौ हठेन निहितं महिषासुरस्य ।
पादाम्बुजं भवतु मे विजयाय मञ्जु-
मञ्जीरशिञ्जितमनोहरमम्बिकायाः ॥

(अ) Pañcastavī (KM III) 3. 1.

(आ) SR 11. 17 (a. Kuv.), SSB 18. 15 (a. Vṛttivārttika), Amd 330. 955 (a. Vṛttivārttika), ARJ 221. 16-19, Kuv *ad* 118 (p. 194. 1-4).

(*a*) °मन्थर° [°सुन्दर°] Pañc, SR, SSB, Amd, ARJ.

(*c*) वो Amd, SR, SSB ; नो Kuv.

(*d*) °सिञ्ज° [°शि°] Amd, Kuv; °रराजितमनो° SSB.

Vasantatilakā metre.

Adorned with a beautiful garland respectfully offered by Indra, and delightful with the jingling sound of attractive anklets, which was roughly placed on the head of the Buffalo-demon [Mahiṣāsura]—may the lotus-feet of the Divine Mother [Kālī] be for my success. (A. A. R.).

4845*

आनन्दस्तिमिताः समाधिषु मुखे गौर्या विलासालसाः ।
संभ्रान्ताः क्षणमद्भुताः क्षणमथ स्मेरा निजे वैकृते ।
क्रूराः कृष्टशरासने मनसिजे दग्धे घृणाकूणितास्
तत्कान्तारुदितैश्रुपूरतरलाः शंभोर्दृशः पान्तु वः ।।

(अ) Caṇḍakauśika 1. 3.

(आ) Skm (Skm [B] 68, Skm [POS] 1. 14. 3), SR 5. 57, SSB 9. 48.

(*a*) आनन्दश्लथिताः Caṇḍa, SR, SSB; °सोद्गमाः [°साल°] Caṇḍa; °सोल्लसाः SR, SSB.

(*b*) °मुद्गताः SR, SSB.

(*c*) °कुलितास् Skm (var.), (*contra metrum*).

(*d*) °पूरितरलाः Skm (var.).

Śārdūlavikrīḍita metre.

Motionless with bliss in deep meditation, blooming with pleasure when directed towards the face of Pārvatī, bewildered for a moment, full of wonder in the next, and smiling later at his own inconsistency, cruel to the god of love when he drew the flowery bow and closed

with compassion when he was burnt and which became tremulous with sympathy when the beloved's eyes were filled with tears at her weaping—may these eyes of Lord Śiva protect you all. (A. A. R.).

4846

आनन्दस्रुतिरात्मनो नयनयोरन्त:सुधाभ्यञ्जनं
प्रस्तारः प्रणयस्य मन्मथतरोः पुष्पं प्रसादो रतेः ।
आलानं हृदयद्विपस्य विषयारण्येषु संचारिणो
दंपत्योरिह लभ्यते सुकृततः संसारसारः सुतः ॥

(आ) SR 90. 14, SSB 372. 18, SRK 119. 5 (a. Kalpataru), IS 7732.

(*c*) संचारिणोर् SRK.

Śārdūlavikrīḍita metre.

The flow of delight to one's own eyes, nectarian unguent to the heart, a bed of leaves and flowers to affection, the flower of the tree of love, the blessing of conjugal love, the tying post to the elephant of the mind which wanders in the woods of sensual pleasures and the essence of worldly life— the son, is obtained by married couple as a result of good deeds done in previous births. (A. A. R.).

4847*

आनन्दानतमीलिताक्षियुगलं किं त्वं मुधा तिष्ठसि
ज्ञातोऽसि प्रकटप्रकम्पपुलकैरङ्गैः स्थितं मुग्धया ।
मुञ्चैनां जड किं न पश्यसि गलद्बाष्पाम्बुधौताननां
सख्यैवं गदिते विमुच्य रभसात् कण्ठे विलग्नो मया ॥

(आ) Skm (Skm[B] 1100, Skm[POS] 2. 125. 5).

(*b*) ज्ञातीसि Skm (B) (printer's error).

(*d*) विलग्ना Skm (var.).

Śārdūlavikrīḍita metre.

"(Oh ! Inexperienced lover), why do you remain inactive, lowering and closing your eyes in ecstasy ? You are recognized, and the charming one [my lady friend] remains with her limbs expressively exhibiting a thrill of pleasure in the form of horripilation ; oh ! Dull-head, stop (merely holding her hand) ; do you not notice that her face is suffused with tears ?" When (my beloved's) lady companion spoke thus (to me), I released her (hand) and pressed her neck with a tight embrace. (S. Bhaskaran Nair's translation).

4848*

आनन्दाय च विस्मयाय च मया दृष्टोऽसि दुःखाय वा
वैतृष्ण्यं तु ममापि संप्रति कुतस्त्वद्दर्शने चक्षुषः ।
त्वत्सांगत्यसुखस्य नास्मि विषयस्तत्किं वृथा व्याहृतैर्
अस्मिन् विश्रुतजामदग्न्यदमने पाणौ धनुर्जृम्भताम् ॥

(अ) Mahāvīra 5. 49.

(आ) AA 100. 7, Daś *ad* 2. 43.

(*b*) न कुतोऽद्य [तु म°] AA, Daś; मम त्वद्दर्शने AA, Daś.

(c) °मुखस्य [सु°] AA (var.); किं वा [तत्किं] AA, Daś; बहुव्याहृतैर् °(वृतैर्) AA, Daś.

(*d*) विस्मृत° AA; °विजये (°यो) [°दमने] AA, Daś; बाहौ [पा°] AA, Daś.

Śārdūlavikrīḍita metre.

To my[1] joy and surprise, or to my sorrow, I look upon thee[2]. But now, how can my eye be satisfied in beholding thee ? I am not meet for the pleasure of thy embrace. Of what use therefore is idle talking ? Let the bow be bent in that hand of thine, which is famous for the humbling of Jāmadagnya. (J. Pickford's translation).

1. Bali. 2. Rāma.

4849**

आनन्दाय सतां भूयात् सुभाषितमिदं मम ।
पृथक्पद्धतिसंमिश्र- परिच्छेदैर्मनोरमम् ॥

(आ) ŚP 11.

May this book of excellent sayings be for the delight of the good, which is pleasing to the mind with various sections dealing with topics of different kinds. (A. A. R.).

4850*

आनन्दाश्रु प्रवृत्तं मे कथं दृष्ट्वैव कन्यकाम् ।
अक्षि मे पुष्परजसा वातोद्धूतेन दूषितम् ॥

(अ) KāD 2. 267.

(आ) Amd 259. 722 (a. KāD), Sar *ad* 4. 43. 83.

"What is the reason that at the sight of a young girl, I am immediately shedding tears of joy ?" "Pollen raised by wind fell in my eye !"

4851*

आनन्दिनी रोदिति वा निकामं
या दुःखिता हास्यरसं विधत्ते ।
रक्ता विरक्ता विरता रता च
दुर्लक्ष्यचित्ता खलु वाणिनी या ॥

(अ) MK (S) 154.

Indravajrā metre.

Exuding pleasure (even) while weeping profusely, instilling humour (even) while in distress, (feigning) attachment while (really) detached, (apparently) loving (even) while not loving—the actress is, indeed, one with an inscrutable mind. (S. Bhaskaran Nair's translation).

4852

आनन्देन यशोदया समदनं गोपाङ्गनाभिश्चिरं
साशङ्कं बलविद्विषा सकुसुमं सिद्धैः पृथिव्याकुलम् ।
सेर्ष्यं गोपकुमारकैः सकरुणं पौरैः सुरैः सस्मितं
यो दृष्टः स पुनातु वो मधुरिपुः प्रोत्क्षिप्तगोवर्धनः ॥

(अ) Kṛṣṇakarṇāmṛta 2. 53.

(आ) VS 39 (a. Bhaṭṭa-Cūlitaka), SR 25. 185.

(*c*) पौरैर्जनैः Kṛṣṇa°.

(*d*) नो सुररिपुः Kṛṣṇa°; प्रक्षिप्तगो° VS (var.).

Śārdūlavikrīḍita metre.

He who held up the hill of Govardhana (for the protection of the devotees) and while so doing was beheld with joy by Yośodā, and with loving eyes for long by the damsels of Gokula, beheld by Indra with fear, by the Siddha-s with flower-offerings, and by the earth with affright ; who was beheld by the cowherd boys with envy, by the citizens with tenderness, and by the other men with wonder, may He[1] purify us. (M. K. Acharya's translation).

1. Śrī-Kṛṣṇa

4853*

आनन्दोद्गतबाष्पपूरपिहितं चक्षुः क्षमं नेक्षितुं
बाहू स्वेदितयैव कम्पविधुरौ शक्तौ न कण्ठग्रहे ।
वाणी साध्वसगद्गदाक्षरपदा संक्षोभलोलं मनः
सत्यं यत् प्रियसंगमोऽपि सुचिराज्जातो वियोगायते ॥

(आ) JS 193. 9, Skm (Skm [B] 1131, Skm [POS] 2. 132. 1), VS 2065 (a. Ḍāmara), PG 380 (a. Śubhra, or Śubha, or Śūdra, or Bhramara).

(*a*) आनन्दोद्यत° PG (var.); °गमबा° Skm.

(*b*) सेदतयैव or सेदतयेव or स्वेदतयेव JS (var.); सीदत एव Skm, VS, PG.

(*c*) सम्भ्रमग° PG; मनो Skm, VS.

(*d*) यत्सत्यं Skm, VS; वल्लभस° [यत् प्रि°] PG; सुचिरादादौ Skm, VS.

Śārdūlavikrīḍita metre.

My eyes are unable to see the lover as they are obstructed by tears of joy filling them, the hands are powerless to hold him by the neck as they are sweating and helpless with tremor, (welcoming) speech has words and syllables chocked with emotion, the mind is unsteady due to the agitation (of suddenness), thus, to speak the truth, the union with the beloved lover which has come about after a long period becomes a separation. (A. A. R.).

आनन्दोद्यतबाष्पपूरपिहितं see No. 4853.

4854*

आनन्दोर्मिव्यतिकरदरस्मेरसंसक्तपक्ष्म
प्रेमोद्गारप्रवणमसृणारेचितस्निग्धतारम् ।
अन्तश्चिन्ताभरपरिचयाकुञ्चितभ्रूलतान्तं
चक्षुश्चेतो हरति हरिणीलोचनायाः तदेतत् ॥

(आ) JS 170. 23.

Mandākrāntā metre.

With eyelashes coming slightly together by the action of waves of joy, the pupils smooth and affectionate by efficiently disclosing love, the creeper-like brows slightly curved by the anxiety in the mind, these eyes of the gazelle-eyed damsel captivates the heart. (A. A. R.).

4855*

आनम्राः स्तबकभरेण पल्लविन्यः
शोभन्ते कति न लताः परागपूर्णाः ।
आमोदे मधुनि च मार्दवे च तासां
यो भेदः स खलु मधुव्रतैकवेद्यः ॥

(आ) SR 223. 76, SSB 611. 40, RJ 358, VP 10. 64.

Praharṣiṇī metre.

Bending low with the weight of fresh bunches of sprouts and flowers[1], do not many a creeper shine filled with pollen ? But to judge their fragrance, honey and softness in their differences, can be done only by the honey-sucking bee. (A.A.R.)

1. suggests young ladies bending under the weight of their breasts etc.

4856*

आनम्रास्याः पिहितवदना चित्तमध्ये निरीक्ष्ये
मानारम्भः सुमुखि सफलो मामकीनः कथं स्यात् ।
यस्यां यस्यां दिशि दिशि मुखं मानतोऽहं नयामि
तस्यां तस्यां सजलजलदश्यामलो नन्दसूनुः ॥

(आ) Vidy 487.

Mandākrāntā metre.

With bent heads and faces screened, when he is seen in the recesses of the heart, how can my jealous anger, oh ! charming one, be ever fruitful ? For in whichever direction I cast my eyes in jealous anger, in all those regions there is Kṛṣṇa, the son of Nanda, dark in colour like a fresh (water-laden) cloud. (A. A. R.).

4857*

आनयति पथिकतरुणं
हरिण इह प्रापयन्निवात्मानम् ।
उपकलमगोऽपि कोमल-
कलमावलिकवलनोत्तरलः ॥

(अ) ĀrS 2. 101.

Āryā metre.

A deer that is eager to swallow handfuls of tender rice-plants brings the young traveller to the maiden guarding the field of rice, as if bringing himself to that (feast of rice-plants), when she is busy with him. (A. A. R.).

आनर्त्यन्ते श्वसितमरुतो see No. 5042.

आनर्ये गुप्तदारः स्याच् see No. 1421.

4858*

आ नाभेः सरसि नतभ्रुवावगाढे
चापल्यादथ पयसस् तरङ्गहस्तैः ।
उच्छ्रायि स्तनयुगमध्यरोहि लब्ध-
स्पर्शानां भवति कुतोऽथवा व्यवस्था ॥

(अ) Śiś 8. 22.

(आ) Alm 80.

Praharṣiṇī metre.

When a young lady of charming eyebrows plunged into the water up to the navel in the lake, then out of *cāpalya* [quickness of motion : fickle desire] the water, with its hands of waves climbed up to the region

of her high bosom; or, where is self-restraint (keeping up to agreement) when *labdha-sparśa* [an opportunity is obtained : when the pleasure of touch is had] ? (A. A. R.).

4859

आनाम्य फलिनीं शाखां पक्वं पक्वं प्रशातयेत् ।
फलार्थोऽयं समारम्भो लोके पुंसां विपश्चिताम् ॥

(अ) MBh (MBh [Bh] 1, Appendix I. 81 *l.* 41-2, MBh [R] 1. 142. 20, MBh [C] 5561-2).

(आ) IS 947.

(*a*) फलितां MBh (var.).

(*b*) फलं पक्वं or पक्त्वा पक्वं MBh (var.).

For it hath been said that in the acquisition of wealth even the garb of holiness might be employed as a hooked staff to bend down a branch in order to pluck the fruit that are ripe. (P. C. Roy's translation).

4860

आनायमिव मत्स्यानां पञ्जरं शकुनेरिव ।
समस्तपाशं मूढस्य बन्धनं वामलोचना ॥

(इ) SS (OJ) 433. (Cf. BhŚ 114, Sam 8. 128).

(*d*) बमलो° [वा म°] SS (OJ) (var.).

A net traps fish ; a cage traps birds ; and a lovely eyed woman traps and captures a fool.

4861*

आनीता नटवन्मया तव पुरः श्रीराम या भूमिका
व्योमाकाशखखांबराब्धिवसवस् त्वत्प्रीतयेऽद्यावधि ।
प्रीतो यर्हि निरीक्षणात् त्वमधुना यत् प्रार्थितं देहि मे
नो चेद् ब्रूहि कदापि मानय पुनर्मामीदृशीं भूमिकाम् ।

(आ) SRK 243. 14 (a. Sphuṭaśloka), SuMañ 279. 2-5.

(*a*) श्रीकृष्ण SuMañ.

(*c*) प्रीतस्त्वं यदि चेन्निरीक्ष्य भगवन् स्वप्रार्थितं देहि मे SuMañ.

(*d*) पुनस्त्वेतादृशी SuMañ.

Śārdūlavikrīḍta metre.

Costumed roles in the form of the sky and mid air, the seas and Vasu-s have been brought before you, oh ! Śrī-Rāma, like an actor on the stage by me and they have been to your pleasure till to-day ; if thus you are satisfied by seeing them, please grant me my request; otherwise, please say so and (in that case) never bring me to the role of this kind again. (A. A. R.).

4862*

आनीता शयनाङ्गने प्रियसखीवृन्दैः कथंचिच्छलाच्
चित्राक्रान्तकुरङ्गिकेव विगलन्नेत्राम्बुधाराततिः ।
बाष्पोद्गासमुखी विधूनितकरा निक्षेपिताङ्घ्रिद्वया
विष्वग्वेल्लितकुन्तला नववधूर्भाग्येन संभुज्यते ॥

(आ) PV 303 (a. Veṇīdatta).

Śārdūlavikrīḍita metre.

Fetched to the bedroom by a group of dear friends with difficulty and many pretexts, shedding a stream of tears like a doe under the grip of a *citra* [leopard], with tears covering her face, with shaking hands, and somehow placed on her feet, with tresses all dishevelled – such a newly married wife is enjoyed by good luck ! (A. A. R.).

4863*

आनीतैरिषुकार कारणमिह श्लाघ्यैः किमेभिः शरैः
प्रख्यातामपि किं न पामरपुरीमेतां पुरः पश्यसि ।
दात्रं पात्रमिति ब्रवीति कुरुते स्तोत्राणि तोत्रे रसं
धत्ते यत्र हले कुतूहलमपि ग्रामीणकग्रामणीः ॥

(अ) Anymuk 69.

Śārdūlavikrīḍita metre.

Oh ! maker of arrows, why have you brought these highly valuable arrows here ? Do you not see that this is a village of uncultivated people, which is well advertised by its signs ? The leader of these village-folk says *pātram* [a vessel] for *dātram* [a sickle] and his interest in *stotra*-s [prayers] is confined to *totra* [the goad to drive cattle] and all *kutūhala* [enthusiasm for culture] is in *hala* [the ploughshare]. (A. A. R.).

4864*

आनीतो मलयाचलान्मलयजो रत्नस्थले रोपितः
पीयूषेण परिप्लुतः प्रतिदिनं यत्नेन संवर्द्धितः ।
आरब्धं यदि तेन सौरभभरैर्भूमण्डलं वासितुं
तस्मिन्नेव दिने विधातृवशतो वज्रेण चूर्णीकृतः ॥

(आ) Vidy 274.

(*d*) °वसतो Vidy.

Śārdūlavikrīḍita metre.

A sandal plant was brought from the Malaya mountain and grown in a gem-set place, well watered with nectar every day and thus grown with great care. If that tree begins to render the whole earth fragrant with its sweet smell, that very day it is completely powdered by a thunderbolt by the ordinances of fate. (A. A. R.).

4865

आनीयते शरीरेण क्षीणोऽपि विभवः पुनः ।
विभवः पुनरानेतुं शरीरं क्षीणमक्षमः ॥

(आ) JS 455. 67 (a. Madana).

Though wealth has dwindled it may be made again by the (strength of) body ; but wealth may not succeed to bring the body, that has been (excessively) weakened, to good health. (A. A. R.).

4866*

आनीलचूचुकशिलीमुखमुद्गतैक-
रोमावलीविपुलनालमिदं प्रियायाः ।
उत्तुङ्गसंगतपयोधरपद्मयुग्मं
नाभेरधः कथयतीव महानिधानम् ॥

(आ) SkV 434, Kav 182, Prasanna 110*b*, VS 1545, JS 186. 67, SH 1763, SLP 14*b* 66.

(*a*) आनाल° SkV (var.); स्वलीन° Prasanna; °चु° missing Kav (MS); °मुन्नतैक° VS, JS.

(*b*) °विदल° [°विपुल°] Praranna; °वलय° SH.

(*c*) उत्तुङ्ग Kav (MS); प्रोत्तुङ्गपीवरपयो° VS.

Vasantatilakā metre.

The *romāvali*'s thick stem supports/ a pair of lotuses, her high and close-set breasts,/on which sit bees, the darkening nipples./These flowers tell of treasure/hidden in my darling's belly. (D. H. H. Ingalls's translation).

आनीलचूचुकाग्रं see No. 5396.

4867*

आनीलां करपल्लवैरपनयन्नच्छां तमःकञ्चुकीम्
आशां संप्रति वासवीमनुसरन्नक्षीणरागः शशी ।
अस्याश्च स्तनसङ्गिनीमिव वहन्नङ्गेन कस्तूरिकाम्
आलिङ्गत्ययमादरेण रजनीमर्धोन्मिषत्तारकाम् ॥

(आ) SR 302. 112, SSB 150. 115.

(*d*) °मिलत्तारकाम् SSB.

Śārdūlavikrīḍita metre.

Removing the clean blue jacket of darkness with his hands of rays, the moon, with his *rāga* [red colour : passion] in no way diminished, now follows the eastern quarter and lovingly embraces the night whose eye-pupils of stars were half-disclosed (by pleasure) as though he were bearing on his body the musk-particles clinging to her bosom. (A. A. R.).

4868

आनुकूल्येन दैवस्य वर्तितव्यं सुखार्थिना ।
दुस्तरं प्रतिकूलं हि प्रतिस्रोत इवाम्भसः ॥

(अ) Hariv 11261(Hariv [Bh] 118. 34*cd*-35*ab*).

(आ) IS 948.

(*a*) देवस्य Hariv (Bh).

He who desires happiness must proceed successively along with fate, since it is difficult to go against the fate, as it is difficult to go against the current of a stream.

आनृशंस्यं क्षमा शान्तिर् see शरीरपक्तिः कर्माणि.

4869

आनृशंस्यं क्षमा सत्यम् अहिंसा दम आर्जवम् ।
प्रीतिः प्रसादो माधुर्यं मार्दवं च यमा दश ॥

(अ) MBh (Bh) 12. 262. 37 *ab* only.

(आ) VS 2995, ŚP 674, IS 949. Cf. शरीरपक्तिः कर्माणि.

(इ) SS (OJ) 265.

(*ab*) क्षमा शान्तिर् /अहिंसा सत्यम् आ° MBh (Bh).

(*b*) च दया स्पृहा [द° आ°] VS.

(*d*) आर्जवं VS.

Compassion, forbearance, truth, non-injury, control, straightforwardness, affection, graciousness, sweetness and softness form the ten *yama-s*.[1] (Raghu Vīra's translation in SS [OJ]).

1. general law of self-control.

4870

आनृशंस्यं परो धर्मः क्षमा च परमं बलम् ।
आत्मज्ञानं परं ज्ञानं न सत्याद् विद्यते परम् ॥

(अ) MBh (MBh [Bh] 12. 316. 12 and 3. 203. 41, MBh [R] 12. 329. 12, MBh [C] 12. 12433).

(आ) SPR 1398. 49 (a. MBh), IS 950.

(इ) SS (OJ) 72.

(*a*) अनृशंस्यं MBh (var.).

(*b*) कर्म चापि परं बलं MBh (var.); मोक्षश् [क्ष°] MBh (var.); तु [च] MBh (var.); परमो MBh (var.); पदं [ब°] MBh (var.); तलं (°ली) SS (OJ).

(*c*) आत्मानाः परमं ज्ञानं MBh (var.); °ज्ञानात् MBh (var.); परं° MBh (var.).

(*d*) परं सत्यव्रतं व्रतम् or सत्यं व्रतपरिग्रहः or सत्यं व्रतं (ब्रह्म° or व्रत°) or परं व्रतं or परं सत्यव्रतस्थितम् MBh (Bh) 3. 203, SS (OJ); सत्याच्च विहितं कृतं MBh (var.); बलं [प°] MBh (var.).

Compassion is the highest virtue. Forgiveness is the highest might. The knowledge of self is the highest knowledge. There is nothing higher than truth. (P.C. Roy's translation).

4871

आनृशंस्यं परो धर्मः सर्वप्राणभृतां मतः ।
तस्माद् राजानृशंस्येन पालयेत् कृपणं जनम् ॥

(अ) KN (KN [ĀnSS] 3. 6, KN [TSS] 3. 6, KN [BI] 3. 6), Śukranīti 1. 159, *a* also in R (Bar) 5. 36. 34*c*.

(आ) IS 951.

(*b*) यतः [म°] KN (BI).

That kindness is the highest of all virtues, is the unanimous opinion of all animate beings. Therefore, with feelings of kindness, a king should protect his poor subjects. (M. N. Dutt's translation).

4872

आनृशंस्यमनुक्रोशः श्रुतं शीलं दमः शमः ।
राघवं शोभयन्त्येते षड्गुणाः पुरुषोत्तमम् ॥

(अ) R (R [Bar] 2. 30. 12, R [B] 2. 33. 12, R [R] 2. 33. 12, R [G] 2. 33. 14, R [Kumbh] 2. 33. 12, R [L] 2. 36. 14).

(आ) SRHt 63. 34 (a. R).

(*a*) अनृशंसं or अनृशंस्यम् or आनुक्रोश्यम् or आनृशस्य or क्षमाशीलं (°ल°) or अनुक्रोशं [अनु°] R (var.).

(*b*) श्रुतं सत्यं पराक्रमः (°मं) or शीलं सत्यं यशो दमः or श्रुतं सत्यपराक्रम (°समाश्रये) or श्रुतं शीलं यशो दमः or °श्रुतसत्यपराक्रमाः (°यणः) R (var.) ; शील° R (var.).

(*c*) शोभयन्ति गुणा रामम् R (L).

(*d*) एते सुप्रस्थिता भुवि R (L) ; पुरुषर्षभं R (var.).

Mercy, erudition, control of senses and control of mind, these are the ornaments adorning the person of Rāma, who is the foremost among all persons. (T. Śrinivasa Raghavacharya's translation).

4873*

आनेतुं न गता किमु प्रियसखी भीतो भुजङ्गात् किमु
क्रुद्धो वा प्रतिषेधवाचि किमसौ प्राणेश्वरो वर्तते ।
इत्थं कर्णसुवर्णकेतकरजःपातोपघातच्छलाद्
अक्ष्णोः कापि नवोढनीरजमुखी बाष्पोदकं मुञ्चति ॥

(अ) Rasamañjarī of Bhānukara 60.

(आ) SR 359. 102, SSB 246. 6.
Śārdūlavikrīḍita metre.

Can it be that my dear friend has not gone to fetch him, or is it that he is afraid of snakes (to come in the darkness) or can it be that the lord of my life is still angry at my contradicting words ? Thus does the newly married lotus-eyed damsel shed tears pretending that the tears have been caused by the obstruction due to the fall of the pollen of the golden *ketakī*-flower on her ear. (A. A. R.).

4874*

आन्तरमपि बहिरिव हि
व्यञ्जयितुं रसमशेषतः सततम् ।
असती सत्कविसूक्तिः
काचघटीति त्रयं वेद ॥

(अ) ĀrS 2. 74.

(आ) SR 31. 26, SSB 52. 26.

(*a*) इव [अपि] SR, SSB; हि om. SSB (submetric).

Āryā metre.

To disclose *rasa* [love : sentiment : liquid] in the inside as they do outwardly, completely and always, the woman attached to a paramour, the words of a good poet, and a jar made of glass—these three know well. (A. A. R.).

आन्तरमिव बहिरिव हि see No. 4874.

4875

आन्तरे चैव बाह्ये च राजा यश्चैव सर्वदा ।
आदिष्टो नैव कम्पेत स राजवसतिं वसेत् ॥

(आ) Sama 2 स 58.

He who has always royal control over himself both in his inward feelings and outward actions, and never trembles when orders are issued, should alone reside in a royal residence. (A. A. R.).

4876

आन्तरेभ्यः परान् रक्षेत् परेभ्यः पुनरान्तरान् ।
परान् परेभ्यः स्वान् स्वेभ्यः सर्वान् रक्षेत सर्वदा ॥

(अ) MBh (MBh [Bh] 12. 90. 12, MBh [R] 12. 89. 12, MBh [C] 12. 3347).

(आ) SRHt 184. 5 (a. MBh), SSSN 87. 5.

(*a*) अन्तरेभ्यः MBh (var.); रक्षन् (रा°; °क्षे; °क्ष्ये; °क्ष) MBh (var.).

(*b*) पुनरन्तरान् (°कान्; °रात्) or पुनरुत्त° MBh (var.).

(*c*) पुरेभ्यः स्वांशेभ्यः MBh (var.).

(*d*) सम्यग् [सर्वान्] MBh (var.); पालय (रक्षस्व) नित्यदा (°या) MBh (var.).

He should protect outsiders from his near relations and near relations from those who are outsiders ; he should also protect outsiders from people of their kind, and near relations from one another ; he should give protection to all always. (A. A. R.).

4877*

आन्दोलनैर्मद्वपुषा लगन्तीं
स्मरामि वेणीं पुरुषायितायाः ।
समाचरन्त्याः सुरतोपदेशं
तस्याः कशावल्लिमिव प्रियायाः ॥

(आ) PV 441 (a. Mādhava).

Upajāti metre (Indravajrā and Upendravajrā).

When the beloved occupied the man's position in love-sports her hair, I remember, often struck against my body in its swinging movements; it appeared to be similar to the creeper-cord of a whip when teaching love-sports. (A. A. R.).

4878

आन्दोलयन् गिरिनिकुञ्जकरञ्जराजीर्
नाजीगणः कलभ कंचन पौरुषेण ।
ईषत्समुन्मिषितलोचनकोण एव
कण्ठीरवे किमिति जीवितमुज्जहासि ॥

(आ) SMH 11. 75.

(*c*) इष° SMH (var.); °खित° or° लित° SMH (var.); °ल्लसित° [°न्मिषित°] SMH (var.).

(*d*) उज्जिहासि SMH (var.).

Vasantatilakā metre.

Shaking to and fro the line of *karañja*-trees and bushes in the mountain, oh! elephant cub, you cared not for any one due to your courage; how is it that you abandon your life when you see a lion who remains with the corner of an eye slightly opened? (A. A. R.).

4879*

आन्दोलयन्ती वपुरायताक्षी
हिन्दोलिकायां कनकाङ्गयष्टिः ।
अतर्कि लोकैर्गगनान्तरस्था
स्वर्देवतेवाखिलरूपरम्या ॥

(आ) PV 538 (a. Veṇīdatta).

Upajāti metre (Indravajrā and Upendravajrā).

Rocking to and fro her body in a swing the long-eyed and gold-coloured damsel was thought by the people to be a goddess, charming in every way, who was remaining in the mid air (floating without support). (A. A. R.).

4880

आन्दोलयस्यविरतं गगनार्कमङ्के
तारागणं च शशिनं च तथेतराणि ।
तेजांसि भासुरतडित्प्रभृतीनि साधो
चित्रं तथापि न जहासि यदान्ध्यमन्तः ॥

(आ) VS 1037.

Vasantatilakā metre.

Oh! sage[1], you cause to rock incessantly on your lap the sun of the sky, the groups of stars, the moon and other luminaries such as the lightning; but wonder, you are not able to get rid of the blinding darkness of (ignorance of the self). (A. A. R.).

1. One possessing supernatural powers through *yoga*.

4881*

आन्दोललोलकेशीं
चलकाञ्चीकिङ्किणीगणक्वणिताम् ।
स्मरसि पुरुषायितां तां
स्मरचामरचिह्नयष्टिमिव ॥

(अ) ĀrS 2. 85.

Āryā metre.

With her tresses waving to and fro and the small bells on her girdle tinkling in their upward and downward movements, do you remember her when she played the man's role in sex-sports as if she were the (swinging) handle of the fly-wisk[1] of Cupid? (A. A. R.).

1. made of the bushy tail of the chowrie-deer.

आन्ध्यं धियो हरति see जाड्यं धियो हरति.

4882

आन्ध्रत्वमान्ध्रभाषा च प्राभाकरपरिश्रमः ।
तत्रापि याजुषी शाखा नाल्पस्य तपसः फलम् ॥

(आ) Sama 2 न 53.

To be born as an Āndhra man, speaking the Telugu language of that land, cultivating the Prābhākara sect of the Pūrvamīmāṁsā, and there too studying the recension of the *Yajurveda* is the fruition (result) of no mean penance. (A. A. R.).

4883*

आन्ध्री प्रीतिनिबन्धनैकनिपुणा लाटी विदग्धप्रिया
कर्णाटी सुरतोपचारचतुरा नारी शुचिश्चोलिका ।
आभीरी पुरुषायितप्रियरता लज्जान्विता गूर्जरी
काश्मीरी रतिलालसा निधुवने धृष्टा महाराष्ट्रकी ॥

(आ) JS 395. 79 (a. Puṣpadanta).

Śārdūlavikrīḍita metre.

A young woman of the Āndhra country is clever in giving pleasure to the lover, that of Lāṭā is fond of witticisms, that of Karṇāṭa is clever in ministering to sex-sports, that of the Cola [Tamil] country is clean; the damsel of the cowherds is fond of playing the man's role in love-sports, that of Gūrjara [Gujarāt] is full of shyness; the Kaśmīrī woman is fond of excessive love-sports, and that of Mahārāṣtra is bold in sex-play. (A. A. R.).

4884–4889

आन्वीक्षिकीं त्रयीं वार्तां दण्डनीतिं च पार्थिवः ।
तद्विद्यैस्तत्क्रियोपेतैश् चिन्तयेद् विनयान्वितः ॥

आन्वीक्षिकी त्रयी वार्ता दण्डनीतिश्च शाश्वती ।
विद्याश्चतस्र एवैता लोकसंस्थितिहेतवः ॥...

आन्वीक्षिक्यात्मविज्ञानं धर्माधर्मौ त्रयीस्थितौ ।
अर्थानर्थौ तु वार्तायां दण्डनीत्यां नयेतरौ ॥

आन्वीक्षिकीत्रयीवार्ताः सतीर्विद्याः प्रचक्षते ।
सत्योऽपि हि न सत्यस्ता दण्डनीतेस्तु विप्लवे ॥

दण्डनीतिर्यदा सम्यङ् नेतारमधितिष्ठति ।
तदा विद्याविदः शेषा विद्याः सम्यगुपासते ॥...

आन्वीक्षिक्यात्मविद्या स्याद् ईक्षणात् सुखदुःखयोः ।
ईक्षमाणस् तया तत्त्वं हर्षशोकौ व्युदस्यति ॥

(अ) KN (KN [ĀnSS] 2. 1, 2. 2, 2. 7, 2. 8, 2. 9, 2. 11, KN [TSS] 2. 1, 2. 2, 2. 7, 2. 8, 2. 9, 2. 11, KN [BI] 2. 1, 2. 2, 2. 7, 2. 8, 2. 9, 2. 11), Agni-purāṇa 238. 8=No. 4884; 238. 9=No. 4886, Śukranīti 1. 152=No. 4884.

(आ) SRHt 70. 1-2 (Nos. 4884 and 4886 only) (a. Kāmandaki), SSSN 56. 1-2 (Nos. 4884 and 4886 only) (a. Kāmandaka).

(*h*) योगक्षेमाय देहिनाम् KN (BI); अभ्यसेन् नृपतिः सदा Śukranīti.

(*i*) आन्वीक्षिक्यार्थवि° Agni-pur.

(*l*) दण्डनीतौ (°त्यां SRHt) नयानयौ KN (BI), SRHt, SSSN; नयानयौ [नये°] Agni-pur.

(*n*) सती KN (BI); प्रचक्ष्यते KN (BI).

(*p*) विभ्रमे [विप्ल°] KN (BI).

(*t*) शेषा [वि°] KN (BI).

A king, after having controlled his senses should direct his attention to (the cultivation of) the following four branches of learning, namely, *ānvīkṣikī*, *trayī*, *vārtā* and *daṇḍanīti*, in cooperation with men versed in them and acting according to their precepts.

Ānvīkṣikī, *trayī*, *vārtā* and *daṇḍanīti*,— these and these only are the four eternal divisions of knowledge, that pave the way of corporeal beings to happiness...

Ānvīkṣikī deals with the knowledge of the self; *trayī* with piety and impiety; *vārtā* with gain and loss of wealth; and *daṇḍanīti* with justice and injustice.

Ānvīkṣikī, *trayī* and *vārta* are considered to be the most excellent of all knowledge. But their presence is no avail where *daṇḍanīti* is neglected.

When a great leader of men attains proficiency in *daṇḍanīti* he becomes the master of the other remaining branches of knowledge.

Ānvīkṣikī is the science of spiritual knowledge, for it investigates the nature of weal and woe of mankind ; one seeing the real nature of things with the assistance of *ānvīkṣikī* renounces both joy and grief. (M. N. Dutt's translation of KN [BI]).

4890

आन्वीक्षिकी त्रयी वार्ता　　दण्डनीतिश्च शाश्वती ।
विद्याश्चतस्र एवैता　　अभ्यसेद् नृपतिः सदा ॥

(अ) Śukranīti 1. 152. Cf. Nos. 4884-85 and 4887.

Logical philosophy, the three Veda-s, the science of economics, the science of politics which is of an abiding character, these constitute the four branches of learning : the king should always practise [be proficient in] them. (A. A. R.).

आन्वीक्षिकी त्रयी वार्ता लोक° see No. 4885.

4891

आन्वीक्षिक्यां तर्कशास्त्रं　　वेदान्ताद्यं प्रतिष्ठितम् ।
त्रय्यां धर्मो ह्यधर्मश्च　　कामोऽकामः प्रतिष्ठितः ॥

(अ) Śukranīti 1. 153.

It is in metaphysics that the science of logic and Vedānta philosophy and others are firmly rooted; knowledge of right conduct and unrighteous conduct are established in the three Veda-s—so also is right desire and unrighteous desire (established in them). (A. A. R.).

आन्वीक्षिक्यात्म(°क्ययार्थ°)विज्ञानं see No. 4884 sqq.

4892

आन्वीक्षिक्यात्मविज्ञानाद्　　हर्षशोकौ व्युदस्यति ।
उभौ लोकाववाप्नोति　　त्रय्यां तिष्ठन् यथाविधि ॥

(अ) Śukranīti 1. 158.

(*b*) घर्षशोकौ Śuk°.

The science of metaphysics, by enabling to realize one's self puts an end to (gloating) joy as well as sorrow ; a person gets [will be happy in] both the worlds when he remains following the injunctions of the three Veda-s. (A. A. R.).

आन्वीक्षिक्यात्मविद्या स्याद् see No. 4884 sqq.

4893

आपः पवित्रं प्रथमं पृथिव्याम्
अपां पवित्रं परमं च मन्त्राः ।
तेषां च सामर्ग्यजुषां पवित्रं
महर्षयो व्याकरणं निराहुः ॥

(अ) KāvR 25. 19-22.

Upajāti metre (Indravajrā and Upendravajrā).

Waters are the first purifiers on earth ; invocations are the highest purifiers of waters, and the purifier of these (invocations) contained in the three elements of *trayī* is grammar ; so say the great sages.

आपः शुद्धा भूमिगता see **त्रीणि देवाः पवित्राणि.**

4894

आपज्जलनिमग्नानां　　ह्रियतां व्यसनोर्मिभिः ।
वृद्धवाक्यैर्विना नूनं　　नैवोत्तारं कथंचन ॥

(अ) Vāmana-purāṇa (VāPu [Veṅk. Press] 95. 82, VāPu [Pur] 68. 70).

(*d*) नैवोत्तरः VāPu (Veṅk).

To those who are immersed in the waters of danger and are carried away by the waves of painful experiences, there is indeed no hope of rescue whatever, except by following the (meaningful) advice of elders. (A. A. R.).

4895

आपत्काले तु संप्राप्ते यन् मित्रं मित्रमेव तत् ।
वृद्धिकाले तु संप्राप्ते दुर्जनोऽपि सुहृद् भवेत् ॥

(अ) P (Pts 2. 112, PtsK 2. 120).

(आ) SRM 1. 2. 102, SPR 923. 3. (a. P), IS 952.

Who proves to be a friend during distress, is a real friend ; in time of prosperity even a wicked man become a friend.

4896

आपत्काले नृणां नूनं मरणं नैव लभ्यते ।
... ...

(अ) Skanda-purāṇa, Brahmakhaṇḍa, Setu-māhātmya 5. 117.

People cannot die at their will, indeed, even if they are in distress.

आपत्काले महानर्थे see No. 6656.

4897

आपत्कालोपयुक्तासु कलासु स्यात् कृतश्रमः ।
नृत्यवृत्तिर्विराटस्य किरीटी भवनेऽभवत् ॥

(अ) Cārucaryā of Kṣemendra 72.

(आ) NīSam 1. 70.

One should take pains to acquire proficiency in those arts that are of use in times of adversity. Arjuna having become an expert in the art of dance lived (comfortably during incognito life) in Virāṭa's palace. (A. A. R.).

आपत्कृता शिरसि मे त्रिवली कपोले see No. 4939.

4898

आपत् तुला सहायानाम् आत्मनः पौरुषस्य च ।
अनापदि सुहृत् सर्वः स्वयं च पुरुषायते ॥

(आ) SRHt 196. 106 (a. MBh [*sic !*]).

The testing ground (scale) of help to one from others as well as for (the display of) the manliness of oneself, is the coming of danger [adversity]. When free from calamities everyone becomes a friend and he himself acts in a manly manner. (A. A. R.).

4899

आपत्तौ पतितानां
येषां वृद्धा न सन्ति शास्तारः ।
ते शोच्या बन्धूनां
जीवन्तोऽपीह मृततुल्याः ॥

(अ) Vāmana-purāṇa (VāPu [Veṅk-Press] 95. 81, VāPu [Pur] 68. 68).

Āryā metre.

To those who have fallen into dangerous situations and, if they do not have the guiding hand of elders, they become objects of pity and pain to their relations and (such persons), though living, are equal to dead people. (A. A. R.).

4900

आपत्समुद्धरणधीरधियः परेषां
जाता महत्यपि कुले न भवन्ति सर्वे ।
विन्ध्याटवीषु विरलाः खलु पादपास्ते
ये दन्तिदन्तमुसलोल्लिखनं सहन्ते ॥

(आ) SR 78. 13, SSB 351. 13.

(*d*) °लोत्कषणं SSB.

Vasantatilakā metre.

It is not everyone that is born in a noble family that has the firmness of mind to rescue others from calamities. Few indeed are the trees in the Vindhya-forests that are capable of withstanding the onslaughts of elephants' tusks. (A. A. R.).

4901

आपत्सु किं विषादेन संपत्तौ विस्मयेन किम् ।
भवितव्यं भवत्येव कर्मणामेष निश्चयः ॥

(आ) VS 3087, SRRU 866, SSH 1. 73.

What is the use of sorrow in times of adversity and of what use is wonder in times of prosperity ? What is destined to happen will surely come to pass ; that is the definite law of *karma* [destiny]. (A. A. R.).

4902

आपत्सु च न मुह्यन्ति नराः पण्डितबुद्धयः ।
मनोदेहसमुत्थाभ्यां दुःखाभ्यामर्पितं जगत् ॥

(अ) Skanda-purāṇa, Kauśikakhaṇḍa 46. 26.

Those men whose minds are filled with wisdom do not lose their balance in days of calamities ; the world is indeed filled with[1] miseries that are born of human minds and bodies. (A. A. R.).

1. Literally : "handed over to".

4903

आपत्सु मित्रं जानीयाद् रणे शूरं रहः शुचिम् ।
भार्यां च विभवे क्षीणे दुर्भिक्षे च प्रियातिथिम् ॥

(अ) Cr 140 (CRr 2. 14, CPS 21. 57), GP 1. 109. 8, H (HJ 1. 74, HS 1. 66, HM 1. 71, HP 1. 54, HN 1. 55, HK 1. 73, HH 18. 1-2, HC 24. 10-1).

(आ) VS 2793, ŚKDr *ad* भार्या (a. GP), SRHt 190. 35 (a. Cakṣuṣī) and 237. 12 (a. MBh [*sic !*]), SR 163. 445 (a. H), SSB 494. 445, Sama 1 आ 11, SRM 1. 2. 99. SH 1250, SSSN 82. 87 (a. H), SPR 1392. 51 (a. H), IS 954. Cf. No. 4918.

(*a*) जानियात् HJ, HK, HH, HC, GP, ŚKDr.

(*b*) युद्धे [र°] H (with the exception of HP and HN), ŚKDr, SR, SSB, Sama, SH, SSSN, SPR; घने [र°] HP, HN, SH; वने [र°] ŚKDr; शुर° CR (var.); शूरमृणे H, SR, SSB, Sama, SSSN, SPR.

(*c*) भार्यां क्षीणेषु वित्तेषु H, SR, SSB, Sama, SH, SSSN, SPR; भार्या CR (var.); तु [च] VS; विभव CR (var.).

(*d*) व्यसनेषु च बान्धवान् H, SR, SSB, Sama, SH, SSSN, SPR; व्यसनेषु [दु°] SRHt 237. 12; प्रियातिथि CR (var.).

Friendship is tested in adversity, heroism in battle, purity [uprightedness] in secret, a wife in case of loss of wealth, a favourite guest during days of distress.[1]

1. In H. this verse reads : Friendship is tested in adversity, heroism in battle, a honest man in case of debt, a wife in case of reduced wealth, and kinsmen in affliction.

4904

आपत्स्वमूढो धृतिमान् यः सम्यक् प्रतिपद्यते ।
कर्मण्यवश्यकार्याणि तमाहुः पण्डितं बुधाः ॥

(अ) R (R [G] 2. 80. 16, R [L] 2. 84. 15; R [Bar], R [R], R [B] and R [Kumbh] omitted).

(आ) IS 955, Pr 364.

(*a*) °मूढः R (G).

Who does not lose his head in case of misfortune, remains in good mood, and performs his works which have to be performed, is called a wise man.

4905

आपत्स्वेव हि महतां
शक्तिरभिव्यज्यते न संपत्सु ।
अगुरोस् तथा न गन्धः
प्रागस्ति यथाग्निपतितस्य ॥

(आ) ŚP 214, JS 409. 58 (a. Vallabhadeva), Pad 94. 9, SR 47. 86 (a.ŚP), SSB 303. 88, SRK 19. 84 (a. ŚP), RJ 511, VP 1. 22, SLPr 47. 1-2, SRM 2. 2. 59, SH 534, IS 956.

(इ) Rav (T) 47.

(*a*) महत: JS.

(*b*) शक्तिररह्रिव्य° ŚP (MS).

(*c*) तदा [त°] JS; गन्धो SRK (see *d*).

(*d*) घ्राणेऽस्ति यथा° SRM; प्रायोऽस्ति SH.

Āryā metre.

In times of bad luck and not in times of good luck is the strength of great men manifest; if aloe-wood falls in fire, the fragrance is stronger than before.

4906

आपदं प्रतरिष्यामो यूयं युक्त्या वदिष्यथ ।
भवन्तो मम मित्राणि भवत्सु नास्ति भृत्यता ।।

(अ) Śukranīti 5. 47.

We shall successfully cross the danger, you will tell us by your reasoned mind; your respectful selves are my friends, there is no servitude in your noble selves. (A. A. R.).

4907

आपदं प्राप्नुयात् स्वामी यस्य भृत्यस्य पश्यतः ।
प्राणेषु विद्यमानेषु स भृत्यो नरकं व्रजेत् ।।

(अ) P (PP 1. 300, Pts 1. 292, PtsK 1. 325).

(आ) IS 957.

(*b*) जीवत: [प°] Pts.

Servants, when disaster / comes upon their master, / if alive and well, / tread the road to hell. (A. W. Ryder's translation).

4908

आपदः क्षणमायान्ति संपदः क्षणमेव च ।
क्षणं जन्माथ मरणं मुने किमिव न क्षणम् ।।

(अ) Yogavāsiṣṭha 28. 31.

(आ) JS 449. 19.

Calamities come to man in a moment; and so does times of prosperity; birth in a moment and then death; oh! sage, what happens not in a moment? (A. A. R.).

4909

आपदः सन्ति महतां महतामेव संपदः ।
इतरेषां मनुष्याणां नापदो न च संपदः ।।

(आ) JS 405. 22. Cf. No. 4920.

Calamities happen to great people and so comes prosperity to them; in the case of other men there are neither (great) calamities nor (great) prosperity. (A. A. R.).

आपदर्थे धनं see No. 4910.

4910

आपदर्थे धनं रक्षेच् श्रीमतां कुत आपदः ।
कदाचिच्चलते लक्ष्मीः संचितं च विनश्यति ।।

(अ) Cr 141 (CV I 7, CR II 2, CvW 1. 6, CvGt 1. 5, CnT V 131, CPS 19. 52, H (HP 3. 122, HK 3. 126, HJ lines 2193-5; in other H texts included in prose), BhPr 198.

(आ) SRHt 191. 53, (a. Vikramāditya), TP 384, Sama 1 आ 10, Sama 2 आ 6, Sama 2 श 29, IS 959, Subh 163 and 191, (cf. SR 167. 642 [a. MBh], SSB 501. 643).

(*a*) अर्थं CR, H, SRHt, SR, SSB, Sama; अर्थ BhPr; रक्षेत् H, BhPr, Sama; रक्षो CvW; रक्षेन् SR, SSB.

(*b*) श्रीमत: कथमापदः H, Subh; महतां [श्री°] SSB, SR; श्रीमतामापदः कुतः BhPr, SRHt; TP, Sama; छ्रीमतश्च किम् CPS; छ्रीमतामापदः कुतः Sama 1; श्रीवन्तः IS; श्रीवतः CvW; कुतः आपदा CvW, Subh; कुतरापदः IS.

(c) कदाचित्कुपिता ल° CR; कदापि कुप्यते दैव IS; कदाचित कुयतो CvW; कदाचित्कुपितो देवः SSB, SR; सा चेदपगता ल° BhPr 198, SRHt, TP, Sama; कदाचिद्दैवयोगेन Subh; कदाचिद्वहिता HP; कदाचिदपगता Sama 1; कुपितो देवः SR; चलित CR (var.), CPS.

(*d*) दशावासचितोऽपि नश्यति CvW; संचितो वि° H, BhPr, TP ; संचितोऽपि CR; °तापि or °योऽपि CPS, CV (var.), Sama 1; संचितं चापि SR, SSB ; °तं तु SRHt; संचितार्थोऽप-न° Sama; नश्यति [वि°] SR, SSB.

Save your wealth against future calamity. Do not say "What fear has a rich man of calamity ?" Wealth sometimes vanishes away and large accumulations perish. (K. Raghunathji's translation).

4911

आपदर्थे धनं रक्षेद् दारान् रक्षेद् धनैरपि ।
आत्मानं सततं रक्षेद् दारैरपि धनैरपि ॥

(अ) Mn 7. 213, MBh (MBh [Bh] 5. 37. 17 and *ad* 1. 146. 26 [1614*. 1-2], MBh [R] 5. 36. 18 and 1. 160. 27, MBh [C] 5. 1315 and 1. 6169), Cr 142, GP 1. 109. 1, P (Pts 1. 356 and 3. 86), H (HJ 1. 43, HS 1. 36, HM 1. 41, HP 1. 31 [cf. 3. 122 *a*], HN 1. 31, HK 1. 42 [cf. 3. 126 *a*], HH 12. 15-6, HC 17. 1-2), VC (VCsr 12. 1, VCjr 20. 1), Vet 19. 16, Śto 321. 12-3, MK(S) 106, HDh 14. Cf. BhPr 198. (Cf. त्यजेत् स्वामिनम्; त्यजेदेकं कु° ; त्यजेद्देशमवृत्तीकं).

(आ) VRR 413. 2-3, RRK 31. 16-7, KK 142. 12 sqq., Dh 3. 1978, SR 161. 348 (a. H), SSB 491. 355, TP 383, Sama 1 आ 9 and Sama 2 आ 5, SH 1260, VP 9. 30, IS 958.

(इ) NM (T) 3. 5, DhN (P) 188.

(*a*) अर्थे CN, CR, MBh (Bh), MnJ, MnL, HP, HN, HK, VCsr (VJEND in VCsr as above), Śto, BhPr, HDh, VRR, SR, SSB ; रक्ष्यं CR; रक्षेत् NM (T), Sama 2.

(*b*) दारां HH; रक्ष्या VRR; रक्षेत् MnJh (notes), HDh.

(*c*) आत्मा तु सर्वतो रक्ष्यो CR; सर्वतो [स°] CRCa II, VRR, M_0K in MnJ; सर्वदा [स°] MnJh (notes), G in MnJ; तु तथा [स°] Nd in MnJ, MnJh (notes); रक्षेत् NM (T), Sama.

(*d*) रक्षेत्पुत्रदार HN; पश्चा दारै IS; अपीति [अ°] RRK.

Let him protect his wealth for time of misfortune ; let him protect his wife with his wealth ; (but) let him always protect the *ātman* even by sacrificing his wife and his wealth.

आपदर्थे धनं रक्षेद् श्री° see No. 4910.

4912

आपदां कथितः पन्था इन्द्रियाणामसंयमः ।
तज्जयः संपदां मार्गो येनेष्टं तेन गम्यताम् ॥

(अ) Cr 143 (CN 72, CPS 363. 32), H (HJ 1. 29, HS *ad* 1. 25, HH 10. 12-3, HC 14. 3-4). Variant of No. 4917.

(आ) AIR 268, SR 162. 405 (a. C), SSB 493. 412, SSg 30, SRM 1. 2. 78, IS 960, Bahudarśana 30.

(*a*) स्त्रीणां लज्जातासाम् CN (var.) ; कथितं CN (var.) ; दर्शितः [क°] AIR.

(*d*) जनगम्यताम् SSg.

It is said that non-curbing of the senses is the road to misfortune, while the conquest of senses is the road to good fortune; take now the road you like.

आपदां च परित्राणं see प्राप्ते भये परित्राणं.

आपदां पदकालेषु see No. 4913.

4913

आपदामथ काले तु कुर्वीत न विचालयेत् ।
अशक्नुवंश्च युद्धाय निष्पतेत् सह मन्त्रिभिः ॥

(अ) *ab* = MBh (Bh) 12. 138. 12 *cd, cd* = MBh (Bh) 15. 11. 18 *ab.*

(आ) SRHt 162. 11 (a. MBh).

(*a*) आपदां पदकालेषु or आपदस्पद° or °त्र्यपडि° or °दागम° MBh (var.) ; कार्येषु MBh (var.).

(*c*) °स्तु MBh.

(*d*) निषधेत् or निपतेत् or निष्यते or नेष्यते or निष्पत्य or पतेत or यतेत or निष्फलैः or निष्पतेः MBh (var.).

In times of danger the king should be active (in taking remedial measures) and not be vacillating ; when he is unable to withstand the enemy in the battlefield he should fall fighting[1] along with (his own) ministers. (A. A. R.).

1. *or* : escape till he regains his strength.

4914*

आपदामपहर्तारं दातारं सर्वसंपदाम् ।
लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥

(आ) Sama 1 आ 8.

I pay again and again my obeisance to Śrī-Rāma who wards off all calamities and gives prosperity of all kinds ; and who is the darling of the world. (A. A. R.).

4915

आपदामागमं दृष्ट्वा न विषण्णो भवेद् वशी ।
संपदं च सुविस्तीर्णां प्राप्य नोऽधृतिमान् भवेत् ॥

(अ) Vāmana-purāṇa (VāP [Veṅk. Press] 77. 49, VāP [Pur] 51. 49).

When calamities have made their appearance a man of self-control should not sink in despondency ; nor should he be gloating when he has attained wide-spread prosperity. (A. A. R.).

4916

आपदामापतन्तीनां हितोऽप्यायाति हेतुताम् ।
मातृजङ्घा हि वत्सस्य स्तम्भीभवति बन्धने ॥

(अ) H (HJ 1. 30, HS 1. 26, HM 1. 29, HK 1. 30, HP 1. 22, HH 10. 15-6, HC 14. 6-7), A in Vet *ad* 19. 53. 2.

(आ) SPR 1132. 7 (a. H), SR 167. 629 (a. H), SSB 500. 629, Sama 1 आ 7, IS 961.

(*c*) °जङ्घैव SR, SSB.

(*d*) दोहने Vet.

Even a friend becomes an aggravation of descending calamities ; for the leg of the mother (at milking-time) becomes a post for the tying of the calf. (F. Johnson's translation).

4917

आपदास्थितपन्थानाम् इन्द्रियाणामसंयमात् ।
त्यज्यते संपदां मार्गो यो नेष्टस्तेन पश्यत ॥

(अ) Cr 1232 (CvP IV 7. 13, CM 18). (Variant of No. 4912).

(*b*) असंजमात् CvP IV.

(*c*) त्यजेत संपदा मार्गे CvP IV.

(*d*) ये नष्टा° [यो नेष्ट°] CvP, CM.

By not conquering the senses, which are the very paths to calamities, the path to prosperity is forfeited. This (truth) may be ascertained through (its occurrence in) your enemies. (S. Bhaskaran Nair's translation).

4918

आपदि मित्रपरीक्षा
शूरपरीक्षा रणाङ्गणे भवति ।
विनये वंशपरीक्षा
स्त्रियः परीक्षा तु निर्धने पुंसि ॥

(आ) SR 170. 755, SSB 504. 755, GSL 33, SRM 2. 2. 273. (Cf. No. 4903).

Āryā metre.

A friend is tested in (his friend's) distress, a warrior is tested in the battlefield, the noble descent of a person is tested through his modesty, and the faithfulness of a wife is tested in the husband's poverty. (Dr. Aryendra Sharma's translation).

4919

आपदि येनोपकृतं
येन च हसितं दशासु विषमासु ।
उपकृत्य तयोरुभयो:
पुनरपि जातं नरं मन्ये ॥

(अ) P (PP 1. 339 and 4. 15, Pts 1. 336 and 4. 16, PtsK 1. 381 and 4. 17), Cr 1233 (CRBh II. 8. 46).

(आ) SR 171. 779 (a. P), SSB 505. 779, SuM 28. 16, IS 962.

(*a*) येनापकृतं Pts 4. 16, PtsK 4. 17, SR ; यो नोप° Cr (var.).

(*b*) चान्यासु [वि°] Pts 1. 336, SSB; च om. Cr (var.); सहितं [ह°] PP (var.); घोरासु [वि°] SuM.

(*c*) उपकृदपकृदपि (च) तयोर् Pts 1. 336, SSB; अपकृत्य PtsK 4. 17, Pts 4. 16, PP(var.).

(*d*) यस्तं पुरुषं परं मन्ये Pts 1. 339, SSB ; पुनर्विज्ञात Cr (var.); कृतं [न°] Pts Hamburg MS, first *kathā*.

Āryā metre.

While one brings comfort in distress, / another jeers at pain ; / by paying both as they deserve, / a man is born again. (A. W. Ryder's translation).

4920

आपदो महतामेव महतामेव संपदः ।
क्षीयते वर्धते चन्द्रः कदाचिन् नैव तारकाः ॥

(आ) SRM 1. 3. 251. Cf. No. 4909.

(Great) calamities come to the great people alone, great prosperities also come only to them ; the moon waxes and wanes, but the stars never do so at any time. (A. A. R.).

4921

आपद्गतं हससि किं द्रविणान्ध मूढ
लक्ष्मीः स्थिरा न भवतीति किमत्र चित्रम् ।
किं त्वं न पश्यसि न घटीर्जलयन्त्रचक्रे
रिक्ता भवन्ति भरिताः पुनरेव रिक्ताः ॥

(अ) Cr 1234 (CRC 8. 156, CPS 342. 28).

(आ) SRK 46. 36 (a. Sphuṭaśloka), SuM 12. 3, SR 65. 20, SSB 331. 19, Sama 2 र 19, SRM 2. 2. 204, SH 920 and 113*, IS 963, Subh 26.

(*a*) °गतां Subh.

(*b*) लक्ष्मी IS ; भवतीह SuM.

(*c*) एतान्न [किं त्वं न] CRC, CPS; एतान्न° [किं त्वं न] SR, SSB, Sama, SRK ; घटाद् CRC ; घटाञ् CPS, SR, SSB, Sama, SRK; घटी जलयन्त्र IS; °मध्ये [°चक्रे] CRC, CPS, SuM, SH.

(*d*) भरिता CRC, CPS, SR, SSB, Sama, SRK, Subh ; भरिताश्च [पु°] CRC, CPS, SR, SSB, Sama, SRK.

Vasantatilakā metre.

Oh ! stupid one, dazzed by opulence, why are you laughing at him who fell into misfortune ? Is there reason to be surprised that good luck is unstable ? Have you not seen jars on a well-wheel ? The empty become full, and the full empty !

आपद्गतः किल महा° see No. 4922.

4922

आपद्गतः खलु महाशयचक्रवर्ती
विस्तारयत्यकृतपूर्वमुदारभावम् ।
कालागुरुर्दहनमध्यगतः समन्ताल्
लोकोत्तरं परिमलं प्रकटीकरोति ॥

(अ) BhV (BhV [POS] 1. 68, BhV [C] 1. 69).

(आ) SR 50. 191 (a. Rasagaṅgā), SSB 308. 196, SRK 21. 99 (a. Sabhātaraṅga), VP 1. 44, Rasagaṅgā 443. 2-5, IS 7733.

(*a*) किल [खलु] BhV (var.).

(*c*) समन्तात् BhV (var.).

(*d*) लोकात्तरं BhV (var.) (printer's error).

Vasantatilakā metre.

Indeed, the foremost amongst the noble minded, when fallen into misfortune, extends his generosity more than before; *kālāguru* when thrown in fire spreads its peculiar fragrance all around. (H. D. Sharma's translation).

4923

आपद्ग्राहगृहीतानां वृद्धाः सन्ति न पण्डिताः ।
येषां मोक्षयितारो वै तेषां शान्तिर्न विद्यते ॥

(अ) Vāmana-purāṇa (VāPu [Veṅk. Press] 95. 82, VāPu [Pur] 68. 69).

(*c*) मोचयितारो VāPu (Veṅk).

To rescue those who are caught by the crocodile of calamity there are the elders, but not the learned (but inexperienced); those engaged in their rescue know not what peace is. (A. A. R.).

आपद्धर्मस्त्वयं स्त्रीणाम् see No. 3693.

4924

आपद्भुजङ्गदष्टस्य मन्त्रहीनस्य सर्वदा ।
वृद्धवाक्यौषधा नूनं कुर्वन्ति किल निर्विषम् ॥

(अ) Vāmana-purāṇa (VāPu [Vaṅk Press] 95. 79, VāPu [Pur] 68. 66).

(*c*) °न्त्येव [नू°] VāPu (var.).

When a person is bitten by a snake of calamity due to the absence of *mantra* [wise counsel : incantations], there is always surely the medicine of the advice of elders that can free from the effects of the poison. (A. A. R.).

4925

आपद्यपि दुरन्तायां नैव गन्तव्यमक्रमे ।
राहुरप्यक्रमेणैव पिबन्नप्यमृतं मृतः ॥

(आ) JS 404. 18 (a. Kṣemendra), SH 600 and 1080 (the latter a. Kṣemendra).

Even during times of dire calamity one should not take to the path of unrighteousness; Rāhu, even when drinking nectar by improper means, was struck down while so doing. (A. A. R.).

4926

आपद्युन्मार्गगमने कार्यकालात्ययेषु च ।
अपृष्टोऽपि हितान्वेषी ब्रूयात् कल्याणभाषितम् ॥

(अ) KN (KN [ĀnSS] 5. 28, KN [TSS] 5. 28, KN [BI] 5. 28). Cf. H (HJ 2. 62, HS 2. 61, HM 2. 64, HK 2. 64, HP 2. 57, HN 2. 56, HH 49. 7-8, HC 65. 5-6 and HJ 2. 123, HM 2. 124, HK 2. 122, HP 2. 110, HN 2. 109, HH 62. 13-4, HC 82. 17-8).

(आ) KtR 94, SR 164. 484 (a. KN), SSB 496. 484 (a. Māgha [*sic !*]), Sama 1 आ 25, IS 964.

(*c*) अपृष्टेनापि वक्तव्यं (भृत्येन KtR) H 2. 62 and other H, KtR; कल्याणवचनं ब्रूयाद् H 2. 123 and other H, SR, SSB, Sama.

(*d*) भृत्येन हितम् (वक्तव्यं भूतिम् KtR) इच्छता H 2. 62 and other H, KtR; अपृष्टोऽपि हितो (°तं HP) नरः Sama 2. 123 (see *c* above), H and other H, SR, SSB.

When there is any dire disaster, or any pursuit of the unrighteous path, or when any opportunity for doing an important work slips away (unnoticed), a true well-wisher[1] (of his master) should proffer his benefical advice even unasked for[2]. (S. Bhaskaran Nair's translation).

1. A loyal servant.
2. In HJ 2. 62 the second part reads : "in imminent danger, in straying from the road and when the opportunity for acting is passing away" ; and in HJ 2. 123 : "in (case of) misfortune, in going in a wrong road, and when the opportunity for action is all but lost" (F. Johnson's translation).

आपन्नपलित: श्यामो see No. 4226.

4927*

आपन्नमहितं दृष्ट्वा न दूयेत कदाचन ।
तदुन्मूलनकालोऽयं विधिना ननु सूचित: ।।

(आ) SSB 475. 271.

One should never sink down in despondency seeing that something unbeneficial has happened ; it is the time to uproot it completely ; does not fate so indicate it ? (A. A. R.).

4928*

आपन्नया सन्नगिरा वेपमानोरुमूलया ।
जातो मे जरया सार्धं नववध्वेव संगम: ।।

(आ) VS 3305.

In me has occurred the association in love with a young bride along with old age causing the words faltering and the roots of the thighs trembling—(the simultaneous presence of) these two (contradictory) factors is a source of constant danger to me. (S. Bhaskaran Nair's translation).

4929*

आपन्नवत्सल जगज्जनतैकबन्धो
विद्वन्मरालकमलाकर रामचन्द्र ।
जन्मादिकर्मविधुरै: सुमनश्चकोरैर्
आचम्यतां तव यश: शरदां सहस्रम् ।।

(अ) Mahāvīra 7. 25.

Vasantatilakā metre.

O Rāmacandra ! Thou who art kind to the distressed and the sole friend to the people in the world ! Thou who art to the wise as a cluster of lotuses to swans ! May thy fame for a thousand years be enjoyed by the good, who are like the *cakora*-birds, and who are perplexed by birth, and the like-events of life. (J. Pickford's translation).

4930

आपन्नाशाय विबुधै: कर्तव्या: सुहृदोऽमला: ।
न तरत्यापदं कश्चिद् योऽत्र मित्रविवर्जित: ।।

(अ) P (Pts 2. 171, PtsK 2. 182, PM 2. 69).

(आ) SPR 927. 15, SR 165. 537 (a. P), SSB 497. 537, SRS 4. 30, Sama 2 आ 27, SRM 1. 2. 97, IS 965.

(*c*) हरत्यापदं [त°] PtsK.

Wise men, in order to avoid misery, try to find reliable friends ; no one survives misery in this world, who is without friends.

4931*

आपन्नोऽस्मि शरण्योऽस्मि सर्वावस्थासु सर्वदा ।
भगवंस्त्वां प्रपन्नोऽस्मि रक्ष मां शरणागतम् ॥

(आ) VS 3527.

(*b*) सर्वावस्थोऽस्मि VS ; (सर्वावस्थासु is my suggestion).

Fallen have I in calamity and always need protection in all vicissitudes of life ; oh ! lord, I have taken refuge with you ; protect me who have come seeking refuge. (A. A. R.).

4932*

आपन्मूलं खलु युवतयस् तन्निमित्तोऽवमानस्
तासां यावत् सलिललहरीभङ्गुर: पक्षपात: ।
अप्येवं भो परिणतशरच्चन्द्रबिम्बाभिरामं
दूरीकर्तुं वदनकमलं नालमस्मत्प्रियाया: ।।

(अ) BhŚ 399 (doubtful).

Mandākrāntā metre.

The root cause of danger, indeed, are young women ; insults come through their instrumentality ; their partiality [love] for us is as brittle as the waves of the sea ; oh alas ! in spite of these, I am unable to banish the beloved's lotus-face which is charming like the full orb of the autumnal moon. (A. A. R.).

4933*

आ परितोषाद् विदुषां
न साधु मन्ये प्रयोगविज्ञानम् ।
बलवदपि शिक्षितानाम्
आत्मन्यप्रत्ययं चेत: ॥

(अ) Śāk 1. 2. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 11).

(आ) SkV 1245 (a. Kālidāsa), SR 170. 746 (a. Śāk.), SSB 504. 746 (a. Śāk.), SRK 244. 24.

Āryā metre.

No skill in acting can I[1] deem complete, / till from the wise the actor gain applause ; / know that the heart e'en of the truly skilful, / shrinks from too boastful confidence in self. (Sir Monier Monier-Williams's translation).

1. stage-manager.

4934*

आपस्काराल्लूनगात्रस्य भूमिं
निःसाधारं गच्छतोऽवाङ्मुखस्य ।
लब्धायामं दन्तयोर्युग्ममेव
स्वं नागस्य प्रापदुत्तम्भनत्वम् ॥

(आ) SR 130. 82, SSR 440. 82.

Śālinī metre.

(During the battle) when his body was cut at the very root [legs] and when he, deprived of standing legs, fell on the ground with face downwards, it was the pair of his own long tusks alone that came as a support to the falling elephant. (A. A. R.).

4935*

आपाटलाधरमधीरविलोलनेत्रम्
आमोदनिर्भरितमद्भुतकान्तिपूरम् ।
आविस्मितामृतमनुस्मृतिलोभनीयम्
आमुद्रिताननमहो मधुरं मुरारेः - ॥

(अ) Kṛṣṇakarṇāmṛta 3. 63.

Vasantatilakā metre.

Oh, the sweet face of Murārī, with its cherry-lips, with its unsteady rolling eyes wonderously lustrous and full of glee, and radiant with charming smiles, imprinted in my mind—the more it is thought of, the more enchanting doth it become. (M. K. Acharya's translation).

4936*

आपाटलैः प्रथममङ्कुरितैर्मयूखैर्
अह्नां पतिः प्रथमशैलविहारिणीनाम् ।
सोऽयं करोति सुरपुङ्गवसुन्दरीणां
कर्णेषु कल्पतरुपल्लवभङ्गलक्ष्मीम् ॥

(आ) SR 323. 16, SSB 184. 16.

Vasantatilkā metre,

With red rays that are at first radiated, the sun, the lord of the day, furnishes the ears of the charming ladies of the gods, who are sporting in the first (eastern mountain), with the beauty of a sprout of the heavenly *kalpaka*-tree[1]. (A. A. R.).

1. One of the five divine wish-granting trees.

4937*

आपाणिग्रहणादतिप्रणयिनी कण्ठस्थिताहं विभोः
सर्वैरेव हरिप्रियेति कमला सोऽप्युच्यते माधवः ।
नो तेनापि दुनोमि मत्सुतगणाः पद्मासुतस्यानुगा
वाण्येत्याधिनिवारणाय सततं संगीयते वीणया ॥

(आ) Vidy 973

(*b*) कला (?) Vidy; (कमला is my suggestion).

Śārdūlavikrīḍita metre.

Ever since my marriage I have been the greatly beloved of my lord and remain hugging him by the neck; all people call Kamalā, the beloved of Lord Viṣṇu, and he is called Mādhava, the husband of Lakṣmī. I am not so worried for that as for that my sons (the poets), are the followers of Lakṣmī's son[1] [the god of love] ; the goddess Sarasvatī plays on her lute in order to forget this sorrow. (A. A. R.).

1. or : that they all aspire for prosperity.

4938*

आपाण्डु पीनकठिनं वर्तुलं सुमनोहरम् ।
करैराकृष्यतेऽत्यर्थं किं वृद्धैरपि सस्पृहम् ।।

(आ) SR 185. 10, SSB 529. 10. (*Prahelikā*-riddle, cf. L. Sternbach, *Indian Riddles*...para. 56. 3).

White all over, stout and hard, round-shaped, and very pleasing to the mind, what is that which is grasped very much longingly even by very old people ? [*Ans.* : round snuff-box]. (A. A. R.).

4939*

आपाण्डुराः शिरसिजास्त्रिवली कपोले
दन्तावली विगलिता न च मे विषादः ।
एणीदृशो युवतयः पथि मां विलोक्य
तातेति भाषणपराः खलु वज्रपातः ।।

(आ) SH 1506, SR 365. 45, SSB 256. 63, IS 953, Subh 215, Pr. 364.

(*a*) आपाण्डुरा SR ; आपाण्डुता SH; आपत्कृत शिरसि मे त्रिवली Subh ; शिरसी यत्त्री° SH.

(*b*) दत्त° Subh ; न स मे विदोषः SH.

(*c*) एणो° Subh ; निरोक्य Subh.

(*d*) काकेति...परो हृदि Subh ; स तु कुंतघातः SH.

Vasantatilakā metre.

That my hair is all grey, three big wrinkles are on my cheeks and all my teeth have fallen out do not cause me worry ; but when the gazelle-eyed damsels greet me on the road and look upon me as venerable grandfather ; this, verily is the fall of a thunderbolt to me. (A. A. R.).

4940**

आपाण्डुरा च मृत्स्ना
गोरसवर्णश्च भवति पाषाणः ।
पुरुषार्धे कुमुदनिभो
दृष्टिपथं मूषको याति ।।

(आ) ŚP 2185, SRK 147. 7.

Ārya metre.

(There will be good water in that well) at the depth of a man's height and a half if the clay is grey, and the stones wherein are of the colour of buttermilk, and a mouse of the colour of a lily comes within the range of sight. (A. A. R.).

4941*

आपातमात्ररमणीयमतृप्तिहेतुं
किम्पाकपाकफलतुल्यमथो विपाके ।
नो शाश्वतं प्रचुरदोषकरं विदित्वा
पञ्चेन्द्रियार्थसुखमर्थधियस्त्यजन्ति ।।

(आ) AS 98.

(*a*) आयात्र° or आताप° AS (var.).

Vasantatilakā metre.

(The sensual pleasures are) charming till there is a fall, and are the very cause of discontent, which are at the end similar to the cooked meal furnished by a miserly person[1], and which are not abiding but are full of great harm—knowing this, intelligent people set aside such pleasures born of the gratification of the five senses. (S. Bhaskaran Nair's translation).

1. or : the worthless unripe *kiṁpāka*-fruit.

4942*

आपातमात्ररसिके सरसीरुहस्य
किं बीजमर्पयितुमिच्छसि वापिकायाम् ।
कालः कलिर्जगदिदं न कृतज्ञमज्ञे
स्थित्वा हनिष्यति तवैव मुखस्य शोभाम् ।।

(आ) SkV 1669, Sar 4. 60 and 5. 481, Kuv *ad* 38. 90 (p. 114)), SR 313. 55, SSB 167. 52.

(*a*) पद्मातपत्ररसिके Kuv, SR, SSB.

(*b*) बीजमर्जयितुम् SkV (var.).

(*d*) हरिष्यति Sar, SR, SSB, Kuv ; त° मु° tr. SR, SSB, Kuv ; लक्ष्मीम् [शो°] SR, SSB, Kuv.

Vasantatilakā metre.

You're too hasty in your whims! What would you do, / throwing lotus-seeds into the pond? / Oh foolish lass! In this age there is no gratitude ; / just wait and see, the pond will soon outshine your face. (D. H. H. Ingalls's translation).

4943

आपातमात्रसौन्दर्यं कुत्र नाम न विद्यते ।
अत्यन्तप्रतिपत्त्या तु दुर्लभोऽलंकृतो जनः ॥

(अ) P (PT 1. 165, PTem 1. 152, PS 1. 139, PN 2. 112, PP 1. 388, Pts in Gött. gel. Anz. 1860 : p. 735, PRE 1. 156, H in PS in ZDMG 58. 6). Cf. Ru 78.

(आ) IS 969.

(*a*) आपादमा° PS (but COEI as above); आपदमूल° H in PS ; आपामान्त्रसौन्दर्य्यः PS (var.); आपात्रमा° PN; आपामात्रे सोदर्यं Pts in Gött.

(*b*) को हि [कु°] PS, PN; कृत PT (var.) ; कस्य [कु°] PS (var.); जायते [वि°] PS (but NABC as above).

(*c*) °प्रतिपत्त्य Pts in Gött.

(*d*) दुर्लभोसौ (°भो हि or °भो यो) खलो PS (var.) ; हि कलौ (खलो) [ऽलं°] PS ; मौ कलौ (कलो) [ऽलं] PN, PS (var.).

Where can you not find excellence that flowers but for a passing moment ? But a man adorned with lasting accomplishments is hard to find. (F. Edgerton's translation).

4944

आपातरमणीयानां संयोगानां प्रियैः सह ।
अपथ्यानामिवान्नानां परिणामो हि दारुणः ॥

(अ) H (HJ 4. 78, HS 4. 73, HM 4. 75, HK 4. 80, HP 4. 78, HN 4. 78, HH 112. 5-6, HC 150. 11-2).

(आ) IS 970.

(*c*) अपत्यानामिवास्वानां or अपथ्यानामिवान्धानां H (var.).

(*d*) ऽतिदारुणः H (var.).

Though initially charming, the ultimate outcome of (women's secret) meetings with (their) lovers will, indeed, be distressing as that of unwholesome viands (however delicious). (S. Bhaskaran Nair's translation).

4945

आपातालगभीरे
मज्जति नीरे निदाघसंतप्तः ।
न स्पृशति पल्वलाम्भः
पञ्जरशेषोऽपि कुञ्जरः क्वापि ॥

(आ) Sama 2 न 45, Ava 163, SR 231. 65, SSB 624. 11, SRM 1. 3. 254.

Āryā-gīti metre.

In a reservoir whose depth extends up to the nether regions the elephant, tormented by the heat of summer, plunges ; At no time does he touch the water of a puddle though he may be reduced to the state of a skeleton. (A. A. R.).

आपात्रमात्रसौन्दर्यं see No. 4943.
आपामात्रे सोदर्यं see No. 4943.
आपामान्त्रसौन्दर्य्यः see No. 4943.
आपीडयन् बलं शत्रून् see No. 2087.

4946*

आपीनप्रविसारितोरुविकटैः पश्चार्धभागैर्गुरुर्
वेल्लत्पीवरकम्बलालसरसद्गम्भीरघण्टाकुलः ।
ग्रामान्तेषु नवीनसस्यहरितेषूद्दामचन्द्रातप-
स्मेरासु क्षणदासु धेनुधवलीवर्गः परिक्रामति ॥

(आ) SkV 279.

Śārdūlavikrīḍita metre.

Heavy of hindquarter with wide legs / spread by the swelling udders, / with deep bells ringing slowly / as the massive dewlaps swing, / the herd of white cows grazes, / on nights that smile with boundless moonlight, / in meadows by the village now green with fresh grass. (D. H. H. Ingalls's translation).

4947*

आपीनभारोद्वहनप्रयत्नाद्
गृष्टिर्गुरुत्वाद् वपुषो नरेन्द्रः ।
उभावलंचक्रतुरञ्चिताभ्यां
तपोवनावृत्तिपथं गताभ्याम् ॥

(अ) Ragh 2. 18. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 44).

Upajāti metre (Indravajrā and Upendravajrā.

The cow (that had calved but once) on account of her exertion to bear the weight of her full udder, and the king by reason of his massive body, both walked with graceful steps and (thus) decorated the way back to the penance grove. (M. R. Kale's translation).

4948*

आपीयमानमसकृद्भ्रमरायमाणैर्
अम्भोधरैः स्फुरितवीचिसहस्रपत्रम् ।
क्षीराम्बुराशिमवलोकय शेषनालम्
एकं जगत्त्रयसरः पृथुपुण्डरीकम् ॥

(आ) SkV 1194.

Vasantatilakā metre.

Behold the sea of milk, a cosmic lotus, / drunk constantly by clouds who visit it like bees ; / its shining waves a thousand petals / with *Śeṣa* as its stem and the universe its lake. (D. H. H. Ingalls's translation).

4949*

आपुङ्खाग्रममी शरा मनसि मे मग्नाः समं पञ्च ते
निर्दग्धं विरहाग्निना वपुरिदं तैरेव सार्धं मम ।
कष्टं काम निरायुधोऽसि भवता जेतुं न शक्यो जनो
दुःखी स्यामहमेक एव सकलो लोकः सुखं जीवतु ॥

(अ) Han 5. 23.

(आ) SkV 771 (a. Rājaśekhara), Prasanna 159 *a*, Skm (Skm [B] 988, Skm [POS] 2. 103. 3) (a. Rājaśekhara), SLP 9. 15, SL 11*a*, SR 282. 140 (a. Han.), SSB 113. 24, Kav p. 83.

(*b*) मदनाग्निना Han ; पुनः [मम] Han.

(*c*) तत्कंदर्प [क° का°] SR, SSB; ऽपि [ऽसि] Skm (var.) ; न शक्तो SkV (var.) ; शक्तः परो SR, SSB.

(*d*) जीवतात् SSB.

Śārdūlavikrīḍita metre.

All your five arrows / have sunk up to the feather of my heart / and they are burned together with my body / in the fire of separation. / Alas, poor Love, that being weaponless / you can no longer overcome the world ; / see, only I shall suffer, / while others live in joy. (D. H. H. Ingalls's translation).

4950*

आ पुष्पप्रसवान् मनोहरतया विश्वास्य विश्वं जनं
हंहो दाडिम तावदेव सहसे वृद्धिं स्वकीयामिह ।
यावन्नैति परोपभोगसहतामेषा ततस्तां तथा
ज्ञात्वा ते हृदयं द्विधा दलति यत्तेनैव वन्द्यो भवान् ॥

(आ) JS 113. 36 (a. Bhojadeva), ŚP 1028 (a. Bhojadeva), SR 241. 139, SSB 641. 3 (a. Bhojadeva), SRK 210. 1 (a. ŚP), Any 128. 162, RJ 538, Kav pp. 63 and 65.

(*a*) °प्रसरान् ŚP.

(*d*) रे [ते] JS (var.); भवति [द°] JS (var.); यत्तेनातिवन्द्यो (°भिव° Any) ŚP, SR, SSB, SRK, Any.

Śārdūlavikrīḍita metre.

Having made all the people trust you by your charm ever since you put forth flowers, oh ! pomegranate, you allow your growth only till you reach that stage when you are fit to be enjoyed by others ; then when you come to know that, your heart breaks in two ; hence you are to be bowed to by all. (A. A. R.).

4951*

आपूजितैवास्तु गिरीन्द्रकन्या
किं पक्षपातेन मनोभवस्य ।
यद्यस्ति दूती सरसोक्तिदक्षा
नाथः पतेत् पादतले वधूनाम् ॥

(आ) JS 144. 3.

(*d*) तदा पतिः पाद° JS (var.).

Indravajrā metre.

Let the daughter of the lord of mountains [Pārvatī] be ever honoured; what results by the partiality of Cupid? If there is a female messenger clever in speaking pleasingly, the lover [the lord of the heart] is at the feet of the damsels! (A. A. R.).

4952*

आपूपयुग्मं मदनस्य धात्रा
विनिर्मितं बल्युपहारहेतोः ।
गल्लद्वयं कान्तरसातिरम्यं
तस्या महास्नेहभृतं विभाति ॥

(आ) PV 250 (a. Granthakṛt=Veṇīdatta).

(*a*) अपूप° would be better.

(*d*) महास्नेह° PV; (महास्नेह° is my suggetion). Upajāti metre (Indravajrā and Upendravajrā).

Two broad cakes have been fashioned by the Creator as the offering at the worship of the god of love: the two cheeks of the damsel, very charming[1] by giving pleasure to the lover, which shine filled with great affection[2]. (A. A. R.).

1. the cake full of tasty juice.
2. prepared in ghee.

4953*

आपूरितमिदं श्याम- तमसंतमसैरलम् ।
ब्रह्माण्डमण्डलं भाति सकज्जलकरण्डवत् ॥

(आ) SR 297. 3, SSB 140. 5.

The whole universe fully filled with black darkness appears as if it were a pot filled with black collyrium. (A. A. R.).

4954*

आपूर्णश्च कलाभिरिन्दुरमलो यातश्च राहोर्मुखं
संजातश्च घनाघनो जलधरः शीर्णश्च वायोर्जवात् ।
निर्वृत्तश्च फलेग्रहिर्द्रुमवरो दग्धश्च दावाग्निना
त्वं चूडामणितां गतश्च जगतः प्राप्तश्च मृत्योर्वशम् ॥

(अ) Mālatī 9. 39.

(आ) Alm 81, JS 315. 17.

(*a*) °मुखे JS.

(*c*) उद्भिन्नश्च [नि°] JS.

(*d*) प्राप्तोऽसि JS.

Śārdūlavikrīḍita metre.

The moment the stainless moon became completely filled with digits[1], he entered the mouth of Rāhu; the moment the cloud became a raining-cloud, it was shattered by the force of the wind; the moment the lordly tree grew into a full-tree, it was burnt down by the forest-fire; the moment you had attained the state of crest-jewel of the world, you went under the control of Death.[2] (R. D. Karmarkar's translation).

1. i. e. became full-moon.
2. Words of Makaranda to Mādhava.

4955*

आपूर्यमाणपलितं सुभगत्वकामः
सार्धं प्रयाति दयिता पलिताधिकेन ।
पुष्पेक्षणत्वमपि शश्वदपोह्य पाकं
याति प्रियो निकटमेव विलोचनेन (?) ॥

(आ) JS 310. 32 (a. Sūktisahasra).

(*c*) साकं [पाकं] JS (?).

Vasantatilakā metre.

The wife whose hair was turning grey, considering herself charming, goes along with a man who was completely grey-

haired ; not caring to observe even the beauty of blooming flowers the lover goes by her side with his eyes directed on her. (A. A. R.).

4956

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत् कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥

(अ) MBh (MBh [Bh] 6. 24. 70=BhG 2. 70).

(आ) SRRU 184, PW 76, IS 971.

(*a*) अपूर्व° or अपूर्य MBh (var.); अचलं प्रतिष्ठं or अचलप्रतिष्ठितं MBh (var.).

Epic Upajāti metre.

It is ever being filled, and (yet) its foundation remains unmoved / the sea : just as waters enter it, / whom all desires enter in that same way / he attains peace ; not the man who lusts after desires. (F. Edgerton's translation).

4957*

आपूर्येत पुनः स्फुरच्छफरिकासारोर्मिभिर्वारिभिर्
भूयोऽपि प्रविभज्यमाननलिनं पश्येम तोयाशयम् ।
इत्याशाशततन्तुबद्धहृदयो नक्तंदिनं दीनधीः
शुष्यत्यातपशोषितस्य सरसस्तीरे जरत्सारसः ॥

(आ) VS 711, ŚP 1179, SR 219. 15 (a. VS), SSB 605. 18, SRK 218. 17 (a. ŚP), Any 75. 183.

(*a*) पुनश्चलच्छफरि° VS (var.).

(*b*) प्रविजृम्भमान° (°ण°) ŚP, SR, SSB, SRK, Any ; पश्यामि Any.

Śārdūlavikrīḍita metre.

The lake will get filled up once again, with ripples in which the *śaphara*-fish will flash ; I shall see it full of lotuses once again ; thus with his heart bound by hundreds of fond hopes, day and night, with a pitiable mind, an old crane gets worn out [dries up] by the side of a lake which is dried up by the rays of the sun. (A. A. R.).

4958*

आ पूर्वस्माद् विडौजःकरिवमथुपयःसिक्तसानोर्गिरीन्द्राद्
आ च प्रत्यक्पयोधेर्वरुणवरवधूनाभिनिष्पीतवारः ।
आ मेरोरा च सेतोरवनितलमिलन्मौलिविस्रंसमान-
स्रग्दामानो यदीयं चरणमशरणाः पर्युपासन्नरेन्द्राः ॥

(आ) Skm (Skm [B] 1420, Skm [POS] 3. 10. 5) (a. Vasukalpa) Kav p. 101.

Sragdharā metre.

From the best of eastern mountains whose peaks are sprinkled with the sprays emitted by the lordly elephant of Indra, from the western sea whose waters are drunk (in water-sports) by the navels of the excellent wives of Lord Varuṇa, from the mount Meru and from the bridge of the Southern sea, the princes, being helpless otherwise, served at his feet, with the garlands on their heads dropping on the ground when they prostrated before him. (A. A. R.).

4969*

आपृच्छन्ते मलयजतरूनाश्वसन्त्येत्य वल्लीर्
आभाषन्ते चिरपरिचितान् मालयान् निर्झरौघान् ।
अद्य स्थित्वा द्रविडमहिलामन्दिरे श्वः प्रभाते
प्रस्थातारो मलयमरुतः कुर्वते संविधानम् ॥

(आ) PV 595, Pad 81. 25.

(*a*) °रूनास्वजन्ते च व° Pad; °सन्तेत PV (var.).

(*b*) मालया PV (var.); मालिनी Pad.

(*d*) प्रभास्थातारो.

Mandākrāntā metre.

They take leave of the sandal trees, comfort the creepers, they speak (endearing words) to the waterfalls and streams of the Malaya mantain with whom they were familiar for long ; having remained this day in the mansion of the Drāviḍa lady, the Malaya winds make preparations for starting on their (northward) journey the next morning. (A. A. R.).

4960*

आपृच्छस्व सखीं नमस्कुरु गुरून् नन्दस्व बन्धुस्त्रियः
काबेरीतटसंनिविष्टनयने मुग्धे किमुत्ताम्यसि ।
आस्ते सुभ्रु समीप एव भवनादेलालतालिङ्गित-
न्यञ्चत्तीरतमालदन्तुरदरी तत्रापि गोदावरी ।।

(आ) RJ 799.

Śārdūlavikrīḍita metre.

Take leave of your friend, pay obeisance to the elders and the ladies of your relations; why do you, silly one, suffer pain thus with your eyes ever directed to the banks of the Kāverī? Charming eye-browed one, there is the river Godāvarī, too, quite near the house with cave-filled banks full of *tamala*-trees which are closely embraced by cardamon creepers. (A. A. R.).

4961*

आपृष्टासि विनिर्गतोऽध्वगजनस्तन्वङ्गि गच्छाम्यहं
स्वल्पैरेव दिनैः समागम इति ज्ञात्वा शुचं मा कृथाः ।
इत्याकर्ण्य वचः प्रियस्य सहसा तन्मुग्धया चेष्टितं
येनाकाण्डसमाप्ततीव्रविरहक्लेशः कृतो वल्लभः ।।

(आ) Skm (Skm [B] 729, Skm [POS] 2. 51. 4), VS 1054.

(*b*) दिनैर्मंमागतिर् VS.

(*c*) °अनुष्ठितं [चे°] VS.

(*d*) °सर्वंकरणक्लेशः कृतोन्यो जनः [°तीव्र°] VS.

Śārdūlavikrīḍita metre.

I am taking leave of you, the (other) travellers have all gone; oh! slender one, I too shall go; knowing that we will be together again in a few days, do not become overpowered by sorrow. Hearing these words of the lover, the silly one did such a thing by which the beloved lover was made to terminate unexpectedly the ntense pain of separation. (A. A. R.).

4962*

आपृष्टासि व्यथयति मनो दुर्बला वासरश्रीर्
एह्यालिङ्ग क्षपय रजनीमेकिका चक्रवाकि ।
नान्यासक्तो न खलु कुपितो नानुरागच्युतो वा
दैवायत्तस्तदिह भवतीमस्वतन्त्रस्त्यजामि ।।

(आ) JS 250. 13, Sar 5. 186, Amd 98. 222 (a. Sar.).

(*a*) आपृच्छामि Sar.

(*d*) दैवाधीनः सपदि (तदिह JS) भ° Sar, JS.

Mandākrāntā metre.

I take leave of you dearest; it pains my mind (to do so), the day is almost ended; come, embrace me and spend the night all alone; I am not attached to any other female, nor am I angry or devoid of love for you; it is all in the hands of fate; hence helpless as I am, I leave you now! (A. A. R.).

4963*

आपेदिरेऽम्बरपथं परितः पतङ्गा
भृङ्गा रसालमुकुलानि समाश्रयन्ति ।
संकोचमञ्चति सरस् त्वयि दीनदीनो
मीनो नु हन्त कतमां गतिमभ्युपैतु ।।

(अ) BhV (BhV [POS] 1. 16, BhV [C] 1. 16, BhV [PJKS] 1. 16, in some texts 1. 22).

(आ) Rasagaṅgā 453. 9-454. 2, SR 219. 6 (a. Rasagaṅgā), SSB 604. 7, SRK 198. 5 (a. BhV), Vidy 635 (a. Paṇḍitaraja), IS 7734.

(*b*) रसालकुसुमानि BhV (var.); समाश्रयन्तः (°न्त Rasa°) BhV (var.), Rasa°; समाश्रयन्ते BhV (var.), Vidy.

(*c*) दीनदीने Vidy,

Vasantatilakā metre.

O tank! When you are dried up[1] the birds around might take to the path of the sky; the bees might resort to the blossom of mango trees; but alas! What state would the most miserable fish be reduced to? (H. D. Sharma's translation).

1. reduced.

4964

आपो वस्त्रं तिलास्तैलं गन्धो वा सयवा तथा ।
पुष्पाणामधिवासेन तथा संसर्गजा गुणाः ॥

(अ) Skanda-purāṇa, Maheśvarakhaṇḍa, Kaumārikhaṇḍa 45. 125.

Water, clothes, sesame seeds and oil and the smell of things such as that of barley—all these are rendered pleasing in smell by association with flowers, thus are the qualities of persons by the company they keep. (A. A. R.).

4965*

आपो विमुक्ताः क्वचिद् आप एव
क्वचिन् न किंचिद् गरलं क्वचिच्च ।
यस्मिन् विमुक्ताः प्रभवन्ति मुक्ताः
पयोद तस्मिन् विमुखः कुतस् त्वम् ॥

(आ) Ava 413, SR 212. 27, SSB 591. 33, SRK 173. 14 (a ŚP).

Upajāti metre (Indravajrā and Upendravajrā).

When your waters fall in some places, oh! cloud, they remain water ; in some places they disappear ; in some others they become poison ; why are you disinclined to drop your waters, where, when they are released, spring up pearls? (A. A. R.).

4966

आपोशनं चासनं च तैलाभ्यङ्गं तथैव च ।
स्वयं करकृतं चैव आयुःश्रीपुत्रनाशनम् ॥

(आ) NBh 208.

Drinking of water and occupying a seat (on one's own initiative in other's house) as well as massaging with oil by one's own hands—all these are detrimental to one's life, prosperity and progeny. (S. Bhaskaran Nair's translation).

4967

आपोशनमकृत्वा तु यश्चान्नं परिमर्दयेत् ।
मर्दितं चापि तच्चान्नम् अमेध्यं मनुरब्रवीत् ॥

(आ) NBh 200.

If one does not sip water with *mantra*-s at first but softens the food with his hand before eating, that food, though rendered quite soft, is equal to dirt ; so Manu has declared. (A. A. R.).

आप्तद्वेषाद्भवेन् मृत्युः see No. 4558.

4968

आप्तवाक्यमनावृत्य दर्पेणाचरितं यदि ।
फलितं विपरीतं तत् का तत्र परिदेवना ॥

(अ) Śukranīti 3. 49.

Disregarding the words of a well-wisher, if a person acts (as he pleases) due to pride, the result will be contrary to his expectations ; why then lament (at such a result) ? (A. A. R.).

4969

आप्तस्य चाप्तस्तस्यातस् तस्याप्याप्तोऽस्ति कश्चन ।
सुगुप्तमपि मन्त्रं हि भिनत्त्याप्तपरंपरा ॥

(अ) P (PS 3. 6, PN 3. 5).

(*a*) अव्याप्तश्चापि बन्धुश्च PS (var.) ; अस्याप्तस्यापि चाप्तोन्ये PN ; चाप्तस्याप्तस् त्याप्त PS (var.).

(*ab*) अस्त्याप्तस्य चाप्तोन्यस् / तस्याप्याप्नोति कश्चन PS (var.).

(*b*) तस्य चाप्तोस्ति कश्चन PS (var.); तस्य च [क°] PN.

(*d*) आप्तपरंपरम् PS (var.).

Trustworthy is this person and his friend is quite reliable, and his friend and the friend's friend too are trustworthy; thus this series of reliable persons break up [reveal] a secret plan, however well guarded it may be. (A. A. R.).

4970

आप्ताप्तसंततेर्मन्त्रं संरक्षेत् तत्परस्तु सः ।
अरक्ष्यमाणं मन्त्रं हि भिनत्त्याप्तपरंपरा ॥

(आ) SRHt 105. 4 (a. P), SSSN 115. 4,

(*d*) °परम्पराम् SRHt.

A person who is deeply interested in preserving a secret plan should guard himself against a series of (so called) trustworthy persons; this series of reliable persons break up [reveal] a secret plan, if it is not carefully protected. (A. A. R.).

4971

आप्त्वाप्यात्मविनाशं
गणयति न खलः परव्यसनकष्टम् ।
प्रायः सहस्रनाशे
समरमुखे नृत्यति कबन्धः ॥

(आ) VS 412 (a. Ravigupta), SH 776 (a. Ravigupta) (corrupt). Cf. ABORI 48. 149 : No. 14.

(*a*) अथात्मनो विनाशं SH (*contra metrum*).

(*b*) °संहृष्टं [°कष्टम्] SH (*contra metrum*).

Āryā metre.

A wicked person cares not for the misery of others' troubles, though he himself may be involved in self-destruction; generally, when a thousand persons are killed in the thick of battle, the headless trunk indulges in a dance! (A. A. R.).

4972*

आ प्रपदमा शिरस्कं
चान्तः कलिमलमलीमसे वपुषि ।
विफलं गङ्गाजलमपि
मद्यघटे दर्भमुष्टिरिव ॥

(अ) Vaidi 33.

Āryā metre.

When the dirt of the worst of passions of the Iron age are present in a person's body, the application of the water of Gaṅgā from the forepart of the feet upto the head, as well as inside of him is quite useless; it is like a handful of holy *darbha*-grass placed in a pot of liquor. (A. A. R.).

4973*

आ प्रातर्घनतृष्णया कवलितं प्रोद्दण्डचण्डातपैर्
दग्धं जीवनहानितः कलुषितं चिन्ताभरैः कीलितम् ।
प्रस्निग्धामृतधारया प्रतिदिनं संप्लावयंश्चातकं
त्वत्तः कोऽपि न वारिवाह भुवने जागर्ति जानीमहे ॥

(अ) Anyśat 75.

Śārdūlavikrīḍita metre.

Overcome by intense thirst ever since morning, burnt by the fierce rays of the sun, worried by the absence of the livelihood of water and pinned down by a load of anxiety, is the *cātaka*-bird; we know not any one other than you who is wide awake in supplying him with plenty of water in welcome-streams every day. (A. A. R.).

आप्राप्येऽपि यथा see No. 2184.

आप्राप्येषुरुदासिता° see No. 2185.

4974*

आबद्धकृत्रिमसटाजटिलांसभित्तिर्
आरोपितो यदि पदं मृगवैरिणः श्वा ।
मत्तेभकुम्भतटपाटनलम्पटस्य
नादं करिष्यति कथं हरिणाधिपस्य ॥

(अ) Bhallaṭa-śataka (KM IV) 66, BhPr 177.

(आ) VS 995 (a. Bhallaṭa), PV 714 (a. BhPr), SRHt 214. 1 (a. Bhallaṭa), SSSN 158. 1, Any 46. 59, SR 230. 28, SSB 622. 31 (a. Bhallaṭa), Kuv *ad* 27. 66 (p. 83. 5-8).

(*a*) °सटावलितांस° VS ; °सटा (साकटा) विकटांस° PV, Any ; °वृत्तिर् Any.

(*b*) आरोप्यते मृगपतेः पदवीं यदि श्वा VS; मृगपतेः पदवीं यदि श्वा Bhallaṭa°, PV, SRHt, SR, SSB, Any, Kuv.

(*c*) मत्तेभकुम्भभठ° PV (var.) ; °तंपटस्य PV (var.).

(*d*) स किं [कथं] PV (var.).

Vasantatilakā metre.

A dog may be clad in the lion's skin of artificial manes and the thick hairy shoulders. But how will he imitate the roar of a lion greedy of splitting the vessel-like elevated back of the rutting elephant ? (J. Shastri's translation).

4975*

आबद्धपद्ममुकुलाञ्जलि याचितो माम्
उत्सृज्य संप्रति गतः कथमंशुमाली ।
अन्तर्निरुद्धमधुपक्वणितैरितीव
स्वप्नायते स्म नलिनी निशि लब्धनिद्रा ॥

(अ) Haravijaya of Ratnākara (KM 22) 19. 45.

(आ) VS 1911 (a. Ratnākara).

(*ab*) सावृत् VS; सामुत् VS (var.).

(*d*) स्वप्नायति VS ; बद्ध° [ल°] VS.

Vasantatilakā metre.

How has the sun gone away now leaving me, though I begged him (to stay), with folded palms in the form of the closed flower ?—Thus the lotus spoke, as it were, in her dream at night when asleep, by the buzzing of the bees confined within the flower. (A. A. R.).

4976*

आबद्धभीमभृकुटीस्थपुटं ललाटं
बिभ्रत्पराङ्मुखरिपोर्विधुताधरोष्ठः ।
आत्मैव संगरमुखे निजमण्डलाग्र-
च्छायाच्छलादभिमुखस्तव देव जातः ॥

(आ) SkV 1452.

Vasantatilakā metre.

The shaking lower lip of your enemy who flees / with forehead split in horrid frown / appears returned to you in the forefront of the fray / in guise of your own shaking scimitar. (D. H. H. Ingalls's translation).

4977

आबद्धातिकठोरै
रश्मिभरैः पीडिताश्मचयैः ।
आमर्दितापि चरणैः
परमिह मधुरैव चूर्णितापि सिता ॥

(आ) PV 776 (a. Veṇidatta).

Ārya-udgīti metre.

Though crushed by masses of stone, tied together by strong ropes, and trampled under foot by many, candied sugar is (only) powdered : but it is, none-the-less sweet. (A. A. R.).

4978

आबद्धा मानुषाः सर्वे निर्बन्धाः कर्मणोर्द्वयोः ।
दैवे पुरुषकारे च परं ताभ्यां न विद्यते ॥

(अ) MBh (MBh [Bh] 10. 2. 2, MBh [R] 10. 2. 2, MBh [C] 10. 71).

(आ) IS 972.

(*a*) आयांधा or आबंधान् or कार्याधा or आरंभा or अवध्या or आरभन् or आवेद्धा [आ°] MBh (var.).

(*b*) निबद्धा (°बं°) or विबद्धाः [नि°] MBh (var.); कर्मणो MBh (var.).

(*c*) दैव° or दैवं or देवे MBh (var.); °करश्च MBh (var.).

(*d*) तावद् [ता°] MBh (var.).

All men are subjected to and governed by these two forces, *viz.*, Destiny and Exertion. There is nothing higher than these two. (P. C. Roy's translation).

4979*

आबद्ध्य बाहुयुगलं भवनान्तरालाद्
दूरीकृतोऽपि परिसुप्तजने निशीथे ।
आगत्य मन्दमनुगृह्य पदौ व्यलोकि
धृष्टो मयाप्यतिभयात् सुरते सहासः ॥

(आ) PV 407 (a. Veṇīdatta).

(*a*) °राला PV (var.).

(*d*) सुरतो PV (var.).

Vasantatilkā metre.

Though banished from inside of the house with my hands tied, I returned gently at midnight when the servants were asleep, and approaching with stealthy steps beheld, to my consternation, a bold lover at dalliance, who let out a laugh. (A. A. R.).

4980*

आबध्नत् परिवेषमण्डलमलं वक्त्रेन्दुबिम्बाद् बहिः
कुर्वच्चम्पकजृम्भमाणकलिकाकर्णावतंसक्रियाम् ।
तन्वङ्ग्याः परिनृत्यतीव हसतीवोत्सर्पतीवोल्बणं
लावण्यं ललतीव काञ्चनशिलाकान्ते कपोलस्थले ॥

(अ) Nalacampū 3. 32.

(आ) JS 180. 18 (a. Trivikrama), ŚP 3309 (a. Trivikrama), SH 1637 (a. Trivikrama), SG 83 (a. Trivikrama), SR 261. 136 (a. ŚP), SSB 75. 3 (a. Trivikrama-bhaṭṭa).

(*a*) आबघ्नन् SR, SSB.

(*b*) कुर्वत्पङ्कजजृ° SR, SSB.

(*c*) °सर्पतीवो° SR, SSB.

Śārdūlavikrīḍita metre.

The halo of lustre spreading from the moon-like face of the slim Damayantī endows her ear with a blossoming bud of the *campaka*-plant ; it seems to dance with her beauty, laughs, glides upwards and sports with her loveliness on the cheeks, charming like golden slabs. (A. A. R.).

आबध्नन् परिवेष° see No. 4980.

आबन्धान् मानुषाः see No. 4978.

4981*

आबाल्यं पतिरेष मे जगदिदं जानाति तत्त्वं पुनर्
भूमध्ये समुपागता तदपि ते विख्यायते यः पतिः ।
वृद्धा नास्य गृहे वसामि सुचिरं तिष्ठन् स्थिरात्रेति तन्-
मात्सर्यादिव राम भूप भवतः कीर्तिर्दिगन्तं गता ॥

(आ) SR 120. 150, SSB 422. 37, Pras 9. 2.

(*b*) भूर्मध्ये SSB.

Śārdūlavikrīḍita metre.

"Ever since girlhood, he has been my husband ; the world knows this ; you are but the second wife that have come, and you proclaim him as your husband." "Well, I am old and do not care to remain here ; you remain with him firmly for long"—thus, out of rivalry, as it were, oh ! king Rāma, your fame has departed to wander to the ends of the quarters. (A. A. R.).

4982*

आ बाल्यं भवता समीर कतिधा सार्धं मृणालीदलं
भुक्तं केलिकथामृतैरपि तथा नीतं रहः सादरम् ।
चित्तान्दोलनलालनैर्मृगदृशां वक्षःस्थलास्फालनैर्-
भूयः संप्रति मां विना तव मनो रन्तुं कथं मोदते ॥

(अ) Anyśat 89.

Śārdūlavikrīḍita metre.

Oh ! wind, ever since boyhood, how often we have been together enjoying lotus-stalks, and spending the time happily with jokes and happy chats ; how does your mind, now take delight, without me, in enjoyments by pressing closely against the bosom of deer-eyed damsels which caress the mind with its rocking movements ? (A. A. R.).

4983*

आ बाल्यादपि यो विदारितमदोन्मत्तेभकुम्भस्थली-
स्थालीमध्यकवोष्णरक्तरसवन्मुक्तापुलाकप्रियः ।
हस्तस्तस्य कथं प्रसर्पतु पुरः कृच्छ्रेऽप्यवस्थान्तरे
गर्तावर्तविवर्तमानशशकप्राणापहारे हरेः ॥

(आ) VS 618, AIR 193.

(*b*) °कपोलरक्त° AIR.

(*c*) प्रसर्पति AIR.

(*d*) गर्भा° AIR.

Śārdūlavikrīḍita metre.

Ever since early age the lion has taken a liking to the rice-like pearls, rendered tasty by the warm blood from the vessel of the torn temples of intoxicated rut-shedding elephants; how can his paw now, however needy, stretch towards a hare, to deprive it of its life, lurking in a miserable hole in the earth? (A. A. R.).

4984*

आ बाल्याद् देवबालाः सुरवरसदने किंनरीगीयमानं
यन्नामाकर्ण्य कर्णेऽमरगुरुवचनोद्गीतगाथानिबद्धम् ।
दानौदार्याढ्यशौर्याद्वयविमलगुणं सर्वभोगैकसारं
भर्तारं कामयन्त्यो हरिहरगृहिणीपादमाराधयन्ति ।।

(आ) PV 103 (a. Veṇīdatta).

Sragdharā metre.

The damsels of gods in the mansions of heaven having heard, ever since childhood, his name sung by the divine musicians, with the text of his exploits composed by the preceptor of the gods, who is endowed with the unique qualities of liberality, generosity and valour and who is the very essence of all enjoyments, yearn for him as the husband and, for attaining this aim, worship at the feet of the wife of the god Harihara. (A. A. R.).

4985*

आबाल्याधिगमान् मयैव गमितः कोटिं परामुन्नतेर्
अस्मत्संकथयैव पार्थिवसुतः संप्रत्यसौ लज्जते ।
इत्थं खिन्न इवात्मजेन यशसा दत्तावलम्बोऽम्बुधेर्
यातस् तीरतपोवनानि भवतो वृद्धो गुणानां गणः ।।

(अ) VCjr IX 9 (MS), PrC 98, Khaṇḍa-praśasti 89.

(आ) JS 337. 14 (a. Śri-Hanūman), SkV 1433, Skm (Skm [B] 1386, Skm [POS] 3. 4. 1) (a. Śri-Hanūman).

(*b*) °कथयापि JS; °कथनेन Skm; पार्थिवपतिः JS; पार्थिविगुरुः Khaṇḍa°; संप्रत्यहो JS; संप्रत्ययं Khaṇḍa°.

(*c*) रुष्ट [खि°] JS; दन्ता° SkV (var.); दत्तो° Skm; इवात्ययेन Skm.

(*d*) पारे [या°] JS; प्राप्तस् [या°] SkV; तपसे [भ°] PrC; सहसा [भ°] Khaṇḍa°; भजते [भ°] JS.

Śārdūlavikrīḍita metre.

"From the time he came of age / we have raised him to the highest place, / but now this prince has grown embarassed / to hear us talk." / Hurt by this, your old retainers, / that is, your virtues, using for staff their fame, have entered into penance-groves / beside the distant sea. (D. H. H. Ingalls's translation).

4986*

आबाहूद्गतमण्डलाग्ररुचयः संनद्धवक्षःस्थलाः
सोष्माणो व्रणिनो विपक्षहृदयप्रोन्माथिनः कर्कशाः ।
उत्सृष्टाम्बरवृष्टविग्रहभरा यस्य स्मराग्रेसरा
मारा मारवधूस्तनाश्च न वधुः क्षोभं स वोऽव्याज्जिनः ।।

(आ) SkV 2 (a. Aśvaghoṣa), Kav 2 (a. Aśvaghoṣa), KāVa *ad* 4. 3. 7 (p. 50. 15-18), VS 74, Subhāṣita-saṁgraha (anonymous; R. G. Report of 1883-84, MS 91) 1 (9 *a*), SR 26. 206 (a. VS).

(*a*) आकृष्टामल° KāVa.

(*b*) विपक्षः हृद° KāVa.

(*c*) उद्वृत्ता गुरवश्च यस्य शमिनः श्यामायमानानना KāVa.

(*d*) योधा [मा°] KāVa, VS, SR; वारवधू° Kav, KāVa (var.), VS, SR; ददुः KāVa (var.); एवाजितः KāVa.

Śārdūlavikrīḍita metre.

May the victorius (Buddha) be your aid, in whom neither the Māra-s nor the breasts of Māra's women caused agitation;

this although they possessed flashing scimitars in their upraised arms [*or*: possessed bright nipples on breast-globes reaching to their armpits], wore armour on their torso [*or*: had breasts that were tightly bound (by bodices)] were passionate, marked with wounds [*viz.*, warrior-wounds or lovers' nail-wounds], were destructive of the hearts of their opponents, and were hard; although their battle array could be seen spread out in the sky [*or*: although the weight of their limbs (i. e., their heavy limbs) could be seen from their clothing's having slipped aside], and although they were led by Kāma [*or*: were champions in (making) love]. (D. H. H. Ingalls's translation).

4987

आब्रह्मकीटान्तमिदं निबद्धं
पुंस्त्रीप्रयोगेण जगत् समस्तम् ।
व्रीडात्र का यत्र चतुर्मुखत्वम्
ईशोऽपि लोभाद् गमितो युवत्याः ॥

(अ) BṛSaṁ 74. 20.

Indravajrā metre.

The whole universe, from Brahmā downwards to the very worms, depends upon the union of male and female. Why then should we feel ashamed of it, when the Lord himself, due to the desire of a maiden[1], assumed four faces; (H. Kern's translation).

1. Tilottamā.

4988*

आभङ्गुराग्रबहुगुण-
दीर्घास्वादप्रदा प्रियादृष्टिः ।
कर्षति मनो मदीयं
ह्रदमीनं बडिशरज्जुरिव ॥

(अ) ĀrS 2. 95.

Āryā metre.

The glance of the beloved, slightly curved and full of merits, spreading far and giving relish, drags [attracts] my mind, as the string attached to a hook drags a fish from a pond. (A. A. R.).

4989*

अभरणस्याभरणं
प्रसाधनविधेः प्रसाधनविशेषः ।
उपमानस्यापि सखे
प्रत्युपमानं वपुस् तस्याः ॥

(अ) Vik 2. 3. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2: p. 73).

(आ) Skm (Skm [B] 970, Skm [POS] 2. 99. 5) (a Kālidāsa), SSSN 221. 2 (a. Kālidāsa), Sar *ad* 2. 52. 62 and *ad* 5. 171. 434.

(*b*) °विधिः Skm (var.).

(*d*) तथास्या [त°] Skm (var.), (*contra metrum*).

Āryā metre.

Her form is the ornament of ornaments, an excellent decoration of decorations, and, my friend, a standard of comparison to the (accepted) standards. (C. R. Devadhar's translation).

4990*

आभाति चन्द्ररहिता न कदापि रात्रिश्
चन्द्रोऽपि रात्रिरहितो गतकान्तिरेव ।
किं कारणं यदनयोः प्रतिमासमेको
जातो निरन्तरतया परिरम्भयोगः ॥

(आ) VS 572.

Vasantatilakā metre.

Never does the night shine bright without the moon, the moon too is devoid of lustre when separated from night; what may be the reason for their union by embrace taking place uninterruptedly but once every month? (A. A. R.).

4991*

आभाति धूसरतरं तिमिरं पुरस्ताद्
अन्तःस्फुरद्विरलतारकभारमेतत् ।
दग्धुं वियोगिविपिनं सितरश्मिवह्नेर्
धूमो ज्वलिष्यत इवानुगतस्फुलिङ्गः ॥

(आ) JS 254. 14 (á. Laghuvallabha-Vāsudeva).

Vasantatilakā metre.

The darkness in front [just before moon-rise] is very dusty in appearance and a few stars are seen twinkling in its midst; it appears like the fire of the white-rayed moon that is about to burst into flame to burn the forest of separated lovers, preceded by smoke and sparks. (A. A. R.).

4992*

आभाति बालिकेयं
पाणिस्पर्शेन पुलकितावयवा ।
अभिनववसन्तसङ्गाद्
आविर्मुकुलेव बालचूतलता ॥

(आ) SR 317. 2, SSB 175. 3.

Āryā-gīti metre.

This damsel has her limbs bristling with pleasure at the touch of the (lover's) hand and hence looks like a young mango-tree putting forth buds at the contact [advent] of the fresh spring season. (A. A. R.).

4993*

आभाति रोमराजिश्
चलदलिकुलकोमला विशालाक्ष्याः ।
नाभीविवरान्तर्गत-
मदनानलधूमलेखेव ॥

(आ) VS 1554.

Āryā metre.

The line of hairs on the belly of the broad-eyed damsel shines charmingly like a row of moving bees; it now appears like a line of smoke from the fire of love remaining within the cavity of the navel. (A. A. R.).

4994*

आभाति शोभातिशयप्रपञ्चाद्
एणीदृशोऽस्या रमणीयशोभा ।
वेणी लसत्कुन्तलधोरणीनां
श्रेणीव किं चारुहरिन्मणीनाम् ॥

(आ) Pad 31. 18 (a. Lakṣmaṇa), RJ 638 (a. Lakṣmaṇa), SR 257. 17, SSB 68. 18.

(*a*) °शयं प्र° SR, SSB.

(*d*) चारु ह° SR, SSB.

Indravajrā metre.

Pleasing is the brilliance of the gazelle-eyed damsel on account of the exuberance of loveliness she has; do her luxuriant shining tresses, made into a braid, shine like a mass of lustre of beautiful sapphires[1] ? (A. A. R.).

1. *harinmaṇi* = emerald.

4995*

आभात्येतद् द्विचन्द्रं वियदपि निखिलं हन्तिनस्तु त्रिदन्ता
गङ्गापूरश्चतुर्धा प्रविलसति लसत्पञ्चदन्तः करीन्द्रः ।
षड्वक्त्रः(सप्तवक्त्रः) परिणमति तथा षड्गुणाः सप्तसंख्याः
शङ्के त्वत्कीर्तिमूर्त्या नवमिव जगदालक्ष्यते क्षोणिपाल ॥

(आ) Pad 9. 2 (a. Lakṣmaṇa).

(*a*) or दन्ति° [हन्ति°] Pad.

Sragdharā metre.

Oh ! king, I suspect that the whole world has a new look now on account of your embodied fame; the vast expanse of the sky shines with two moons, the elephants possess three tusks, the three-coursed river *Gaṅgā* shines with four streams, and the four-tusked *Airāvata*[1]-elephant seems to possess five; the six faced one changes to seven faced, and the six qualities [peace, war, etc.] appear to have become seven. (A. A. R.).

1. The elephant of Indra.

4996

आभिचारिकहोमैस्तु मन्त्रैः षट्कर्मसाधकः ।
यन्त्रलेखनकैश्चैर् उपांशुजपनाविभिः ॥

(अ) Mānasollāsa 2. 1239. Cf. Mānasollāsa 2. 1242 *cd*.

(आ) SRHt 167. 15 (a. Mānasollāsa), SSSN 249. 15 (a. Mānasollāsa).

(*a*) आ° missing SRHt ; °मैश्च SRHt.

(*b*) °साधनैः SRHt, SSSN.

(*c*) संहरेज्जीवितं यस्तु SRHt, SSSN, (Mānasollāsa 2. 1242 *c*).

(*d*) स दण्डो (ह्या) भिचारिकः SRHt, SSSN (Mānasollāsa 2. 1242 *d*).

One proficient in the performance of six acts of magic, by incantations, by kindling fire with magical spells, by magical diagrams with magical formulas, and by muttering prayers in a low voice sceretly, (overcomes the enemy). (A. A. R).

4997

आभिमुख्यदशामात्राद् आदर्श इव सज्जनः ।
शीघ्रं रक्तमरक्तं वा गृह्णाति स्वप्रसादतः ॥

(आ) SNi 10. 1.

(*b*) वदान्य [आ°] SNi (KM VIII).

The good people take a friendly attitude to all people, quickly by the mere fact of their coming face to face, whether the people are attached to them or not ; just like a mirror, on account of its clear surface, reflects the image of a thing quickly by its presence, whether it is red in colour or otherwise. (A. A. R.).

4998*

आभीरवारकमुदञ्चितकिंकिणीकम्
आताम्रपाणिचरणं पुरुषं पुराणम् ।
मञ्जीरमञ्जुमरुणाधरमम्बुजाक्षम्
अद्वैतचिन्मयमनादिमनन्तमीडे ॥

(आ) RJ 36 ("*Stances Sanskrites inédités par P. Regnaud*", in *Annuaire de la Faculté des Lettres de Lyon*, Paris 1884 : p. 219) (a. Vācaspati).

Vasantatilakā metre.

I praise in worshipful attitude the cowherd boy [Kṛṣṇa] who is gracefully adorned with tinkling bells, having rosy palms and feet, who is the (incarnation of the) ancient *puruṣa* [supreme god], who is charming with anklets, red-lipped and lotus-eyed, the embodiment of the non-dual Brahman, beginningless and ever-lasting. (A. A. R.).

4999*

आभीरनार्याः करमादधानो
न शङ्कसे माधव किं ब्रवीषि ।
पल्लीपतिर् बल्लववल्लभायाः
करग्रहे किं विदधीत शङ्काम् ॥

(आ) SRK 258. 14 (a. Rādhā-Kṛṣṇa-Saṁvāda), IS 7735.

Upajāti metre (Indravajrā and Upendravajrā).

Oh ! Kṛṣṇa, do you not feel apprehensive when you hold the hand of a cowherd girl ? What do you say ? What apprehension is there for the lord of the village in holding the hand of the sweetheart of a (mere) cowherd ? (A. A. R.).

5000*

आभीराविगिरः काव्येष्व् अपभ्रंश इति स्मृताः ।
शास्त्रेषु संस्कृतादन्यद् अपभ्रंशतयोदितम् ॥

(अ) KāD 1. 36.

In *kāvya-s* the speech of the *ābhīra* and other people is called *apabhraṁśa*, but in the *śāstra-s*, every speech other than in Sanskrit is called *apabhraṁśa*.

5001*

आभुग्नाङ्गुलिपल्लवौ कचभरे व्यापारयन्ती करौ
बन्धोत्कर्षनिबद्धमानसतया शून्यां दधाना दृशम् ।
बाहूत्क्षेपसमुन्नते स्तनतटे पर्यस्तचीनांशुका
ह्रीसङ्कोचितबाहुमूलसुभगं बध्नाति जूटिं वधूः ॥

(आ) PV 260, ŚP 3291 (a. Siṅgapidi), SG 158, Pad 32. 19, SR 258. 35, SSB 70. 6 (a. Siṅgāpidi), SRK 274. 3 (a. Pañcāyudhaprapañca-bhāṇa), RJ 643.
(*b*) दफोनां [द°] PV (var.).
(*c*) बाहूक्षेप PV (var.) ; कुचतठे (°टे) [स्त°] ŚP, Pad, SR, SSB; विन्यस्ते PV, °चोलांशुका PV, Pad, SR, SSB, SRK (better) ; सचयुगे पर्यस्त चीनां° SG.
(*d*) दोःस° SG.
Śārdūlavikrīḍita metre.

Engaging her hands with sprout-like fingers slightly curved at her tresses, possessing a vacant look as her mind is concentrated in tying the hair, with the silk covering her bosom displaced when the arms are raised, and feeling shy and tightening the roots of the hands charmingly over them, the young women ties up her (loosened) tresses. (A. A. R.).

5002*

आभुज्येन्द्रदिशं कुबेरककुभं स्वाश्लिष्य गाढं करैर्
आचुम्ब्याम्बुजिनीं समं कुमुदिनीमुल्लास्य तां दक्षिणाम् ।
एषोऽद्यापि पराहर्चिर्विजयते रात्रीश्वरो द्रागिति
क्रोधादेव लयं जगाम चतुरस्तारागणः सर्वतः ॥

(आ) PV 495 (a. Veṇīdatta).
(*d*) चतुरा° PV (var.).
Śārdūlavikrīḍita metre.

Having well enjoyed (the company of) the eastern quarter and tightly embracing with his *kara-s* [hands *or* rays] the northern direction and having kissed the lotus (to sleep) and sporting with the amiable lilies, this moon, the lord of the night, is still full of brilliance and is triumphant—getting angry at this evidently, the clever group of stars quickly made themselves scarce in all directions. (A. A. R.).

5003*

आभोगः स्तनयोर्महत्यतिमहान् मुक्तास्रजं भासुरो
माहात्म्यावहितप्रभूतसुमनोबाणोऽपि तेऽन्तः स्थितः ।
भालं स्वच्छविरोचनं बलिरसावप्यास्त एवोदरे
रोम्णां विक्रियया युवत्वभवया विन्ध्यावली वर्तते ॥

(अ) Kṛka 55.
Śārdūlavikrīḍita metre.

The expansion[1] of your bosom is indeed very great and the pearls flash, there is within you in plenty the flower-arrowed one[2], who is well celebrated; your forehead has brilliance and is marked with the yellow pigment ; there are the folds[3] of the skin in the region of the belly and there is the line of hairs that stand on ends and which is the characteristic of youth—thus are seen the ranges of the *Vindhya*-mountain here. (A. A. R.).

1. Forest regions.
2. *Baṇa*-trees in full bloom.
3. Bali, the son of Virocana.

5004*

आभोगभूषणवती कुचकुम्भसंपद्
अन्तर्विकारमधुराणि विलोकितानि ।
अङ्गान्यनङ्गपिशुनानि कुलाङ्गनानां
धीरात्मनामपि मनः परितापयन्ति ॥

(आ) JS 422. 2.
(*b*) विलोकनानि JS (var.).
Vasantatilaka metre.

Through the glamour of pot-like bosoms adorned with the charm of fullness, glances exuding the sweetness of the amorous feelings within and love-revealing limbs, the high-born damsels torment the minds of even men of great restraint. (S. Bhaskaran Nair's translation).

5005**

आभोगश्चैकखण्डः स्याद् द्वितीयं चोच्चखण्डकम् ।
तुल्यनामाङ्कितं चैतद् इति मध्यमलक्षणम् ॥

(आ) ŚP 1971

The first part of the introductory song should be expanded, the second in high key and later the words should be sung in an even voice; such are the characteristics of the introductory song called *madhyama* or the middling one. (A. A. R.).

5006*

आभोगिनः किमपि संप्रति वासरान्ते
संपन्नशालिखलपल्लवितोपशल्याः ।
ग्रामास्तुषारभरबन्धुरगोमयाग्नि-
धूमावलीवलयमेखलिनो हरन्ति ॥

(आ) SkV 303 (a. Abhinanda), Skm (Skm [B] 1351, Skm [POS] 2. 176. 1) (a. Abhinanda), Prasanna 102*b*, ŚbB 3. 178, Kav p. 20.

(*a*) कां प्रति SkV (var.) ; यं प्रति Prasanna; वत्सरांते Prasanna.

(*b*) °शालिफ° Skm ; °शालिक° SkV (var.), Prasanna.

(*c*) ग्रामस्तु सारतरमंथर Prasanna.

(*d*) वलयिनः खलिनौ विभांति Prasanna.

Vasantatilakā metre

The round villages are charming now at day's end / with threshing circles scattered on the common / for treading of the heaped-up rice; / the dung-fires cast a ring of smoke / that hangs low overhead from weight of frost. (D. H. H. Ingalls's translation).

5007*

आभोगिनेत्रपरिवर्तनविभ्रमेण
मूर्च्छा नितम्बवलमाकुलतां बहुन्त्या ।
यस्याशनैरविरलोत्कलिकाकलाप-
पर्याकुलं हृदयमम्बुनिधिर्ममन्थ ॥

(अ) Haravijaya of Ratnākara (KM 22) 4. 9.

(आ) VyVi *ad* 2. 41.

(*d*) °निधेर् ममन्थे VyVi.

Vasantatilakā metre.

The milky ocean churned up [troubled] the Mandara mountain with the whirls, using the serpent [Vāsuki] as the rope, his body of the slopes was afflicted by the constant rotation and whose central region was affected by the impact of the huge waves (as a young woman with the playful charm of the glances of expansive eyes, whose body was afflicted by the weight of her hips and whose heart was full of longing). (A. A. R.).

5008*

आभोगिनौ मण्डलिनौ तत्क्षणोन्मुक्तकञ्चुकौ ।
वरमाशीविषौ स्पृष्टौ न तु तन्व्याः पयोधरौ ॥

(आ) VS 1219.

It is far better to fondle a pair of serpents with hoods raised, remaining curled, and with slough just released, than (fondle) the pair of breasts of a slim damsel, which are expansive and rounded in shape and from which the covering silk has just been removed. (A. A. R.).

5009**

आभोगे च पदैकं स्यात् किंचिदुच्चं द्वितीयकम् ।
प्रभुनामाङ्कितं चैतत् कनिष्ठस्येति लक्षणम् ॥

(आ) ŚP 1973.

The first of the four words of the introductory song *kaniṣṭha* should be sung in an expansive manner and the second in a somewhat high pitch; it should also contain the name of the presiding lord; such indeed are the characteristics of the variety called *kaniṣṭha*. (A. A. R.).

5010

आभ्यन्तराद् भयं रक्षन् सुरक्षेद् बाह्यतो भयम् ।
आभ्यन्तराद् भयं जातं सद्यो मूलं निकृन्तति ॥

(आ) SRHt 177. 64, SSSN 79. 54.

(*d*) सह मू° SSSN.

One should protect oneself from external fear by guarding oneself from internal ones ; the fear that comes from internal sources cuts at the very root immediately. (A. A. R.).

5011*

आभ्यां कुचाभ्यामिभकुम्भयोः श्रीर्
आदीयतेऽसावनयोर्न ताभ्याम् ।
भयेन गोपायितमौक्तिकौ तौ
प्रव्यक्तमुक्ताभरणाविमौ यत् ॥

(अ) Naiṣ 7. 78.

(आ) SR 265. 279 (a. Naiṣ.), SSB 84. 34.

(*b*) अनयोः क्व ताभ्याम् Naiṣ (var.), SR, SSB. Upajāti (Indravajrā and Upendravajrā).

These breasts have taken away the beauty of the temples of the elephant, but the latter have not been able to take away that of the former ; for the temples of the elephant have concealed their pearls in fear, while the breasts have their pearl ornaments exposed in view. (K. K. Handiqui's translation).

5012

आमं विपच्यमानं च सम्यक् पक्वं च यो भिषक् ।
जानीयात् स भवेद् वैद्यः शेषस् तस्करवृत्तयः ॥

(अ) Suśrutasaṁhitā 17. 6.

That healer, who properly knows the three main things : the immature, the maturing and the complete mature, is alone worthy to be considered as a physician ; all the rest are merely robbers.

5013*

आमत्तभ्रमरकुलाकुलानि धुन्वन्
उद्धूतग्रथितरजांसि पङ्कजानि ।
कान्तानां गगननदीतरङ्गशीतः
संतापं विरमयति स्म मातरिश्वा ॥

(अ) Kir 7. 10.

Praharṣiṇī metre.

Disturbing the swarms of bees that are intoxicated and spreading the pollen of the lotus-flowers, the breeze, rendered cool by the waves of the divine Gaṅgā, puts an end to the feeling of discomfort felt by the lovers. (A. A. R.).

5014*

आमत्तानां श्रवणसुभगैः कूजितैः कोकिलानां
सानुक्रोशं मनसिजरुजः सह्यतां पृच्छतेव ।
अङ्गे चूतप्रसवसुरभिर्दक्षिणो मारुतो मे
सान्द्रस्पर्शः करतल इव व्यापृतो माधवेन ॥

(अ) Māl 3. 4. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 28).

(*a*) उन्मत्तानां [आम°] Māl (var.).

Mandākrāntā metre.

Surely the spring is noble in sympathy. Observe, my friend, he, as it were, compassionately asking by the notes of love-intoxicated cuckoos, agreeable to the ear, how I manage to bear the torture of my passion, has made the southern wind fragrant with mango-blossoms to play upon my body, like the palm of a hand gently stroking me. (C. H. Tawney's translation).

5015

आ मध्याह्नं नवीवासः समाजे देवतार्चनम् ।
सततं शुचिवेषश्चेत्य् एतद् दम्भस्य जीवितम् ॥

(अ) Kalivi 91.

(आ) SRK 253. 35 (a. Kalivi.), IS 7736.

(*a*) मध्यान्हं SRK (printer's error).

(*c*) °वेषश्च SRK, IS.

(*d*) एतत् सभ्यस्य जीवनम् SRK, IS.

The life of the impostors consists in remaining on the banks of rivers till midday and performing worship of the gods where people are assembled and remaining ever dressed in spotless clothes. (A. A. R.).

5016

आमन्त्रणजयशब्दैः
प्रतिपदहुंकारघर्घरारावैः ।
स्वयमुक्तसाधुवादैर्
अन्तरयति गायनो गीतम् ॥

(अ) Kal 7. 7.

(आ) ŚP 4048 (a. Kṣemendra), SR 364. 29 (a. ŚP), SSB 255. 29 (a. Kṣemandra). Āryā metre.

A musician conceals the defects of his singing by saying *jaya* [welcome] to prominent people that come and producing gurgling sounds of '*hum*' at every word, and saying 'well done' by this congratulating himself. (A. A. R.).

5017*

आमन्त्रणा सुरभिणा मरुता कृतादौ
दत्तं फलं च पुरतः कटुकण्टकाढ्यम् ।
भग्नं मुखं विमुखता च ततः शुकानां
राज्ञां पुरः पनस कीर्तिरियं तवैव ॥

(आ) PdT 232.

(*a*) धृतादौ PdT (var.).

(*b*) धत्ते [दत्तं] PdT (var.) ; कटु कण्ट° PdT ; (कटु-कण्ट° [as a single word] is my suggestion).

(*c*) विमुखतो PdT (var.).

Vasantatilakā metre.

Oh Jack-fruit ! You, having at first invited the (poor) parrots through the fragrant breeze and offering them your fruit full of sharp thorns, compel them to break their beaks and (at last) they become dejected ; thus, great is this fame [diplomacy] of yours even in the presence of (clever) monarchs. (S. Bhaskaran Nair's translation).

5018

आमन्त्रणोत्सवा विप्रा गावो नवतृणोत्सवाः ।
पत्युत्साहयुता नार्यः अहं कृष्ण रणोत्सवः ॥

(अ) Cr 144 (CV XII. 13. 6, CPS 305. 39). Cf. यज्ञोत्सवश्च विप्राणां.

(आ) SH 1482, IS 973, NT 5.

(*a*) निमन्त्रणोत्सवा CV(var.), CPS ; °त्सुका SH.

(*b*) °सवा (°वः IS) CV (var.); °सुकाः SH.

(*c*) भर्त्रागमोत्सवा नार्यः NT ; पत्युत्सववती नारी CV (var.) (better) ; पत्युत्सहत्युता (°वता) CV (var.) ; नार्य CV(var.)(better) ; भार्या [ना°] CV (var.), CPS ; योषा [ना°] CV (var.).

(*cd*) कान्तोत्सवा कुरंगाक्षास् । तथा शूरा र° SH ; त्सवाः SH.

(*d*) सोऽहं [अ°] NT ; रणोत्सुकः CV (var.).

Brāhmaṇa-s are happy if they are invited to a feast ; cows if they have tender grass ; for wives the husband is their jubilation ; (and) for me[1], oh Kṛṣṇa ! rejoicement lies in the engagement in battle.

1. Arjuna.

5019*

आमन्त्र्य तेन देव त्वां तद्वैयर्थ्यं समर्थये ।
शपथः कर्कशोदर्कः सत्यं सत्योऽपि दैवतः ॥

(अ) Naiṣ 20. 118 (in HSS [205] ed. 20. 117).

(*a*) देव तेन tr. Naiṣ (HSS).

It is true that an oath in the name of the gods, though true, brings evil in its train. So, sire, with thyself as my witness I declare that my oath was not meant to be taken seriously. (K. K. Handiqui's translation).

5020*

आमन्थिनीकलश एष सदुग्धसिन्धुर्
वेत्रं च वासुकिरयं गिरिरेष मन्थः ।
संप्रत्युपोढमदमन्थरबाहुदण्ड-
कण्डूयनावसर एव सुरासुराणाम् ॥

(आ) SkV 1089 (a. Bhaṭṭa-Gaṇapati; in some texts a. Bhaṭṭa-Gaṇeśa).

(*b*) वासुतिरयं SkV (var.); मन्था: SkV (var.). Vasantatilakā metre.

The churn was the sea of milk, the churning-stick the mountain, / the churning-string the serpent Vāsuki; / and all was but a chance for gods and demons / to scratch their arms grown numb with drink. (D. H. H. Ingalls's translation).

5021

आमयार्तिरिपुत्रास- क्षुदाद्यै दृष्टवैकृतान् ।
लब्धोदया ह्रीभयेन क्ष्मापा घ्नन्त्यनुयायिनः ॥

(अ) RT (RT [S] 5. 315, RT [T] 5. 314, RT [VVRI] 5. 315).

(आ) IS 974.

Upstarted kings[1], being affraid to be put to shame, annihilate their officials who have seen their poor condition during illness, fearing (when encountering) the enemy and suffering from hunger and other evils.

1. Parvenues.

5022

आ मरणादपि विरुतं
कुर्वाणाः स्पर्धया सह मयूरैः ।
किं जानन्ति वराकाः
काकाः केकारवं कर्तुम् ॥

(आ) ŚP 882, JS 77. 2, PV 693 (a. Govardhana), SR 228. 207 (a. ŚP), SSB 619. 4, SRK 193. 2 (a. ŚP), RJ 401 and 422, Any 66. 117, SRM 2. 2. 456, IS 975.

(*a*) मारणा° PV (MS).

Āryā metre.

Can the wretched crows learn to produce the delightful call of the peacock, although as long as they live they vie with the latter ?

आमरणान्तः प्रणयाः see No. 4494.

5023*

आमर्दयति पाणिभ्यां कान्ते कमलकोरके ।
सिन्दूरतिलके बाला कस्तूरीतिलकं व्यधात् ॥

(आ) PV 420 (a. Veṇīdatta).

(*d*) कस्तूरीं PV (var.); व्यधात् PV (var.).

When the lover (at a distance) pressed a lotus bud with his hands (to indicate sunset as the meeting time), the damsel placed a dot of musk on the mark of red-powder on the forehead (to indicate the setting of darkness after the moon had set). (A. A. R.).

5024*

आमर्द्य वक्षोजयुगं निपीय
बिम्बाधरं मे कबरीं व्युदस्य ।
नीवीसमासन्नकरो निरुद्धः
स्वप्ने वयस्योऽद्य रहस्यचेष्टः ॥

(आ) PV 457 (a. Veṇīdatta).

(*a*) आनंद्य PV (var.).

Indravajrā metre.

Having pressed all round my bosom and kissed my *bimba*-like lip and fondling my tresses, he placed his hand on the knot of the dress; but there I stopped him; such has been my experience with my secret lover in a dream. (A. A. R.).

5025

आमर्षान् मदनः सद्यो दीप्तश् चेतसि जायते ।
स वृद्धिं नीयते कामं तस्मिन् द्वेष्येऽपि योषिताम् ॥

(आ) Viṭavṛtta (in BhŚ p. 206) 40.

Due to jealousy, love suddenly springs up in the mind of a woman and indeed it waxes strong, even though she has been hating the lover till now. (A. A. R.).

5026

आमाशयस्थो हृत्वाग्निं　　सामो मार्गान् पिधापयन्।
विदधाति ज्वरं दोषस्　　तस्माल् लङ्घनमाचरेत्॥

(आ) SRM 2. 2. 495.

Annihilating the fire in the stomach [digestive power] and blocking the paths of essential airs inside, the disease of fever makes trouble (to the person); hence, he should have recourse to fasting. (A. A. R.).

5027*

आमीलन्नवनीलनीरजतुलामालम्बते　　लोचनं
शैथिल्यं　नवमल्लिकासहचरैरङ्गैरपि　स्वीकृतम्।
आलापादधरः स्फुरत्कलयति प्रेङ्खत्प्रवालोपमाम्
आनन्दप्रभवाश्च बाष्पकणिका मुक्ताश्रियं बिभ्रति॥

(आ) SR 270. 430, SSB 92. 3.

Śārdūlavikrīḍita metre.

Her eyes become similar to the half closed fresh blue lilies; her limbs, which imitate in softness the jasmine, have become loosened; her lips resemble the throbbing sprouts when she whispers sweet nothings; and the drops of tears of joy become similar to pearls. (A. A. R.).

5028*

आमीलितनयनानां
　　यत् सुरतरसोऽनुसंविदं कुरुते
मिथुनैर्मिथोऽवधारितम्
　　अचितमिदमेव कामनिर्वहणम्॥

(अ) BhŚ 215.

(आ) SLP 5. 3 (a. BhŚ), IS 977.

(*a*) अमीलित° or उन्मीलित [आमी°] BhŚ (var.).

(*b*) सुरतरसानुभवसंविदां भाति or यत्सुरतमहोत्सवात्सुखं भवति BhŚ (var.); यः or अध: [यत्] BhŚ (var.); °रतो or °रसो न or °रसानु° BhŚ (var.); °संविदां or °संविदा° or °संपदं or संविदो BhŚ (var.); भाति or भवति BhŚ (var.).

(*c*) मिथोवतारितम् or मिथोपचारित° or मिथो विभाति BhŚ (var.).

(*d*) अथितम् or अवितथम् or विततम् or वितथम् [अचि°] BhŚ (var.); इदमेक° or अपि [इद°] BhŚ (var.); कामनि(°वि)वर्हणं or कामनिवर्हणं च or कामनिर्वाणं or कामिनिर्वहणं (°निर्घ° or °निर्हरणं) BhŚ (var.); कामनिर्हरणं or कामिनीवहनं BhŚ (var.); मीलितनयनकामिनिर्वाणं BhŚ (var.).

Āryā-gīti metre.

The enjoyment of women whose eyes are partly closed on account of the intensity of their passion is the highest pleasure that can be left by the loving pair and constitutes the ultimate end of amorous sports. (P. G. Nath's translation).

5029*

आमीलितालसविवर्तिततारकाक्षीम्
　　उत्कण्ठबन्धनदरश्लथबाहुवल्लीम्।
प्रस्वेदवारिकणिकाचितगण्डबिम्बां
　　संस्मृत्य तामनिशमेति न शान्तिमन्तः॥

(आ) Sāh (Sāh [BI] *ad* 10. 753 [p. 341. 7-10]) (a. Viśvanātha), SR 319. 29 (a. Sāh.), SSB 177. 31.

Vasantatilakā metre.

With eyes half-closed, in which the eye-balls were languid and motionless, with her soft creeper-like arms gently loosened as they clasped my neck, with her round cheeks suffused with heat-drops—that fair one as I remember ever and anon, my heart obtains no tranquility. (Translation in *Bibl. Ind.* 9).

5030*

आमुक्तं हृदि मौक्तिकं मृगदृशां भिल्लै रदोप्याददे
लुण्टाकैः करटेऽवलुण्ठि पिशितं रक्तं न नक्तंचरैः ।
हे पारीन्द्र करीन्द्रकुम्भदलने भूतो भवानग्रणीः
अन्यत्रैव फलोपधानमखिलं हस्ते यशस्ते परम् ।।

(आ) Vidy 33.

Śārdūlavikrīḍita metre.

Oh! Lord of the earth, when you cleft open the temples of a lordly elephant (in the hunt), the pearls therein were presented by the hunters to their sweet-hearts to adorn their breasts, and they took up the tusks; the thieving crows consumed the flesh and the blood was drunk by night wanderers [demons]—thus you have become unique in this activity, for all the fruits of the action were given away to others; there remained but the fame (of this bold deed) in your hands. (A. A. R.).

5031*

आमुक्तपुष्पसुरभीकृतकेशपाशा
मुक्तालताप्रहसितस्तनभारखिन्नाः ।
पुण्येन कान्तधवलायतपक्ष्मलाक्ष्यो
दास्यो नृणामुपनमन्ति बलात्तरुण्यः ।।

(आ) JS 435. 8.

(*d*) °नमन्त्यबलास्त° JS (var.).

Vasantatilakā metre.

Young women having tresses fragrant with flowers, weighed down by their bosom, resplendent with pearls, and hairing eye-lashes that are long and attractive become easily amenable to men by their good luck. (A. A. R.).

आमुखं रमणीयानि see No. 4752.

5032*

आमुष्मिकैहिकसुखेच्छुभिरर्चनीयं
लिङ्गद्वयं पुररिपोरधिनाभितीर्थम् ।
प्रेयःकराग्रहृभाविलचन्द्ररेखं
मोदाय कस्य कृतिनो न चिराय लोके ।।

(आ) SSB 192. 11.

Vasantatilakā metre.

Which fortunate man does not get joy for a long time by the worship of a pair of *liṅga*-s of the Lord Śiva, which are honoured by those desiring happiness here and hereafter, with holy water poured over them upto the navel and touching reverently the crescent moon ornament with the tips of the fingers? (A. A. R.).

5033*

आमूलं क्वचिदुद्धृता क्वचिदपि च्छिन्ना स्थली बर्हिषाम्
आनम्रा कुसुमोच्चयाच्च सदयाकृष्टाग्रशाखा लता ।
एते पूर्वविलूनवल्कलतया रूढव्रणाः शाखिनः
सद्यश्छेदममी वहन्ति समिधां प्रस्यन्दिनः पादपाः ।।

(आ) SR 142. 11, SSB 459. 11.

Śārdūlavikrīḍita metre.

The holy *darbha*-grass is uprooted in some places and cut in other parts; the creeper bending slightly by the profusion of flowers is leaning against the lower branches of trees, full of compassion; the trees, whose barks have been removed foremerly for bark-garments, have their wounds healed and are now ready to undergo the lopping of their branches to supply twigs for holy functions—(these are the conditions prevalent) in this region of the forest. (A. A. R.).

5034*

आमूलकण्टकितकोमलबाहुनालम्
आर्द्राङ्गुलीदलमनङ्गनिदाघतप्तः ।
अस्याः करेण करमाकलयामि कान्तम्
आरक्तपङ्कजमिव द्विरदः सरस्याः ।।

(अ) Mālatī 6. 20.

Vasantatilakā metre.

(I)[1] tormented by the summer-heat in the form of love, would take with (my) hand her lovely hand, possessing the delicate stalk-like arm having in the hair standing on end right upto the root, and petal-like fingers wet (with perspiration) like an elephant, heated up with love-like summer-heat, taking off from a lake with his trunk a slightly red lotus possessing a delicate arm-like stalk thorny to its root and finger-like petals wet. (R. D. Karmarkar's translation).

1. Mādhava.

5035*

आ मूलतो वलितकुन्तलचारुचूड-
चूर्णालकप्रकरलाञ्छितभालभागः ।
कक्षानिवेशनिविडीकृतनीविरेष
वेषश्चिरं जयति कुन्तलकामिनीनाम् ॥

(आ) Skm (Skm [B] 561, Skm [POS] 2. 18. 1) (a. Rājaśekhara), Kav p. 83.

Vasantatilakā metre.

The mode of appearance of the lovely young women of the Kuntala country is full of charm, with their foreheads decorated with overhanging tresses which are well adorned with jewels and which curl from their very roots, and whose knots of their dress reach upto the region of their armpits. (A. A. R.).

5036*

आ मूलतो विद्रुमरागताम्रं
सपल्लवाः पुष्पचयं दधानाः ।
कुर्वन्त्यशोका हृदयं सशोकं
निरीक्ष्यमाणा नवयौवनानाम् ॥

(अ) Ṛtu 6. 16. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 196).

(आ) VS 1674 (a. Kālidāsa ; in the notes wrongly a. Kum.).

(*a*) °ताम्राः Ṛtu (var.), VS.

(*b*) सपल्लवं Ṛtu (var.), VS.

(*d*) गतवल्लभानाम् [न°] Ṛtu (var.), VS.

Upajāti metre (Indravajrā and Upendravajrā).

Watching with a rapt seriousness / the clusters of flowers, / red like coral beads, / mingling with the leafage, / down to the ground, / of *aśoka*-trees, / the hearts of youths in love's transcendence / are touched with a tinge of melancholy. (R. S. Pandit's translation).

5037*

आमूलाग्रं सकलभुवनश्लाघ्यसौरभ्यलीला-
खेलः कालागरुतरुवर क्वास्ति धन्यस्त्वदन्यः ।
दूयेऽप्येवं त्वयि विरचितं वीक्ष्य सङ्गं भुजङ्गैः
प्रत्यासीदत्पथिकजनताप्राणघातैकतानैः ॥

(अ) Kavik 1. 55.

Mandākrāntā metre.

O black aloe, how lucky you are, / with scent from top to bottom filled / and winning the praise of one and all ! / Yet I am sorry when I see your friendship / with deadly snakes that are out to sting / unwary travellers until they die. (K. Krishnamoorthy's translation).

5038*

आमूलाग्रनिबद्धकण्टकतनुर्निर्गन्धपुष्पोद्गमश्
छाया न श्रमहारिणी न च फलं क्षुत्क्षामसंतर्पणम् ।
बुर्बूरद्रुम साधुसङ्गरहितस्तत्तावदास्तामहो
अन्येषामपि शाखिनां फलवतां गुप्त्यै वृतिर्जायसे ॥

(आ) SRHt 45. 64 (a. Bhallaṭa), SR 242. 162, SSB 643. 3, Any 134. 209.

(*a*) °पुष्पागमश् Any.

(*b*) °संतोषकृत् SR, SSB.

(*c*) रे रे बब्बूल सा° SR, SSB; बब्बूलद्रुम Any ; °हितस्त्वं ताव° Any.

(*d*) ह्यन्ये° SR, SSB.

Śardūlavikrīḍita metre.

Oh *burbūra*-tree ! Your whole body is full of thorns from the very roots, you put forth flowers which have no fragrance, your shade does not remove the fatigue (of travellers) and your fruits do not satisfy the hunger of the famished people and you do not associate with the good — let all these things be ; alas ! you become a barrier as fence to other trees which are full of (enjoyable) fruits. (A. A. R.).

5038 A

आ मूलाद् रत्नसानोर्मलयवलयितादा च कूलात् पयोधेर्
यावन्त: सन्ति काव्यप्रणयनपटवस्ते विशङ्कं वदन्तु ।
मृद्वीकामध्यनिर्यन्मसृणरसझरीमाधुरीभाग्यभाजां
वाचामाचार्यतायाः पदमनुभवितुं कोऽस्ति धन्यो मदन्यः ॥

(अ) BhV 4. 26.

(आ) SH 321 (a. Paṇḍitarāja), Rasagaṅgā 104. 5-8, IHQ 10 p. 485.

(*a*) अमूलाद् SH ; च repeated twice SH.

(*d*) वास्ति [को°] SH.

Sragdharā metre.

Let all those persons, skilful in composing poems, from the foot of the Meru-mountain down to the shores of the ocean surrounded by the Malaya-mountain, declare openly if there is any other person besides me, who is fortunate enough to enjoy the position of being the master of the speech which has the good luck of possessing the sweetness of the flow of the sweet juice coming out of the interior of grapes. (H. D. Sharma's translation).

5039*

आमूलान्तात् सायकेनायतेन
स्यूते बाहौ मण्डुकश्लिष्टमुष्टेः ।
प्राप्यासह्यां वेदनामस्तधैर्याद्
अप्यभ्रश्यच्चर्म नान्यस्य पाणेः ॥

(अ) Śiś 18. 21.

(आ) SR 129. 66 (a. Śiś.), SSB 439. 66 (a. Māgha).

Śālinī metre.

The arm (of another soldier) was pierced upto the shoulder by a long arrow and the handle of the shield getting stuck up at the first, the shield did not drop down from the hand, although he experienced excrutiating pain and lost all self-control. (A. A. R.).

5040

आ मृत्युतो नैव मनोरथानां
अन्तोऽस्ति विज्ञातमिदं मयाद्य ।
मनोरथासक्तिपरस्य चित्तं
न जायते वै परमार्थसङ्गि ॥

(अ) Viṣṇu-purāṇa 4. 2. 119.

Upajāti metre (Indravajrā and Upendravajrā).

There is no end to man's desire till death, I have come to know now ; the mind of one which is attached to desires cannot become attached to the highest truth. (A. A. R.).

5041*

आमृद्गन्तस्तम इव सरःसीम्नि संभूय पङ्कं
तारासार्थैरिव पतिशुचा फेनकैः श्लिष्टपादाः ।
भ्रान्त्यावष्टस्फुटबिसलताचुञ्चुभिश्चञ्चुचञ्चश्
चक्रा बन्दीकृतविरहकृच्चन्द्रलेखा इवैते ॥

(अ) Kapphiṇabhyudaya of Bhaṭṭa-Śivasvāmin (Lahore 1937) 15. 37.

(आ) SkV 977 (a. Bhaṭṭa-Śivasvāmin).

(*a*) °न्त° in the first word omitted in SkV (MS).

(*b*) शिष्टपादाः SkV (var.).

(*c*) °ञ्चुभिश्च° om. SkV (MS).

Mandākrāntā metre.

These sheldrake gathering at the river's edge in sorrow for their mates / tread on mud as if it were the darkness / while the foam clings to their legs like hosts of stars. / With their rounded beaks skillful at the snapping up of lotus-fibers / they seem by error to have caught the crescent moon, / the author of their loneliness. (D. H. H. Ingalls's translation).

5042*

आमृद्यन्ते श्वसितमरुतो यत्कुचोत्सेधकम्पैर्
अन्तर्ध्यानात् त्रुटति च दृशोर्यद्बहिर्लक्ष्यलाभः ।
पक्ष्मोत्क्षेपव्यतिकरहतो यच्च बाष्पस् तदेते
भावाश्चण्डि त्रुटितहृदयं मन्युमावेदयन्ति ॥

(आ) Skm (Skm [B] 699, Skm[POS] 2. 45. 4).
(*a*) आनर्त्यन्ते [आ°] Skm (var.).

Mandākrantā metre.

By the heavings of the breasts your breathings are overcome, the vision of external objects is broken by absent-mindedness, the tears are impeded by the raising of the eyelashes, oh ! angry lady, these signs clearly indicate the anger which seems to break the heart. (A. A. R.).

5043*

आमृशद्भिरभितो वलिवीचीर्
लोलमानविततङ्गुलिहस्तैः ।
सुभ्रुवामनुभवात् प्रतिपेदे
मुष्टिमेयमिति मध्यमभीष्टैः ॥

(अ) Śiś 10. 59.
(आ) SR 317. 20 (a. Śiś.), SSB 173. 20 (a. Māgha).

Svāgatā metre.

Gently stroking all over the wave like folds of the skin of the charming ladies, with their moving palms with fingers outstretched, the lovers found, by practical demonstration that their waists could be measured by their palms [that they were only a handful]. (A. A. R.).

5044*

आमृश्य स्तनमण्डलं प्रतिमुहुः संचुम्ब्य गण्डस्थलीं
ग्रीवां प्रत्यवलम्ब्य संभ्रमबलैराहन्यमानः करैः ।
सुप्तस्याद्रिनदीनिकुञ्जगहने मत्तः पयोदानिलैः
कर्णान्ते मशकः किमप्यरिवधूसार्थस्य ते जल्पति ॥

(आ) SkV 1441[1].
(*c*) सुप्तस्यापि SkV (var.).
(*d*) °वधूमात्वग्पते SkV (var.).

1. First part of the verse is a *nibhṛta-* (*apahnutaya-*)riddle. Cf. L. Sternbach, *Indian Riddles*...paras 42 and 58.

Śārdūlavikrīḍita metre.

He strokes their breasts and kisses then their cheeks, / hangs on their necks though struck by frightened hands ; / and what does he not whisper in their ears ? Who ? A mosquito, joying on the cloud-borne breeze. / And whose ? Your foemen's wives, who sleep / encamped in thickets by the mountain-streams. (D. H. H. Ingalls's translation).

5045*

आमेरुमलयमुर्वी-
वलयमलङ्कृत्य कीर्तिकर्पूरैः ।
मङ्गलमाप्नुहि नित्यं
गुणमय जय जीव यावदादित्यम् ॥

(अ) SMH 450.

Āryā-gīti metre.

May you live as long as the sun exists and be triumphant, you, who are full of merits, and attain well-being always, having adorned with the camphor of your fame the whole earth from the Meru mountain to the Malaya ranges. (A. A. R.).

5045 A*

आमोदं कुमुदाकरेषु विपदं पद्मेषु कालानलं
पञ्चेषोर्विशिखेषु सान्द्रशिशिरक्षारं शशिग्रावसु ।
म्लानिं मानवतीमुखेषु विनयं चेतःसु वामभ्रुवां
वृद्धिं वार्धिषु निक्षिपन्नुदयते देवस्तमोकामुकः ॥

(आ) Skm (Skm [B] 409, Skm [POS] 1. 82. 4) (a. Śaṅkaradeva).

(*c*) वाभभ्रुवां Skm [B] (printer's error).

Śārdūlavikrīḍita metre.

Causing delight to the hordes of white water-lilies, distress to lotuses, dreadful fire in the arrows of the Cupid, flow of the dense cold water in moon-stones, dejection on the faces of noble ladies (separated from their husbands), modesty in the minds of (haughty) damsels having lovely eye-brows and raising tides in the seas, (yonder) rises the majestic moon, the lover of night. (S. Bhaskaran Nair's translation).

5046

आमोदवासितचलाधरपल्लवेषु
निद्राकषायितविपाटललोचनेषु ।
व्यामृष्टपत्रतिलकेषु विलासिनीनां
शोभां बबन्ध वदनेषु मदावशेषः ॥

(अ) Kir 9. 77.

(*c*) °पत्त्र° Kir (var.).

(*d*) मदस्य शेषः [म°] Kir (var.).

Vasantatilakā metre.

The remainder of the intoxication of the graceful damsels added lustre to their faces; to their sprout-like lips which were rendered fragrant by the wine, to the eyes which became red as they were affected by sleep, and to their flowery decorations that were wiped off. (A. A. R.).

5047*

आमोदाहृतभृङ्गपक्षपवनप्रेङ्खद्रजःपिञ्जरे
पद्मे श्रीर्वसतीति नाद्भुतमिदं रम्यं प्रकृत्यैव तत् ।
तच्चित्रं यदरातिकण्ठरुधिरप्रक्लिन्नतीक्ष्णस्फुरद्-
धारेऽसौ भवतश्चिरं निवसति स्त्रीत्वेऽपि हृष्टा सती ॥

(आ) VS 2585.

Śārdūlavikrīḍita metre.

There is no cause for wonder that *Śrī* [beauty] resides in the lotus, rendered reddish yellow in colour by the pollen spread by the breeze, generated by the wings of bees that are attracted by its fragrance, for it is naturally charming; but it does cause wonder that *Śrī* [prosperity], though a tender-hearted female, should live with delight at the edge of your sharp sword which is wet with the blood flowing from your enemies' necks. (A. A. R.).

5048*

आमोदिना समधुना परिधूसरेण
सव्याकुलभ्रमवता पतता पुरस्तात् ।
आयासितास्मि सखि तेन दिवावसाने
मत्तेन किं प्रणयिना न हि केसरेण ॥

(आ) SkV 821, Kav p. 514[1].

(*a*) आत्मादिना Kav (MS); स° om. Kav (MS).

(*b*) °लभ्रम° om. Kav (MS), F. W. Thomas suggested: °लालक°.

(*d*) केशरेण Kav.

1. *Nibhṛta-(apahnutaya-)*riddle. Cf. L. Sternbach, *Indian Riddles*... paras 42 and 58.

Vasantatilakā metre.

"In the evening, my friend, I was much vexed with him [*or*: it], who [*or*: which] was perfumed, has been drinking wine [*or*: smelling of flowers], flying about wildly and falling before my feet." "With your drunken lover?" "Not at all, with my hair". (D. H. H. Ingalls's translation).

5049*

आमोदीनि सुमेदुराणि च मृदुस्वादूनि च क्ष्मारुहाम्
उद्यानेषु वनेषु लब्धजनुषां सन्तीतरेषामपि ।
किंतु श्रीफलता तवैव जयिनी मालूर दिङ्मण्डले
यस्यैतानि फलानि यौवनवतीवक्षोजलक्ष्मीगृहाः ॥

(आ) ŚP 1050, SRK 213. 1 (a. ŚP), Any 136. 224, RJ 558, SR 242. 175, SSB 644. 1.

Śārdūlavikrīḍita metre.

There are indeed other trees that grow in gardens and woods, which give fruits that smell sweet, fleshy, soft and savoury; but oh ! *bilva*-tree, in all the regions, it is only your fruit that possesses *Śrī* [beauty and holiness] and is hence triumphant, as these fruit (of yours) greatly resemble the bosom of youthful ladies. (A. A. R.).

5050*

आमोदेन कदम्बकन्दलभुवा लिम्पन्नशेषं नभः
प्रीतिस्फीतमयूरवृन्दनटनप्रस्तावनापण्डितः ।
अम्भोदप्रथमोदबिन्दुरचनानिर्मृष्टघर्मः शनैर्
वायुर्वाति भयंकरः प्रवसतां मेघंकराडम्बरः ॥

(आ) JS 224. 31.

(*b*) °बृन्द° JS.

Śārdūlavikrīḍita metre.

Gently blows the breeze spreading all over the sky the fragrance of the freshly sprouted *kadamba*-flowers, that clearly induces the dance of flocks of peacocks that are full of hilarity, which has wiped off the heat of summer by wafting the first drops of rain from the clouds and which is frightful to the departed lovers, as it proudly associates itself with the fresh clouds. (A. A. R.).

5051*

आमोदैर्मरुतो मृगाः किसलयोल्लासैस् त्वचा तापसाः
पुष्पैः षट्चरणाः फलैः शकुनयो घर्मार्दिताश्छायया ।
स्कन्धैर्गन्धगजास् त्वयैव विहिताः सर्वे कृतार्थास् ततस्
त्वं विश्वोपकृतिक्षमोऽसि भवता भग्नापदोऽन्ये द्रुमाः ॥

(अ) BhPr 239 (a. Śāmbhavadeva).

(आ) JS 108. 7, VS 823, SSH 2. 46, Any 110. 32, SR 236. 26 (a. VS), SSB 634. 26.

(*a*) मृगा: SSH, SR, SSB ; °योद्भेदैस् [°योल्ला°] JS (or °यैर्लम्बैस् or °यैर्लम्भैः VS, SSH, SR).

(*c*) °गजाश्च विश्रमरुचः (विभ्र° VS ; °जाः VS, SSH, SR) शश्वद्विभक्तास्त्वया JS, VS, SSH, SR.

(*d*) प्राप्तस्त्वं द्रुम बोधिसत्त्वपदवीं सत्यं कुजाताः परे JS, VS, SSH, SR, SSB ; भग्नापदान्ये Any.

Śārdūlavikrīḍita metre.

The winds by thy fragrance ; the fawns by thy tremulous tender leaves ; the ascetics by thy barks ; the bees by thy blossoms ; the birds by thy fruits ; the weary travellers by thy shades ; the rutting elephants by thy boughs—all have been gratified by thee alone. Thou art the benefactor of all. Thou hast relieved other trees too of their misfortune. (J. Shastri's translation).

5052*

आमोदैस् ते दिशि दिशि गतैर्दूरमाकृष्यमाणाः
साक्षाल् लक्ष्मीं तव मलयज द्रष्टुमभ्यागताः स्मः ।
किं पश्यामः सुभग भवतः क्रीडति क्रोड एव
व्यालस्तुभ्यं भवतु कुशलं मुञ्च नः साधयामः ॥

(अ) BhŚ 825 (doubtful).

(आ) ŚP 998, SkV 1078, Prasanna 185*a*, JS 111. 24, Skm (Skm [B] 1892, Skm [POS] 4. 51. 2) (a. Acalasiṁha), Any 116. 73, SR 237. 52 (a. ŚP), SSB 635. 13, Kav p. 19, IS 978.

(*a*) °माणा BhŚ, SR ; °माणं Any.

(*b*) लक्ष्म्या SkV; बत [तव] Skm [POS]; °मलयजरसादूरमभ्यागता: Prasanna; स्म Any.

(*c*) किं पश्यामस् तव परिसरे नावकाशो द्विजिह्वैर् BhŚ (see *d*); किं प° tr. Skm; तरव° [भ°] Prasanna; क्रीडित° SkV (var.).

(*d*) व्याप्तोऽस्माकं भवतु भवतां स्वस्ति यामो वयं तु BhŚ (see *c*); व्यालस्तुभ्यं ŚP, JS, Skm, Any, SR, SSB; साधु याम: SkV.

Mandākrāntā metre.

Attracted by your scent which spreads on every side, / we have come, oh! sandalwood, / to witness at first hand your glory. / But what see we here, good sir,—/ a serpent playing in your very lap? / We wish you well and ask permission to depart. (D. H. H. Ingalls's translation).

5053

आम्नायानामाहान्त्या वाग् गीतीरीती: प्रीतीर्भीती: ।
भोगो रोगो मोदो मोहो ध्येये ध्येच्छे देशे क्षेमे ॥[1]

(अ) KāD 3. 84.

(आ) ŚP 548 (a. Daṇḍin), SR 206. 14 (a. KāD), SSB 566. 14 (a. Daṇḍin), Sar *ad* 2. 281 (p. 272).

(*a*) वा SR, SSB.

(*b*) गीतिर्नीतिर् भीति: प्रीति: SR, SSB; प्रीतीभीती: Sar.

(*c*) मो° मी° tr. Sar.

(*d*) चेच्छेत् (वे° Sar) क्षेमे देशे ŚP, Sar; धेये KāD (var.); वेच्छेद् [ध्ये°] KāD (Bh); धेच्छे KāD [R]; च्चेच्छेत् क्षेमे देशे SR, SSB.

1. In *a* words end only with आ, in *b* only with ई, in *c* only with ओ, and in *d* only with ए.

The final Vedic speech (in the Upaniṣad-s), speaks of man's laudations as pestilences (due to reaction of their mind), speaks of affection as unwholesome, speaks of enjoyments as ignorance; so in holy place meditation of Brāhmaṇa is to be concentrated. (K. Ray's translation).

5054*

आम्नायाभ्यसनान्यरण्यरुदितं कृच्छ्रव्रतान्यन्वहं
मेदश्छेदपदानि पूर्तविधय: सर्वे हुतं भस्मनि ।
तीर्थानामवगाहनानि च गजस्नानं विना यत्पद-
द्वन्द्वाम्भोरुहसंस्तुतिं विजयते देव: स नारायण: ॥

(अ) Mukundmālā (KM I) 13.

(आ) JS 457. 4 (a. Kulaśekhara).

(*a*) वेदव्रतान्य° JS.

(*b*) °फलानि JS.

Śārdūlavikrīḍita metre.

Where there is not the praise of the lotus-feet of Lord Viṣṇu, the study of the scriptures becomes as a cry in the wilderness, the observance of difficult vows day by day only weakens the body, all acts of pious liberality are like oblations thrown into ashes, and the baths in holy rivers are like into an elephant's bath—that god Nārāyaṇa [Viṣṇu] is ever victorious. (A. A. R.).

5055

आम्नाये स्मृतितन्त्रे च लोकाचारे च सूरिभि: ।
शरीरार्धं स्मृता जाया पुण्यापुण्यफले समा ॥

(आ) Dampatiś 42, IS 979.

In accordance with the scriptures, law-books and general customs, the sages teach, that the wife is the half of one's person and that she has the right to the equal part in the reward for his deeds both virtuous and vicious.

5056

आम्रं छित्वा कुठारेण निम्बं परिचरेत्तु य: ।
यश्चैनं पयसा सिञ्चेन् नैवास्य मधुरो भवेत् ॥

(अ) R (R [Bar] Ayodhya-kāṇḍa, Appendix I, No. 14. *l*. 31-2, R [B] 2. 35. 16, R [R] 2. 35. 14, R [Kumbh] 2. 35. 16, R [G] and R [L] om.), Cr 1235 (CNM 94). Cf. यश्च निम्बं परशुना.

(आ) IS 980.

(*a*) कुठाणा (°रे° om.) CNM

(b) निबं CNM ; कः [यः] R (var.), CNM.
(d) य एनं R (var.), CNM; यच्चैनं or नैवासौ [नै°] R (var.) ; सिचेत् CNM ; भवत् IS.

Who will cut down with an axe a mango-tree and take care of a *nimba*-tree ? (Even if) he waters (the latter) with milk, it will not bear sweet fruit.

5057*

आम्र यद्यपि गता दिवसास्ते
पुष्पसौरभफलप्रचुरा ये ।
हन्त संप्रति तथापि जनानां
छाययैव दलयस्यतितापम् ॥

(आ) Ava 251, SR 239. 104, SSB 639. 11.

Svāgata metre.

Oh ! mango tree, though those (triumphant) days of yours are now gone, when you were fragrant with flowers and rich with fruit, none-the-less you cut off the torments of the people even now with your (excellent) shade alone happily. (A. A. R.).

5058*

आम्राः किं फलभारनम्रशिरसो रम्याः किमूष्मच्छिदः
सच्छायाः कदलीद्रुमाः सुरभयः किं पुष्पिताश्चम्पकाः ।
एतास्ता निरवग्रहोष्ट्रकरभोल्लीढार्धरूढाः पुनः
शम्यो भ्राम्यसि मूढ निर्मरुति किं मिथ्यैव मर्तुं मरौ ॥

(अ) Bhallaṭaśataka (KM IV) 57.
(आ) JS 120. 7 (a. Prakāśavarṣa), VS 950 (a. Bhallaṭa).
(c) °वरूढाः [°र्ध°] JS, VS ; पुरः [पु°] JS.

Śārdūlavikrīḍita metre.

Are there fine mango trees bending down with the weight of their fruit, or the charming bananas which cut off the sun's heat with their cool shade, or the *campaka*-trees full of fragrant blossoms ? Those shrubs that you see in the long stretch of sand are only the *śamī*-plants whose branches have been eaten away by the frightful camels without impediments, and are but half-grown now ; oh ! fool, why do you wander there, in the breezeless desert, in vain, only to die ? (A. A. R.).

5059*

आम्राङ्कुरोऽयमरुण-
श्यामलरुचिरस्थिनिर्गतः सुतनु ।
नवकमठकर्परपुटान्
मूर्धेवोर्ध्वं गतः स्फुरति ॥

(अ) ĀrS 2. 94.

Āryā metre.

This is a sprouted mango having the green and ruddy sheen, and free from the hard seed, oh ! fair-bodied one ; it shines like the head of a tortoise that has come up from its fresh looking shell. (A. A. R.).

5060*

आम्रीमञ्जुलमञ्जरीवरशरः सत्किंशुकं यद्धनुर्
ज्या यस्यालिकुलं कलङ्करहितं छत्रं सितांशुः सितम् ।
मत्तेभो मलयानिलः परभृतो यद्वन्दिनो लोकजित्
सोऽयं वो वितरीतरीतु वितनुर्भद्रं वसन्तान्वितः ॥

(अ) Ṛtu 6. 28 (in some texts omitted). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 198).
(a) आम्रीमञ्चुल° Ṛtu (var.).
(d) वो वितरितु चैव Ṛtu (var.); वंसन्ता° Ṛtu (var.).

Śārdūlavikrīḍita metre.

With the veiled barbs of the tender mango blossom, / and his good bow the / charming *palāśa*- bloom, / the mazy line of bees for his bow-string, / the spotless canopy of silken moon-beams, / the low south wind from Malaya / for his lordly rutting elephant, / and the singing cuckoo birds for his chanting minstrels ; / may

the bodiless Kāma, / bosom-friend of Vasanta, / and sovereign conqueror of the world, / bring to the growing generation / hours filled with bliss! (R. S. Pandit's translation).

5061*

आम्रे पल्लविते स्थित्वा कोकिला मधुरस्वरम् ।
चुकूज कामिनां चित्तम् आकर्षन्तीव दूतिका ॥

(आ) SR 331. 6, SSB 196. 6.

Remaining in the mango tree that has put forth sprouts, the cuckoo began to coo in a sweet voice; it appeared like the confidential messenger of the sweetheart, attracting the minds of lovers. (A. A. R.).

5062*

आम्रैः क्षेमं भल्ला-
तकैर्भयं पीलुभिस्तथारोग्यम् ।
खदिरशमीभ्यां दुर्भि-
क्षमर्जुनैः शोभना वृष्टिः ॥

(आ) ŚP 2317.

Āryā metre.

There is welfare by mango trees, fear by marking-nut-[*bhallātaka-*] plants, good health by the presence of a group of palmyra trees; there will be famine if the trees are *khadira* and *śamī*, and copious and beneficial will be the rains by *arjuna*-trees. (A. A. R.).

5063

आम्लेन ताम्रशुद्धिः स्यात् शुद्धिः कांस्यस्य भस्मना ।
संशुद्धी रजसा नार्यास् तटिन्या वेगतः शुचिः ॥

(अ) SkP, Kāśī-khaṇḍa 40. 48.

(*c*) रजसां SkP (var.).

Copper (vessels) become clean by the sour citron fruit, and articles of bronze are purified by (rubbing with) ashes; women become pure [are cleansed] by their monthly course, and the water of a river by the quickness of its flow. (A. A. R.).

5064

आयं पश्यन् व्ययं कुर्यात् आयादल्पतरं व्ययम् ।
आयाभावे व्ययं कुर्वन् कुबेरोऽपि विनश्यति ॥

(आ) NBh 113.

(*a*) कुर्वन् [कु°] NBh.

One's expenditure should be seeing [in accordance with] one's income; the spending should be less than the earning; incurring expenditure without (corresponding) income, even the Lord of wealth [Kubera] comes to grief. (A. A. R.).

आयचतुर्थभागेन see No. 5079.

5065*

आयताग्रसितरश्मिनिबद्धं
लाञ्छनच्छविमषीरसदिग्धम् ।
चन्द्रकैतवमहत्पटचक्रं
क्रीडयोत्सृजति किं स्मरबालः ॥

(आ) SR 304. 145, SSB 152. 153.

Svāgatā metre.

Does the boy of Cupid fly the kite of the moon in his sport, fastened with the long white string under the guise of its rays and smeared with black ink in the form of its black spot? (A. A. R.).

5066*

आयताङ्गुलिरभूदतिरिक्तः
सुभ्रुवां कृशिमशालिनि मध्ये ।
श्रोणिषु प्रियकरः पृथुलासु
स्पर्शमाप सकलेन तलेन ॥

(अ) Śiś 10. 65.

(आ) SR 317. 26 (a. Śiś.), SSB 173. 23 (a. Māgha).

Svāgatā metre.

The outstretched fingers of the lover's hands were too long when placed in the slim waists of the charming-eyed ones; but in their broad hips the whole palm secured only a (fondling) touch! (A. A. R.).

5067

आयतिं सर्वकार्याणां तदात्वं च विचारयेत् ।
अतीतानां च सर्वेषां गुणदोषौ च तत्त्वतः ॥

(अ) Mn 7. 178.

Let him[1] fully consider the future and the immediate results of all undertakings, and the good and bad sides of all past (actions). (G. Bühler's translation).

1. the king.

5068

आयतीमिव विध्वस्तां आज्ञां प्रतिहतामिव ।
दीप्तामिव दिशं काले पूजामपहृतामिव ॥

(आ) Sama 2 आ 19.

(Painful is the situation) where the hopes of future are blighted, as are orders (of the king) which are transgressed, like the directions which are ablaze at the time of deluge, and like the worship of the deities, which is discontinued. (A. A. R.).

5069

आयत्यां गुणदोषज्ञस् तदात्वे क्षिप्रनिश्चयः ।
अतीते कार्यशेषज्ञः शत्रुभिर्नाभिभूयते ॥

(अ) Mn 7. 179, Cr 145 (CRr 8. 43, CNB 139, CPS 244. 65). Cf. No. 5071.

(आ) KK 113. 12-3, RRK 58. 21-2, VVR 328. 18-9, SRHt 100. 21 (a. Mudrārākṣasa), SSSN 111. 20, SR 383. 256 (a. Mn), IS 982.

(*a*) आयात्यां (°त्या) CRC (printer's error); आयन्त्या RRK (var.).

(*b*) तदाप्तौ or तदासौ CR (but Mn, *nibandha-s* as above); दृढनिश्चयः [क्षी°] SRHt; कृतनिश्चयः SSSN.

(*d*) नसभूयते CR (var.).

He who knows the good and the evil (which will result from his acts) in the future, is quick in forming resolutions for the present, and understands the consequences of past (actions), will not be conquered. (G. Bühler's translation).

5070

आयत्यां च तदात्वे च यत् स्यादास्वादपेशलम् ।
तदेव तस्य कुर्वीत न लोकद्विष्टमाचरेत् ॥

(अ) KN (KN [ĀnSS] 5. 6, KN [TSS] 5. 6, KN [BI] 5. 6).

(आ) SR 383. 257 (a. KN), IS 983.

(*a*) आत्यत्यां KN (ĀnSS).

(*c*) तत् क्लिश्यन्नपि KN (ĀnSS).

One should chose to do what is pleasant, at present or in the future, but not what is disliked by others[1].

1. This verse could also be translated: Servant should only follow the behest of his royal master which would be pleasant, at present or in the future, to the people (in general), but not what is injurious to the interests of the people (in general).

5071

आयत्यां प्रतिकारज्ञस् तदात्वे दृढनिश्चयः ।
अतीते कार्यशेषज्ञो नरोऽर्थैर्न प्रहीयते ॥

(अ) MBh (MBh [Bh] 5. 39. 43, MBh [R] 5. 38. 55, MBh [C] 5. 1502). Cf No. 5069.

(आ) IS 984.

(*b*) कृत° [दृढ°] MBh (var.).

(*d*) नरो हंत न हीयते MBh (var.); नरो न tr. MBh (var.).

Effort after securing what is good, the properties of time, place and means, acquaintance with the scriptures, activity, straightforwardness, and frequent meetings with those that are good—these bring about prosperity. (P. C. Roy's translation).

5072

आयत्या च जयेदाशाम् अर्थं सङ्गविवर्जनात् ।
अनित्यत्वेन च स्नेहं क्षुधं योगेन पण्डितः ॥

(अ) MBh (MBh [Bh] 12. 266. 9*cd*-10*ab*, MBh [R] 12. 273. 9*cd*-10*ab*, MBh [C] 12. 9863-4).

(इ) SS (OJ) 415.

(*a*) आयात्यां MBh (var.) ; वर्धयेद् [च ज°] MBh (var.) ; वर्जयेदाशाम् SS [OJ].

(*b*) अनर्घं संगवर्जनाम् or अर्थं संगं च वर्जयेत् or अर्थं संभववर्जनात् MBh (var.) ; अर्थं° MBh (var.); विवर्तनात् or विसर्ज° MBh (var.).

(*c*) अनितत्वेन MBh (var.).

(*d*) क्षुधा (°धां) MBh (var.); दुःखं [क्षु°] SS [OJ] ; पंडितं MBh (var.).

Hope can be avoided[1] by appeal to destiny ; wealth by avoiding attachment ; affection by pondering over non-performance ; and pain[2] by *yoga*. (Raghuvīra's translation of SS [OJ]).

1. According to MBh : can be conquered [जयेद्].
2. According to MBh : hunger [क्षुधं].

आयत्या वर्धयेद् see No. 5072.

5073

आयद्वारेषु सर्वेषु कुर्यादाप्तान् परीक्षितान् ।
आददीत धनं तैस्तु भास्वानुस्रैरिवोदकम् ॥

(अ) KN (KN [ĀnSS] 5. 73, KN [TSS] 5. 73, KN [BI] 5. 74). (Cf. Agni-purāṇa 239. 43).

(आ) SRHt 172. 13 (a. Kāmandaki), SSSN 76. 12 (a. Kāmandaka), IS 985 (cf. O. Böhtlingk on IS 985).

(*c*) तेभ्यो KN (BI).

(*d*) अस्रैर् KN (BI).

A monarch should appoint his kinsmen of tested fidelity to look after all the different sources of his income ; through their assistance he should collect taxes from his subjects, like the lustrous orb [the sun] drawing moisture up through its rays. (M. N. Dutt's translation).

5074

आयव्ययं सदानुरुणं छेदनं संशयस्य च ।
अनिशं तस्य च ज्ञानं मन्त्रिणां त्रिविधं फलम् ॥[1]

(अ) P (PT 3. 40, PRE 3. 29).

(इ) Old Syriac VI 19 (second part), Ru 138.

(*a*) अथ व्यवसितानुज्ञा PRE.

1. F. Edgerton considers that J. Hertel's text is wrong and prefers to read *a* अथ व्यवसितानुज्ञा [approval of decision] and argues that J. Hertel's emendation is "violent" and gives an improbable meaning ; that does not seem right, since a constant income is better than a high income though not constant. We find in Sanskrit literature many instances of advice not to milk the cow [the state] too much. E.g. Mn 7. 13 ; 7. 129, Y 1. 338-9, MBh (R) 12. 7. 15 ; 12. 8. 15-18 ; 12. 71. 16-17, 19 ; 12. 87. 3, 20, 27 ; 12. 88. 4, 12 ; 12. 120. 3 ; etc. (Cf. JSAIL XVI para 6).

Always moderate income and expenditure, removal of doubts and the ever-present wisdom are the three (main) advantages (gained by the king) from a (good) minister.

5075

आयव्ययेऽन्नसंस्कारे गृहोपस्काररक्षणे ।
शौचेऽग्निकार्ये संयोज्याः रक्षा स्त्रीणामियं स्मृता ॥

(अ) Bṛh 25. 6.

(आ) Smṛti-candrikā, Vyavahārakhaṇḍa 3. 506, Kṛtyakalpataru (GOS), Vyavahārakhaṇḍa : p. 608, Vivādaratnākara 416, Vīramitrodaya 519, Mitākṣara, Balambhaṭṭīya-ācārādhāya 216.

(*b*) °स्कर° Bṛh (var.).

(*c*) शौचाग्निकार्ये संयोज्या Vivāda° ; शौचाग्निकार्यसं° Mit°.

(*d*) स्त्रीणां शुद्धिरियं Bṛh.

Employing (a woman) in the receipt and expenditure (of wealth), in the preparation of food, in the preservation of domestic utensils, in purification, and in the care of the (sacred household) fire, is declared to be the (best) way of guarding women. (J. Jolly's translation).

5075 A

आयव्ययौ यस्य च संविभक्तौ
छन्नश्च चारो निभृतश्च मन्त्रः ।
न चाप्रियं मन्त्रिषु यो ब्रवीति
स सागरान्तां पृथिवीं प्रशास्ति ॥

(अ) P (PT 3. 45, PS 3. 24, PN 3. 22, PRE 3. 32), cf. Ru 22.

(इ) Old Syriac 6. 22.

(*a*) वित्तं सहायस्य सुसंविभक्तं PS.

(*c*) चाप्रियो PN ; प्राणिषु [म°] PS, PN ; सुकृतिषु PT (var.).

(*d*) ससागरां तां PS ; स शास्ति PS.

Upajāti metre (Indravajrā and Upendravajrā).

He who apportions properly his income and outlay, whose agents are secret and whose counsel is private, and who speaks not unkindly to his ministers—he shall rule the earth to the edge of the ocean. (F. Edgerton's translation).

5076*

आयस्ता कलहं पुरेव कुरुते न स्रंसने वाससो
भुग्नभ्रूरतिखण्ड्यमानमधरं धत्ते न केशग्रहे ।
अङ्गान्यर्पयति स्वयं भवति नो वामा हठालिङ्गने
तन्व्या शिक्षित एष संप्रति पुनः कोपप्रकारोऽपरः ॥

(अ) Amar (Amar [S] 63, Amar [POS] 63, Amar [NSP] 106 (appears only in the Southern recension : Vema),

(आ) Daś *ad* 2. 19, AA 25. 18-26. 2 (a. Amar.), SR 358. 58 (a. Amar.), SSB 243. 18.

(*a*) परैव AA.

(*b*) भग्नभ्रूगति° Amar (var.) ; दत्ते [ध°] Amar (var.), AA.

(*c*) अर्पयती: AA (var.) ; दृढालिङ्गने (द्रुत° or as above), AA.

(*d*) कुतः [पु°] Amar (var.), Daś, SR, SSB ; वरः [पु°] AA.

Śārdūlavikrīḍita metre.

Wearied, she does not oppose as formerly the loosening of her garment, nor as before does she, when seized by the hair, break the arch of her brow and bite her lip severely ; she willingly offers her limbs and does not repulse a forcible embrace ; Oh ! The fair one seems now to have learnt quite a different mode of (showing) anger ! (C. R. Devadhar's translation).

5077

आयस्य तावदपि कर्म करोतु कश्चित्
तेनापि मातरधिकं किमिहानुभाव्यम् ।
आस्ते सुखं य इह भारतवर्षसीमन्य्
आस्ते स किंचिदित उत्तरतोऽपसृत्य ॥

(अ) Ānas 17.

(*b*) किमिवानु° Ānas (var.).

Vasantatilakā metre.

One may do a great deal of work, taking much pain, but can there be greater happiness enjoyed (than your grace), oh! divine mother? He, who happily remains within the boundaries of the sacred land of Bhāratavarṣa, remains at the top, setting aside future birth. (A. A. R.).

5078

आयस्य तुर्यभागेन व्ययकर्म प्रवर्तयन् ।
अन्यूनतैलदीपोऽपि चिरं भद्राणि पश्यति ॥

(आ) SR 383. 255 (a. Śāraṅgadhara [?]).

Variant of No. 5079.

A person should incur expenditure up-to one fourth of his income and thereby he will be well off for long; it is only when a lamp has plenty of oil that one can see pleasing objects for a long time. (A. A. R.).

5079

आयाच्चतुर्थभागेन व्ययकर्म प्रवर्तयेत् ।
प्रभूततैलदीपो हि चिरं भद्राणि पश्यति ॥

(अ) Cr 1236 (CvP IV 6. 15, CvP V 6. 13, CvTb 6. 16). Variant of No. 5078.

(आ) ŚP 1392, SH 1130, SR 146. 165. (a. ŚP), SSB 468. 53, ŚB 2. 598, IS 981.

(*a*) आयादर्थं CvP V; आदानस्य CvTb; आयच° IS; चतुर्थांशं (°सो CvP V) CvP IV, CvP V, CvTb.

(*b*) प्रवर्तते CvP IV, CvTb; प्रवर्तयन् IS; करोति यः [प्र°] CvP V.

(*c*) प्रभूतै° CvTb; अन्यून° IS; °दीपे CvP IV, CvP V; यं [हि] CvTb; न [हि] CvP IV, CvP V; ऽपि [हि] IS, ŚB.

(*d*) चित्तं CvP IV, CvP V.

For translation see No. 5078.

5080*

आयातं मामपरिचितया वेलया मन्दिरं ते
चोरो दण्ड्यस् त्वमिति मधुरं व्याहरन्त्या भवत्या ।
मन्दे दीपे मधुलवमुचां मालया मल्लिकानां
बद्धं चेतो दृढतरमिदं बाहुबन्धच्छलेन ॥

(अ) Āś 6. 18.

Mandākrāntā metre.

When I[1] came to your[2] apartment at an unusual hour, you told me sweetly "Thou art a thief and deservest punishment." Then, when the light was dim, my heart was bound fast by you under the pretext of chaining my hands by a wrath of jasmine flowers flowing with drops of honey. (C. S. Sastri's translation).

1. Rāma's recollection narrated by Hanūmān.
2. Sītā's.

5081*

आयातं सखि दयितं चिरात् प्रवासात्
क्षामाङ्गं तव विरहानलेन तप्तम् ।
सद्योऽमुं निजमृदुलाङ्गसङ्गदानात्
संतृप्तिं नय भव संमुखी किमेवम् ॥

(आ) SSB 154. 3.

(*d*) संतृप्ति SSB (printer's error).

Praharṣiṇī metre.

The beloved lover has returned from a journey, after a long time, emaciated and burnt by the fire of separation; make him happy by immediately giving a close embrace with your soft limbs; receive him! Why this (shyness)? (A. A. R.).

5082*

आयातः कुमुदेश्वरो विजयते सर्वेश्वरो मारुतो
भृङ्गः स्फूर्जति भैरवो न निकटं प्राणेश्वरो मुञ्चति ।
एते सिद्धरसाः प्रसूनविशिखो वैद्योऽनवद्योत्सवो
मानव्याधिरयं कृशोदरि कथं त्वच्चेतसि स्थास्यति ॥

(अ) Rasamañjarī of Bhānukara 118.

(श्रा) SR 308. 16, SSB 159. 16.

(*d*) °धिरसौ Rasa°.

Śārdūlavikrīḍita metre.

The lord of the lilies, the moon, has risen and the lord of all, the breeze blows triumphantly; the formidable bees are buzzing loudly and the lord of your life, the lover, will not leave your presence; thus every friendly remedy is ready and the physician of the flowery-arrowed Cupid is ever successful in his treatment; oh ! slim one, how will the disease of jealous anger remain in your mind ? (A. A. R.).

5083*

आयातस्ते समीपं तव गुणविमलान् पण्डितो वादकर्ता
काव्ये भव्ये हि रेवामवविगतरसे रुग्युगे रोगहर्ता ।
नाहं जाने चिकित्सां सकलगुणनिधे दुर्दरिद्रत्वरोगे
श्रीमद्राजार्जुनेन्द्र प्रबलमपि यते कल्पिता सा चिकित्सा ॥

(श्रा) SR 113. 6, SSB 409. 1.

Sragdharā metre.

Here has come to you a learned scholar who can appreciate your noble qualities, who can debate sucessfully in good poetry and who can remedy the ailments when the Narmadā-like life is devoid of *rasa* [essential constituents *or* sentiments]; but I know not the remedy, oh ! King Arjunendra, the treasure-house of all virtues, to treat the disease of extreme poverty, though I try my best; but the remedy is found (in you, oh ! king). (A. A. R.).

5084*

आयाताः सखि वर्षा
वर्षादपि यासु वासरो दीर्घः ।
दिशि दिशि नीरतरङ्गो
नीरतरङ्गो ममापि हृदयेशः ॥

(श्रा) SR 340. 11, SSB 212. 7; (v. SR notes).

Āryā-udgīti metre.

Rains have set in, friend dear, in which the day is longer than a year; wavy streams of rain are in all quarters; but the lord of my heart is devoid of any passion for me. (A. A. R.).

5085*

आयाता जलदावली सरभसं विद्युत्समालिङ्गिता
शैलानां परितः सशब्दमहिभुक्श्रेणी नरीनृत्यति ।
एवं सत्यपि हन्त संप्रति पतिर्देशान्तरं प्रस्थितस्
तद् दुःखं विनिवेद्यतां सखि कथं कस्याधुनाग्रे मया ॥

(श्रा) SR 330. 2, SSB 194. 2.

(*a*) श्रायता SSB (printer's error).

Śārdūlavikrīḍita metre.

Rows of clouds have come up embraced impetuously by lightning, flocks of peacocks are dancing hilariously and uttering their sweet notes all around the hills; alas ! in spite of these, my husband has now started on a journey to another country; friend, in whose presence am I to narrate all these woes ? (A. A. R.).

5086*

आयाता मधुयामिनी यदि पुनर्नायात एव प्रभुः
प्राणा यान्तु विभावसौ यदि पुनर्जन्मग्रहं प्रार्थये ।
व्याधः कोकिलबन्धने विधुपरिध्वंसे च राहुग्रहः
कन्दर्पे हरनेत्रदीधितिरहं प्राणेश्वरे मन्मथः ॥

(श्र) Śṛṅgāratilaka 2.

(श्रा) Skm (Skm [B] 742, Skm [POS] 2. 74. 2) (a. Indraśiva), SuMañ 209. 7-10, SR 285. 37 (a. Śṛṅg°), SSB 118. 39, IS 986.

(*a*) विजयते कान्तप्रयाणोत्सवः Skm.

(*b*) यियासवो [वि°] Skm ; °ग्रहोऽभ्यर्थये Skm.

(*c*) व्याधाः Skm ; विधुविध्वंसे Śṛṅg° (var.), Skm (POS) ; हिमकरसध्वंसे Skm (var.) ; हिमकरध्वंसे SR, SSB ; राहुर् Śṛṅg°(var.) ; राहोर्गणाः Skm.

(*d*) हरनेत्रपावककणाः Skm ; इयं [अहं] Śṛṅg° (var.); मन्मथाः Skm.

Śārdūlavikrīḍita metre.

The spring-night came ; should your husband not arrive, then let my spirit of life go into fire ! should I however be reborn, then I would like to be a hunter in order to catch the *kokila* ; (just as) the demon Rāhu in order to make trouble to the moon ; Śiva in order to scorch the God of love ; the God of love in order to torment the beloved.

5087*

आयाता मधुरजनी
मधुरजनीगीतिहृद्येयम्
अङ्कुरितः स्मरविटपी
स्मर विट पीनस्तनीमबलाम् ॥

(आ) SR 331. 12, SSB 197. 12.

Āryā-upagīti metre.

The nights of the spring season have arrived that are pleasing with the sweet songs of women ; the tree of passion has put forth sprouts, remember, oh ! sensualist, the stout-bosomed wife. (A. A. R.).

5088*

आयाता रजनी भविष्यति महाविश्लेषदावानलो
नोद्वेगः सहसा कृशाङ्गि मनसा कार्यो रथाङ्गाह्वयः ।
इत्थं बाष्पनिरुद्धगद्गदतया संभाष्य कोकीं चिरं
चिन्तापूर्णमना विनोदविमुखो हंहो विधिं निन्दति ॥

(अ) Anyśat 69.

Śārdūlavikrīḍita metre.

Night has come, the forest-fire of separation from me is imminent, you are not to be agitated in the mind, oh ! slim one, all of a sudden, the male ruddy-goose, having said this to his mate with his throat choked with suppressed tears and stuttering, remained for long full of anxiety, dispirited ; and then alas ! cursed his fate. (A. A. R.).

5089*

आयाता रतिनायकस्य विपिनं श्रीराधिकाभ्यागतो
दैवादेव हरिश्च तत्र चतुरश्चेटोऽपि तत्रागमत् ।
शीघ्रं पर्वतकन्दरोदरगतं लास्यं शिखीनां पुरः
पश्यामीति हरिं निगद्य शनकैर्गेहं समभ्यागमत् ॥

(आ) PV 462.

(*a*) विपनं PV (var.).

Śārdūlavikrīḍita metre.

The beloved Rādhā arrived at the rendezvous in the forest of Cupid, and fortunately Kṛṣṇa came too, as also the clever servant; "I shall quickly see the dance of peacocks in the mountain, cave"—having said this to Kṛṣṇa (and leaving the lovers alone) he slowly returned home. (A. A. R.).

5090*

आयातासि विमुञ्च वेपथुभरं दृष्टासि किं केनचिन्
नीलं चोलममुं विमुञ्च हरतु स्वेदं निशीथानिलः ।
इत्यन्तर्भयसन्नकण्ठमसकृद् यामीति तल्पातिथिर्
त्रस्यन्ती परिरभ्यते सुकृतिना स्वैरं नवस्वैरिणी ॥

(आ) JS 256. 11 (a. Ākāśapoli), PV 380 (a. Jagajjīvana), ŚP 3779, SG 311, RJ 869, RA 3. 22, SR 353. 47 (a. ŚP), SSB 234. 47.

(*a*) केनापि नो PV, SG, ŚP ; नो केनचिन् [किं के° चिन्] SR, SSB.

(*b*) बोलममुं PV (var.) ; विचञ्च JS (var.).

(*c*) इत्युक्ते भ° RA ; तल्पं गता PV, ŚP, SG, SR, SSB, RA.

(*d*) जल्पन्ती [त्र°] JS, SR, SSB ; सुकृतिभिः PV, ŚP, SG, SR.

Śārdūlavikrīḍita metre.

You have arrived at the rendezvous, leave off all this tremor ; why, were you seen by anyone while coming ? Take off this blue jacket, let the nocturnal breeze remove the sweat—thus was the fresh wanton woman addressed by the lover, as she was full of fear (of detection) in her heart and said, 'Let me go', falteringly and frequently; but this welcome guest to the couch was embraced leisurely and warmly by the fortunate lover even while she was frightened (of being found out). (A. A. R.).

5091*

आयाति फुल्लकुसुमः कुसुमागमोऽयम्
एषा शशाङ्कतिलका शरदागतेति ।
बाढं प्रहृष्यति जनो न पुनर्ममैतद्
आयुःप्रहीणमिति याति मनोविषादम् ॥

(आ) JS 453. 52 (a. Candragomin).

(*c*) बालः [बा°] JS (var.).

Vasantatilakā metre.

Here comes the spring full of blooming flowers and here has come the autumn adorned with the moon ; thus do the people rejoice ; but not so in my case, for my mind feels sorry that life has diminished [to the extent of one year]. (A. A. R.).

5092*

आयाति याति खेदं
करोति मधु हरति मधुकरीवान्या ।
अधिदेवता त्वमेव
श्रीरिव कमलस्य मम मनसः ॥

(अ) ĀrS 2. 82.

Āryā metre.

The other (woman) comes, goes away, gives trouble, takes *madhu* [wine *or* honey], just as a she-bee does ; but you alone are the presiding deity of my heart just as Śrī [the goddess of beauty] is of the lotus. (A. A. R.).

5093*

आयाति याति पुनरेव जलं प्रयाति
पद्माङ्कुराणि विधुनोति धुनोति पक्षौ ।
उन्मत्तवद् भ्रमति कूजति मन्दमन्दं
कान्तावियोगविधुरो निशि चक्रवाकः ॥

(अ) Śṛṅgārarasāṣṭaka attributed to Kālidāsa (KSH 510) 4.

(आ) SuM 14. 17, RJ 1053, SuSS 146, Vidy 166 (a. Kālidāsa), Any 84. 70, SR 296. 7 (a. Śṛṅg°), SSB 138. 8, IS 987.

(*a*) पुनरेति पुनः SuM, Any.

(*b*) पद्माङ्कराणि Śṛṅg° ; पद्मान्तराणि SuM ; पद्माङ्कुरं च विचिनोति SR, SSB ; पक्षम् SR, SSB.

(*c*) कूजनि SSB (printer's error); मुक्ताकण्ठः (°ण्ठं) [म°] SR, SSB, SuM ; रारटीति [म°] Any.

(*d*) °विधुरः खलु (किल) चञ्चरीकः SuM, Any.

Vasantatilakā metre.

During the night a *cakravāka* aroused by the separation with its female, comes and goes and again proceeds to the water, touches the lotus-buds, shakes his wings, runs in bewilderment in different directions and whistles gently, gently.

5094*

आयाति श्रियमञ्जसा नयनयोरम्भोरुहप्रेयसी
संनाहः स्तनयोरयं कलयते संभोगयोग्यां दशाम् ।
वैदग्ध्येन सहासिकां वितनुते वाचामियं प्रक्रिया
मुग्धायाः पुनरैन्दवीं न सहते मुख्यामभिख्यां मुखम् ॥

(आ) SR 254. 48, SSB 64. 65.

(*a*) °प्रेयसीं SSB.

(*b*) कथयते [कल°] SSB.

(*c*) प्रक्रियां SSB.

Śārdūlavikrīḍita metre.

Lovable like a lotus she brings beauty to the eyes, the pleasing equipment of the bosom denotes the state fit for enjoyment ; her mode of speech has great affinity to cleverness; but the face of the charming one does not tolerate the lustre of the moon (as hers is free from the black spot). (A. A. R.).

5095–96*

आयाति स्खलितैः पादैर् मुखवैवर्ण्यसंयुतः ।
ललाटस्वेदभाग् भूरि- गद्गदं भाषते वचः ॥
कम्पमानस्रधोऽवेक्षी पापं प्राप्तः सदा नरः ।
तस्माद् यत्नात् परिज्ञेयश् चिह्नैरेतैर्विचक्षणैः ॥

(अ) P (PP 1. 152-3, Pts 1. 198-9, PtsK 1. 213-4).

(आ) IS 988-9. Cf. JSAIL 20. 34.

(*c*) °स्वेदभा PtsK.

(*e*) अधोदृष्टिर् भवेत् कृत्वा Pts.

(*f*) सभां [स°] Pts.

The sweat appears upon his brow, / he stumbles on, he knows not how, / his face is pale, and all he utters / is much distorted ; for he stutters.

The culprit always may be found / to shake, and gaze upon the ground : / observe the signs as best you can / and shrewdly pick the guilty man. (A. W. Ryder's translation).

5097**

आयाति हृष्टोऽभिमुखो यदि श्वा
क्रीडां प्रकुर्वन् विलुठंस्तथाग्रे ।
शीघ्रं तदानीं ध्रुवमध्वगानां
भवेत् प्रभूतो धनधान्यलाभः ॥

(आ) ŚP 2602.

Upajāti metre (Indravajrā and Upendravajrā).

If a dog comes face to face in a joyous mood frolicking and rolling on the ground in front, then, without doubt, quickly will there be great gain of wealth and grain to the person that starts on a journey. (A. A. R.).

5098*

आयातु यातु खेदं
करोतु मधु हरतु चाप्यन्या ।
अधिदेवता त्वमेव
श्रीरिव कमलस्य मम मनसः ॥

(आ) RJ 864.

(*b*) चान्या RJ (°प्य° added *metri causa*).

Āryā-upagīti metre.

Let the other (woman) come or go, cause worry, take *madhu* [wine *or* honey]; none-the-less, it is only you who are the presiding deity of my heart, as, Śrī, the goddess of beauty, is of the lotus-flower. (A. A. R.).

आयातुर्भुवनं तदेत° see No. 4794.

5099

आयाते च तिरोहितो यदि पुनर्दृष्टोऽन्यकार्ये रतो
वाचि स्मेरमुखो विषण्णवदनः स्वक्लेशवादे मुहुः ।
अन्तर्वेश्मनि वासमिच्छति भृशं व्याधीति यो भाषते
भृत्यानामपराधकीर्तनपरस्तन्मन्दिरं न व्रजेत् ॥

(आ) SR 180. 1051, SSB 519. 1051.

Śārdūlavikrīḍita metre.

If the host disappears from view as soon as the guest comes and is seen later to be interested in doing other activities, and though smiling, has a face heavy with care and frequently talks of his own worries, who desires to remain in the inner apartments complaining that he is not well and who throws all blame (for inattention) on the servants—to the house of such a person one should never go as a guest. (A. A. R.).

आयातेति मनोरमागतगुणं see प्राङ् मा मेति मनो°.

5100*

आयाते दयिते मनोरथशतैर्नीत्वा कथंचिद् दिनं
गत्वा वासगृहं जडे परिजने दीर्घां कथां कुर्वति ।
दष्टास्मीत्यभिधाय सत्वरपदं व्याधूय चीनांशुकं
तन्वङ्ग्या रतिकातरेण मनसा नीतः प्रदीपः शमम् ॥

(अ) Amar (Amar [D] 65, Amar [RK] 91, Amar [S] 86, Amar [K] 76, Amar [POS] 86, Amar [NSP] 77)[1].

(आ) VS 2076 (a. Adbhutapuṇya), ŚP 3680 (a. Adbhutapuṇya), JS 277. 6 (a. Adbhutapuṇya), Rasārṇavasudhākara (TSS) 132, SR 319. 38 (a. Amar), SSB 178. 40, RJ 1096, IS 990.

(*a*) धृत्वा [नी°] Amar (var.); नीते ŚP, VS, SR, SSB ; दिने ŚP, VS, SR, SSB.

(*b*) वैदग्ध्यापगमाज् Amar (D), Amar (RK), Amar (K), Amar (NSP), ŚP, JS, VS, SR, SSB.

(*c*) धृष्टमीत्य् Amar (var.) ; दग्धास्मी° VS ; सत्वरतरं ŚP; क्षीरांशुकं Amar (var.); चीनम्बरं Amar (var.); व्याधूनयन्त्याम्बरं Amar (RK).

(*d*) रतका° Amar (RK); रतिलालसेन VS.

1. Westren (Arj) 77, Southern (Vema) 86, Ravi 75, Rāma 90, Br MM 88, BORI I 93, BORI II 91.

Śardūlavikrīḍita metre.

When the lover had returned, she passed the day with difficulty filling her mind with hundreds of day-dreams; and then entering the pleasure-house, she saw that her obtuse attendants lacking all sagacity carried on a long conversation; the slender-bodied one, whose heart grew impatient for enjoyment of love cried out, "O something has bitten me!" and hurriedly tossing her silken scarf she extinguished the lamp. (C. R. Devadhar's translation).

5101*

आयाते दयिते मरुस्थलभुवामुल्लङ्घ्य दुर्लङ्घ्यतां
गेहिन्या परितोषबाष्पतरलामासज्य दृष्टिं मुखे ।
दत्वा पीलुशमीकरीरकवलान् स्वेनाञ्चलेनादराद्
आमृष्टं करभस्य केशरसटाभारावलग्नं रजः ॥

(आ) SkV 512 (a. Keśaṭa), Skm (Skm [B] 771, Skm [POS] 2. 60. 1) (a. Kaśaṭa), VS 2075, ŚP 3528 (a. Adbhuta-puṇya), JS 192. 4 (a. Adbhuta-puṇya), SGo 71*a* (a. Adbhutapuṇya), Any 42. 35, SR 305.1 (a. Daś.), SSB 154. 2 (a. Adbhuta-paṇya), AAS 4. 7, RA 4. 34, SuMañ 264. 7-10 (a. Adbhutapuṇya), Daś *ad* 4. 13 (p. 196), KH 110. 5-9, Sar 5. 120, ŚbB 2. 195; 3. 11; 3. 393; 4. 729; 4. 885.

(*a*) °वां संचिन्त्य दु° Any, AAS, Sar ; उत्प्रेक्ष्य [उल्ल°] Skm, ŚP, JS, Daś, KH, SR, SSB, RA ; उद्वीक्ष्य VS, SuMañ ; दुर्लक्ष्यतां AAS.

(*b*) तन्वङ्ग्या [गे°] VS, SuMañ; °कलिलामा° Daś, SR, SSB, RA ; °सलिलामा° KH.

(*c*) °कवलं VS, ŚP, SuMañ; लोलाञ्च° ŚP, SR ; चेलाञ्च SSB.

(*d*) उन्मृष्टं Skm (var.), JS, SR, SSB, AAS, RA, SuMañ; केसर° Skm, VS, ŚP, JS, Daś, KH, Sar, Any, SR, SSB, AAS, RA, SuMañ; °भाराग्रलग्नं (°राभ्र° SR, SSB) Skm, ŚP, Daś, Sar, Any, SR, SSB, SuMañ.

Śārdūlavikrīḍta metre.

Her husband has returned across the trackless desert; / the mistress of the household looks upon his face / with eyes unsteady from her tears of joy. / She offers to his camel palm and thronleaf / and from its mane wipes the heavy dust / with the hem of her own garment, tenderly. (D. H. H. Ingalls's translation).

5102*

आयाते रभसाद्यदि प्रियतमे प्रत्युद्गता नो चिरं
नो वा मण्डलितोन्नतस्तनतटं गाढं समालिङ्गितः।
आश्लिष्य स्वभुजावलम्बमथवा प्रेमार्द्रया नो गिरा
संभाव्याभिहितो हतासि सरले स्वैरेव दुश्चेष्टितैः॥

(आ) VS 1173 (a. Ratnamitra).

Śārdūlavikrīḍita metre.

When the beloved lover arrived you did not go immediately to receive him but delayed it for long, nor was he warmly embraced with your high and rounded bosom, and having hugged him you did not hold his hand and talk to him with words full of affection; hence, fickle-minded one, you are undone by your own ill-conceived actions. (A. A. R.).

5103*

आयातेऽर्थिनि गोत्रभिद्यभिमते कर्णोऽमुचत् कुण्डलं
कामास्त्रं किल भूरिलोचनयुगं तस्मिन् समासज्जताम्।
नन्वेतत् कुरुनायकस्य हृदयं तस्मात् समाधीयतां
संभूतस् तपसोऽत्र यो रतिरसो मापार्थतो हीयताम्॥

(अ) Kṛkā 79.

Śārdūlavikrīḍita metre.

When Indra came begging for Karṇa's ear-rings he was received approvingly and they were given to him; let these which act as arrows of love to innumerable pairs of eyes be fastened on him; let the heart of the leader of the Kuru-s be thus comforted; let not the pleasing result of the penance be rendered in vain. (A. A. R.).

5104*

आयाते श्रुतिगोचरं प्रियतमप्रस्थानकाले पुरस्
तल्पान्तःस्थितया तदाननमलं दृष्ट्वा चिरं मुग्धया।
सोच्छ्वासं दृढमन्युनिर्भरगलद्बाष्पाम्बुधौतं तया
स्वं वक्त्रं विनिवेश्य भर्तृहृदये निःशब्दकं रुद्यते॥

(आ) VS 1052, ŚP 3382, SR 329. 15 (a. VS), SSB 194. 15, SH 1953.

(a) बलात् [पु°] ŚP, SR, SSB ; जना [पु°] SH.

(b) तया जनमलं [त°] SR, SSB.

(c) दृढमुनिनिर्भरग° SH.

Śārdūlavikrīḍita metre.

When the time of the departure of beloved lover reached her ears the charming wife who was in the couch was stupefied and looking at his face for long, sighed deeply and placing on his chest her face, which was wet with tears, welling up due to intense grief, she began to weep noiselessly. (A. A. R.).

5105*

आयातैव निशा निशापतिकरैः कीर्णं दिशामन्तरं
भामिन्यो भवनेषु भूषणगणैरङ्गान्यलंकुर्वते।
मुग्धे मानमपाकरोषि न मनागद्यापि रोषेण ते
हा हा बालमृणालतोऽप्यतितरां तन्वी तनुस्ताम्यति॥

(अ) BhV (BhV [POS] 2.54, BhV [C] 2.53).

(आ) Rasagaṅgā 90. 17-20.

(a) पूर्णं [की°] BhV (var.) ; °मन्दिरं BhV (var.).

(b) °णैरुल्लासयन्ति श्रियम् BhV (var.), Rasa° °ङ्गानि संस्कुर्वते BhV (C).

(c) बाले [मु°] BhV (var.); वामे [मु°] Rasa°.

(d) ऽप्यतितमां BhV (var.), Rasa°; तनुः क्षाम्यति BhV (var.).

Śārdūlavikrīḍita metre.

The night has come; the space between the quarters is pervaded by the rays of the lord of the night[1]; and other women are adorning their bodies with numbers of ornaments in their houses; still you, Oh! foolish one, do not lessen your haughtiness even in the slightest degree. (And) alas! your body, much more slender than even a young lotus-stalk, is distressed by your anger. (H. D. Sharma's translation).

1. the moon.

5106*

आयातैव निशा मनो मृगदृशामुन्निद्रमातन्वती
मानो मे कथमेष संप्रति निरातङ्कं हृदि स्थास्यति ।
ऊहापोहमिमं सरोजनयना यावद् विधत्तेतरां
तावत् कामनृपातपत्रसुषमं बिम्बं बभासे विधोः ॥

(अ) BhV (BhV [POS] 2. 58, BhV [C] 2. 57).

(*c*) उन्निद्रोहम् BhV (C); विधत्ते त्वरं BhV (C).

Śārdūlavikrīḍita metre.

The disk of the moon, as charming as the umbrella of king Cupid arose just while the lotus-eyed one was engaged in the thoughts as to how her pride would fearlessly hold its position in her heart at a time when the night, which rendered the mind of deer-eyed women void of sleep[1], had actually come. (H. D. Sharma's translation).

1. full of love.

5107*

आयातो दयितस् तवेति सहसा न श्रद्दधे भाषितं
सद्यः संमुखतां गतेऽपि सुमुखी भ्रान्तिं निजां मन्यते ।
कण्ठाश्लेषिभुजेऽपि शून्यहृदया स्वप्नान्तरं शङ्कते
प्रत्यावृत्तिमियं प्रियस्य कियता प्रत्येतु शातोदरी ॥

(आ) VS 2077 (a. Luṭṭaka), SR 304. 5 (a. VS), SSB 153. 5.

(*a*) वचसा [स°] VS ; श्रद्दधे SSB.

(*b*) चक्षुर्गोचरतां [स°] VS.

(*c*) °श्लेषगते VS.

(*d*) वार्तां पृच्छति भर्तरि स्मितमुखी लज्जावती तुष्यति VS ; पत्या° [प्र°] SSB.

Śārdūlavikrīḍita metre.

When announced, "Your beloved has returned", she did not comprehend it immediately ; even when he came facing her, the good looking girl considered him to be an illusion of her mind ; though he threw his arms around her neck she suspected it to be a dream in her absent-mindedness ; how[1] is this slim one to be convinced that the dear lover has returned ? (A. A. R.).

1. When the husband asks for news the shy one smiles and is happy.

5108*

आयातो भवतः पितेति सहसा मातुर्निशम्योदितं
धूलीधूसरितो विहाय शिशुभिः क्रीडारसान् प्रस्तुतान् ।
दूरात् स्मेरमुखः प्रसार्य ललितं बाहुद्वयं बालको
नाधन्यस्य पुरः समेति परया प्रीत्या रटद्घर्घरम् ॥

(आ) JS 426. 9 (a. Bhaṭṭotkaṭa), ŚP 576 (a. Utkaṭa), AP 11, VS 2415, SH 1017 (a. Khoravaṭa bhaṭṭa), SR 208. 36 (a. VS), SSB 574. 3 (a. Utkaṭa), IS 991, Subh 77, Pr 364. (Cf. ZDMG 27. 628).

(*b*) क्रीडारसं सद्रुतम् JS ; °रसास्तु द्रुतम् SH.

(*d*) नान्यस्यापि [ना°] Subh ; परैति [स°] VS, JS (var.), SH, Subh ; रटन् [रटद्] ŚP, SR, SSB ; रणन् VS, SH, Pr ; रणद् JS ; घुर्घुरम् Pr.

Śārdūlavikrīḍita metre.

When the unexpected announcement is made by the mother, "Here comes your father", hearing this, the little son with his body covered with dust in the course of his sports with other children leaves off all interest in it, and with a smiling face, opening the tender arms wide from afar, comes running with great gurgling sounds of joy except to one who is by no means unfortunate. (A.A.R.).

5109*

आयातो वनमाली
गृहपतिरालि समायातः ।
स्मर सखि पाणिनिसूत्रं
विप्रतिषेधे परं कार्यम् ॥

(आ) SuMañ 61. 12-13.

Āryā-upagīti metre.

"Kṛṣṇa, wearing a garland of wild flowers, has come, and, oh! friend, here comes my husband, too!" My dear, remember the rule of Pāṇini's grammar, "When there is a conflict, the latter must be resorted to." (A. A. R.).

5110

आयात् त्रिभागतः कुर्याद् व्ययं धर्मपरो नरः ।
एतदेव हि पाण्डित्यं यदायादल्पको व्ययः ॥

(अ) Cr 146 (CR V 41, CPS 123. 42).

(*a*) आया CR (var.); कुर्या CR (var.).

(*b*) नरा: CR (var.); नृप: [न°] CR (var.).

(*c*) एतदोव CR (var.).

Expenditure must always be lower than income. (Therefore), a person who wants to act according to *dharma* should never spend more than one third on oneself; that alone is a wise behaviour.

आयात्यां च जयेद् (वर्धयेद्) see No. 5072.

आयात्यां निजयुवतौ see No. 5118.

आयात्रमात्ररमणी° see No. 4941.

आयादर्थं भागेन see No. 5079.

5111

आयान्तं गुणिनं दृष्ट्वा प्रहृष्येदाद्रियेत च ।
गुणिनो ह्यादृता भूयश् चेष्टन्ते तस्य संपदे ॥

(आ) SSB 476. 284.

When a person possessing good merits is seen we must be greatly pleased and should welcome him; when such men of merits are duly honoured they will act in turn for the prosperity of the person. (A. A. R.).

5112

आयान्तं स्वपतिं दृष्ट्वा भक्षयन्ती सदाखिलम् ।
परित्यक्ता निजैः पुत्रैर् बान्धवैः स्वजनैस् तथा ॥

(अ) Cr 1237 (CRC 1. 41, CRBh II 1. 40).

(*d*) बंन्धुभि: CRBh II.

When she sees her husband returning home, she eats everything (and does not leave anything); (therefore), she is abandoned by her sons, relatives and kinsmen.

5113*

आयान्तमालोक्य हरिं प्रतोल्याम्
आल्याः पुरस्तादनुरागमेका ।
रोमाञ्चकम्पादिभिरुच्यमानं
भामा जुगूह प्रणमन्त्यथैनम् ॥

(आ) Kuv *ad* 86. 153 (p. 169).

Indravajrā metre.

Seeing Kṛṣṇa coming along the main road, Satyabhāmā alone, by bowing to him in the presence of her friend, concealed her love which exhibited itself in hairs standing on ends, tremor and other symptoms. (A. A. R.).

5114*

आयान्ति त्वरितं गभीरसरितां कूलेषु भूमीरुहां
मूलेषु व्यथिता निदाघपथिकाः कृत्यं तदेषां परम् ।
यत्पुष्पैरधिवासनं निबिडया यच्छायया पालनं
यन्मन्दैरुपवीजनं च पवनैः कृत्यं तदुर्वीरुहाम् ॥

(आ) Any 111. 40, Ava 458.

(*a*) त्वरिता Ava.

(*b*) मूले यत् पथिका Ava ; °थिता: Ava.

(*c*) सत् Ava.

Śārdūlavikrīḍita metre.

To the roots of trees that grow at the banks of mighty rivers, travellers, scorched by the heat of summer, come quickly; it is then the duty of these trees to render fragrant the air therein, with their flowers and give shelter with their thick shade; and they should also fan them with gentle breeze. (A. A. R.).

5115*

आयान्ति यत्र निवसन्ति चिराय चेष्टं
निर्यान्ति चैवममिताः सरितो यतोऽमी ।
देवैर्हृतेषु बहुलेषु मणिष्वपीभ्यो
यः पूर्ववत् स जयतादमृतैकभूमिः ॥

(आ) SSB 28. 1 (a. Saṅgrahītṛ).

Vasantatilakā metre.

Innumerable streams flow in here and remain for long as they please and depart too; and though the gods took away a good number of gems, he remains as rich as before; may that one source of *amṛta* be ever victorious. (A. A. R.).

5116

आयान्ति यान्ति सततं
नीरं शिशिरं खरं न गणयन्ति ।
विद्मो न हन्त दिवसाः
कस्य किमेते करिष्यन्ति ॥

(आ) SkV 1066, Vjv 235. 7 (?).

Ārya metre.

The days ever come and go / heedless of rains of winter and of summer. / But what they will do and to whom / we know not. (D. H. H. Ingalls's translation).

5117*

आयान्त्यग्रे ननु तनुभवा उत्तमर्णा इवेमे
शय्यालग्नाः फणभृत इवाभान्ति दारा इदानीम् ।
कारागेहप्रतिममधुना मन्दिरं दृश्यते मे
तत्र स्थातुं प्रसजति मनो न क्षणं न क्षणार्धम् ॥

(अ) Śāntiv 21.

Mandākrāntā metre.

Children[1] indeed come into the family like creditors, and the wife now looks like a snake clinging to the bed; the mansion is now viewed by me like a prison house; (hence) my mind does not care to remain there for a moment or half of it. (A. A. R.).

1. Daughters.

5118*

आयान्त्यां निजयुवतौ वनात् सशङ्कं
बर्हाणामपरशिखण्डिनीं भरेण ।
आलोक्य व्यवदधतं पुरो मयूरं
कामिन्यः श्रदधुरनार्जवं नरेषु ॥

(अ) Śiś 8. 11.

(*a*) आयात्यां Śiś (var.).

(*c*) मयूरमाराद् [पु° म°] Śiś (var.) (see *d*).

(*d*) भामिन्यः [का°] Śiś (var.) (see *c*).

Praharṣiṇī metre.

When his own pea-hen [wife] was returning from the forest, the peacock—full of apprehension—screened another pea-hen with his well-spread out tail; seeing this, the passionate young ladies fully believed that their men-folk were full of deceit. (A. A. R.).

5119*

आयान्त्या दिवसश्रियः पदतलस्पर्शानुभावादिव
व्योमाशोकतरोर्नवीनकलिकागुच्छः समुज्जृम्भते ।
आतन्वन्नवतंसविभ्रममसावाशाकुरङ्गीदृशाम्
उन्मीलत्तरुणप्रभाकरकरस्तोमः समुद्भासते ॥

(आ) SR 327. 20, SSB 191. 20.

Śārdūlavikrīḍita metre.

By experiencing the gentle touch of the feet of the coming beauty of day, the *aśoka*-tree of the sky puts forth, as it were, fresh clusters of buds; to the gazelle-eyed damsels of the quarters, he seems to supply ear-ornaments in the form of the rays of the rising sun. (A. A. R.).

5120*

आयामिनोस्तदक्ष्णोर्
अञ्जनरेखाविधिं वितन्वन्त्याः ।
पाणिः प्रसाधिकायाः
प्रापदपाङ्गं चिरेण विश्रम्य ॥

(आ) SR 259. 76, SSB 72. 18.

(*b*) वितन्वत्या: SSB (printer's error).

Āryā-gīti metre.

While applying collyrium to her mistress's long eyes, the hand [finger] of the decorating maid reached the corner of the eyes only after a long time, having relaxed (in the meanwhile). (A. A. R.).

5121*

आयासः परहिंसा
　　वैतंसिकसारमेय तव सारः ।
त्वामपसार्य विभाज्यः
　　कुरङ्ग एषोऽधुनैवान्यैः ॥

(अ) ĀrS 2. 100.

Āryā metre.

Your essence of strength, oh ! dog that revel in flesh, is full of trouble and results in injury to others; leaving you aside, now itself, this (beautiful) deer should be apportioned to others (who will love it.) (A. A. R.).

आयासकोपभयदुःख° see No. 5123.

5122

आयासशतलभ्यस्य　　प्राणेभ्योऽपि गरीयसः ।
गतिरेकैव　विलस्य　दानं शेषा विपत्तयः ॥

(अ) P (PT 2. 109, PTem 2. 98, PP 2. 126), CNT IV 206 (?), HJ *ad* 1. 165, BhŚ 400, PrC 5. 265. Cf. दानं भोगो नशस्तितो. and also cf. Ru 113.

(आ) SRHt 17. 6, SSSN 27. 2, SSH 1. 20, SR 69. 13 (a. BhŚ), SSB 337. 15, SSJ 17. 15, SMJ 1218, SSD 2*f* 107a, SSV 1203, SKG*f* 12*a*.

(*a*) °लब्धस्य PP, H, BhŚ, PrC, SRHt, SSH, SR, SSB.

(*c*) ग° ए° tr. H ; अर्थस्य [वि°] H.

(*d*) दानमन्या PP, H, BhŚ, PrC, SSH, SR, SSB.

Of wealth acquired by hundreds of laborious efforts, (and) more precious than life, (there is) but one way of disposal—distribution. Misfortunes (are) the rest[1]. (F. Johnson's translation).

1. "others" (in all the other texts).

5123

आयासशोकभयदुःखमुपैति मर्त्यो
　　मानेन सर्वजननिन्दितवेषरूपः ।
विद्यादयादमयमादिगुणांश्च हन्ति
　　ज्ञात्वेति गर्ववशमेति न शुद्धबुद्धिः ॥

(अ) AS 50.

(आ) SPR 253. 22 (a. AS).

(*a*) आयासकोपभ° AS (KM), SPR.

Vasantatilakā metre.

Man, by his pride, experiences trouble, sorrow, fear and misery ; his way of life is censured by all (good) men ; it destroys his learning, compassion, self-control and other virtues ; he comes under the influence of arrogance by a little knowledge, but not so the pure mind. (A. A. A.).

5124*

आयासश्लथबाहुवल्लिरधिकस्मेरै ◡– –◡–
　　लोलापाङ्गकपोलपालिरलिकस्तोमार्धलुप्तालका ।
न्यस्यन्ती मदयत्यनावृत इव प्रच्छादनायाञ्चलं
　　मुग्धा स्वेदनिपीतसूक्ष्मसिचयव्यक्तस्तनी वक्षसि ॥

(आ) Skm (Skm [B] 1011, Skm [POS] 2. 108. 1) (a. Tuṅgoka or Śuṅgoka).

(*a*) °स्वैरै Skm (var.) ; last five *akṣara-s* missing in all texts.

Śārdūlavikrīḍita metre.

Her creeper-like arm hanging loosely by the exertion, with her lip resplendent with smiles, the cheeks throbbing and the corners of the eyes tremulous, the forehead half-concealed by falling tresses, the charming damsel feeling herself uncovered

at the bosom, as the thin covering garment had become transparent by sweat, throws the end of her dress to cover the same. (A. A. R.).

5125*

आयासादलघुतरस्तनैः स्वनद्भिः
श्रान्तानामविकचलोचनारविन्दैः ।
अभ्यम्भः कथमपि योषितां समूहैस्
तैरुर्वीनिहितचलत्पदं प्रचेले ॥

(अ) Śiś 8. 1.

(*a*) स्तनद्भिः Śiś (var.).

Praharṣiṇī metre.

Tired as they were by the exertion (of picking flowers), the young ladies somehow moved on towards the river, noisy with quick breaths and the jingle of their ornaments adorning their weighty bosom; and with their lotus-eyes half closed, they tramped on with dragging steps. (A. A. R.).

5126*

आयासानविचिन्तयन्नगणयल्लाभं ततः किंचिदप्य्
अम्भो मुञ्चति कीर्तिमात्रशरणो धाराधरः सर्वतः ।
तद्यत्नादुपयुज्य वर्धयतु वा दातुर्यशः शाश्वतं
मौढ्यादेतदुपेक्ष्य नाशयतु वा लोकः प्रमाणं ततः ॥

(अ) DikAny 87.

Śārdūlavikrīḍita metre.

The cloud showers rain all over the earth not minding the fatigue and not caring to make the least profit, but becomes only the object of fame (of having rendered a service); thereafter it is left to the world to make the fame of the donor everlasting by effectively utilizing this gift, or to destroy the same by negligence born of foolishness. (A. A. R.).

5127

आयास्य बहुभिर्दुग्धां पीतां वत्सेन सद्गवीम् ।
सुशिक्षितोऽपि गोपालः प्रयत्नेन दुहीत किम् ॥

(आ) VS 2833.

Can a milk-man ever milk a cow, however a good milker he may be and however great the effort, and however well seasoned he be in that art, if it had been already milked and (the last drop) drunk by the calf? (A. A. R.).

5128*

आयास्यसि कदा कान्ते मदन्तकमयि प्रभे ।
इति पृष्टेन्दुवदना- च्छादयद् वाससा मुखम् ॥

(आ) PV 418 (a. Veṇīdatta).

(*b*) मतिप्रभो PV (MS).

When will you come to me, sweetheart, the bright one? When the moon-faced one was thus asked, she covered her face with her garment (indicating the new-moon day). (A. A. R.).

5129*

आयास्यस्यवधावपर्यवसिते गत्वेति संभाव्यते
संप्राप्ते त्वयि यानि तान्यपि सुखान्यद्यापरोक्षाणि नः ।
किंत्वज्ञातवियोगवेदनमिदं सद्यस्त्वयि प्रस्थिते
चेतः किं नु करीष्यतीत्यविदितं सम्यङ् न निश्चीयते ॥

(आ) Skm (Skm [B] 734, Skm [POS] 2. 52. 4), VS 1061.

(*b*) तानि [या°] VS ; सुखान्यस्याः Skm (POS).

(*c*) तु ज्ञात [त्व°] VS.

Śārdūlavikrīḍita metre.

When you are about to start on a journey my mind fancies that you might return before the expiry of the time limit, and when thus returned, novel shall be the ways of enjoyment; but when you have actually started, the mind, not fully aware of the pain of separation, cannot resolve itself well as to what unknown thing it will do. (A. A. R.).

5130*

आयास्यामि पुनस्तवान्तिकमहं यामे व्यतीते प्रियेत्य्
उक्त्वा पङ्कजलोचना सरभसं कान्ता समाजं ययौ ।
जाते क्वापि च सिञ्जते किमु समायातेति मार्गं मुहुर्
दर्शं दर्शमथो मया निशि मनाग् लब्धो न निद्रारसः ॥

(अ) Janśṛṅg 40.

(c) or शिञ्जते Janśṛṅg.

Śārdūlavikrīḍita metre.

'I shall come back to your company dear, after the lapse of one *yāma*[1]; so saying the lotus-eyed beloved went away quickly for the concert. Whenever the jingle of anklets was heard from somewhere, I gazed at the path, often with the hope that she was returning ; thus looking on again and again, never did I get a moment's pleasure of sleep. (A. A. R.).

1. Duration of three hours.

आयि मन्मथ° see No. 2758.

5131

आयुः कर्म च वित्तं च विद्या निधनमेव च ।
पञ्चैतानि हि सृज्यन्ते गर्भस्थस्यैव देहिनः ॥

(अ) Cr 147 (CV IV 1, CL VIII 7 [in some MSS *cd/ab*], CNP I 82, CNP II 58, CNT IV 83, CNM 80, CNMN 65, CNI I 180, CNG 308, CRT 8. 12, CnT II 24. 7, CnT III 58. 5, CnT V 80, CPS 91. 24 and 313. 19), GP 1. 115. 23, P (PP 2. 64, PtsK 2. 82, PPY 73 [63] [in HPañc 167]), H (HJ Intr. 27, HS Intr. 26, HM Intr. 27, HP Intr. 17, HN Intr. 16, HK Intr. 27, HH 3. 21-2, HC 6. 1-2), Vet 8. 8. (Cf. Mn 2. 136, Y 1. 116, Vās 13. 56-7, Vi 32. 16).

(आ) SRHt 52. 11 (a. Rudra or Rudragupta or Rudrabha), SSSN 43. 11 (a. P), SPR 604. 11 (a. Jaina-Pañcatantra), SR 162. 428 and 165. 555 *cd/ab*, SSB 494. 428 and 498. 555 *cd/ab*, Sama 1 आ 6, Sama 2 ग 10, IS 992, Subh 176 and 191.

(*a*) आयुस् Vet (var.) ; आयु CV (var.), CL (var.), कर्माणि [क° च] CNP II ; कर्मं Vet (var.) ; कर्मञ्च Subh ; विद्या SR 165. 545 (see *b*), SSB 498. 555 (see *b*); चरित्रं [वि°] GP.

(*ab*) आयुः कर्म च विद्या च सौख्यं निधनम् Vet (var.).

(*b*) वित्तं SR 165. 555, SSB 498. 555 (see *a*); विद्याति Vet (var.) ; विनयम् [नि°] IS.

(*c*) लिख्यते चित्रगुप्तेन CL (var.) ; °तान्यपि CL (var.), H, SR 162. 428, SSB 494. 428, Sama 1 ; च [हि CV, CL (var.), CNP I, CNP II, CPS ; विविच्यन्ते CRT, GP ; विसृ (°मृ°) [हि सृ°] Vet, CNM, CNMN ; विलिख्यन्ते [हि सृ°] Vet (var.), SR 165. 555, SSB 494. 428 ; निषिच्यन्ते [हि सृ°] SRHt ; सूज्यन्ते HH ; शृज्यन्ते Vet (var.) ; प्रपद्यन्ते [सृ°] Subh.

(*d*) जायमानस्य दे° CRT, GP ; °स्तस्यै° Vet (var.) ; °स्येव Vet (var.) ; देहिनां CNI I, CL (var.) ; देहिन (°नम् ; °नाम्) CV (var.), CL (var.) CNP II, PPY (var.).

These five are fixed for every man / before he leaves the womb : / his length of days, his fate, his wealth, / his learning, and his tomb. (A. W. Ryder's translation).

5132

आयुः कल्लोललोलं कतिपयदिवसस्थायिनी यौवनश्रीर्
अर्थाः संकल्पकल्पा घनसमयतडिद्विभ्रमा भोगपूराः ।
कण्ठाश्लेषोपगूढं तदपि च न चिरं यत् प्रियाभिः प्रणीतं
ब्रह्मण्यासक्तचित्ता भवत भवभयाम्भोधिपारं तरीतुम् ॥

(अ) BhŚ 192.

(आ) SPR 339. 12 (a. BhŚ), SK 7. 19, SSD 4*f* 18a, SR 373. 188 (a. BhŚ), SSB 271. 74, SRK 93. 6 (a. BhŚ), IS 993, Subh 314.

(*a*) °दिवसः BhŚ (var.) ; °दिवसास्थायिनी BhŚ (var.) ; स्त्रीर् BhŚ (var.).

(*b*) °तटिद्विभ्रमा or °तडिद्भंगुरो or °तडिद्विभ्रमो or °तटिद्भंगुरा (°टीभं°) BhŚ (var.) ; भोगभंगा or भोगवर्गाः (°र्गः) or भ्रूवीलासः or भोगभोगाः(°गः) or भक्तिपूगाः (भु°)or भोगपूर्णाः BhŚ (var.) ; भोगपूगाः (°गः) BhŚ (var.), SR.

(*c*) कंठाश्लेषोपगूहस् (°ष्मो°) BhŚ (var.) ; न रुचिरं or न हि चिरं or च न वरं [च न चि°] BhŚ (var.) ; प्रयुक्तं [प्र°] BhŚ (var.).

(*d*) [आ]शक्त° (°क्तः° ; क्ति°) BhŚ (var.) ; °वित्ता or चित्तो [°चि°] BhŚ (var.) ; भवतु or भवन्तु or भवति or भवतः or भवमहा° BhŚ (var.) ; °पूरं or °तीरं [°पारं] BhŚ (var.) ; च ततुं or तरंतु or तरोतं or तरन्तः or प्लवन्ताम् [तरी°] BhŚ (var.).

Sragdharā metre.

Life is as inconstant as quivering waves ; the glamour of youth is only steady for a few days ; fortunes are as transient as passing whims ; all pleasures are as fleeting as flashes of lightning during the cloudy [rainy] days ; and even the close embrace around the neck (lovingly) offered by the beloveds does not, likewise, last long ; (hence, oh mortals !) have your mind concentrated upon the (Supreme) Brahman for crossing the dreadful ocean of worldly woes. (S. Bhaskaran Nair's translation).

5133

आयुःप्रश्ने दीर्घमायुर् वाच्यं मौहूर्तिकैर्जनैः ।
जीवन्तो बहु मन्यन्ते मृताः प्रक्ष्यन्ति कं पुनः ॥

(अ) Kalivi 16.

(आ) SRK 252. 10 (a. Kalivi.), SRM 2. 2. 729, IS 7737.

(*b*) द्विजैः [जनैः] SRK, IS.

When the question is asked about the duration of life the astrologers should always say, "long life" ; when alive they will honour him ; will they consult him again when dead ? (A. A. R.).

5134

आयुः श्रियं यशो धर्मं लोकानाशिष एव च ।
हन्ति श्रेयांसि सर्वाणि पुंसो महदतिक्रमः ॥

(अ) BhPṇ 10. 4. 46.

The persecution of the great by a person, destroys his duration of life, his prosperity, his fame, his righteousness, his chance of attaining to blessed regions after death, his happiness and lastly all his welfare. (S. M. Sanyal's translation).

5135

आयुः श्रीः कीर्तिरैश्वर्यम् आशिषः पुरुषस्य याः ।
भवन्त्येव हि तत्काले यथानिच्छोर्विपर्ययाः ॥

(अ) BhPṇ 6. 12. 13.

(आ) SRRU 507.

To men at the destined time occur long life, prosperity, fame, power and other blessings (even if) they desire not for them ; so also the reverse (whether they like them or not). (A. A. R.).

5136

आयुःसत्त्वबलारोग्य- सुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥

(अ) MBh (MBh [Bh] 6. 39. 8 = BhG 17. 8).

(आ) SSap 328, PW 53. 6.

(*a*) रोग्यः MBh (var.).

(*b*) °विवर्धनः MBh (var.).

(*c*) तस्याः [र°] MBh (var.); रस्यास्निग्धा° MBh (var.); स्निग्धा MBh (var.).

Life, courage, strength, good health, / happiness, and satisfaction increasing, / tasty, rich, substantial, and heart-gladdening, / such foods are beloved of the man of goodness. (F. Edgerton's translation).

5137

आयुःसारं यौवनम्
ऋतुसारः कुसुमसायकवयस्यः ।
सुन्दरि जीवितसारो
रतिभोगरसामृतस्वादः ॥

(अ) Kuṭṭ (Kuṭṭ [KM] 652, Kuṭṭ [BI] 674).

(*a*) शश्वविकासं [आ°] Kuṭṭ [BI] (var.).
Āryā metre.

Youth is the quintessence of life; spring is the quintessence of the year; but the quintessence of all things, oh! my entirely beautiful, is this, to taste the divine drink of immortality, the sap of the lust of love. (E. Powys Mathers's translation).

5138

आयुक्तकेभ्यश्चोरेभ्यः परेभ्यो राजवल्लभात् ।
पृथिवीपतिलोभाच्च प्रजानां पञ्चधा भयम् ॥

(अ) KN (KN [ĀnSS] 5. 81, KN [TSS] 5. 81, KN [BI] 5. 82). Cf. तस्करेभ्यो नियुक्तेभ्यः.

(आ) SRHt 130. 2 (a. Kāmandaki), SSSN 102. 2 (a. Kāmandaki), IS 994.

(*a*) °श्चौरेभ्यः KN (BI).

(*b*) नराणां [प्र°] SRHt, SSSN.

The royal officers, the thieves, the enemies of the land, the king's favourites, and the covetousness of the monarch himself—these are the five sources of apprehension to the subjects. (M. N. Dutt's translation).

5139

आयुधानां धनुः श्रेष्ठम् आसनानां च मेदिनी ।
फलानां चाम्रवृक्षस्य देवानां च महेश्वरः ॥

(अ) Cr 1238(CNP II 94, CNI I 311, CM 19).

(*b*) मेदनी CNI I.

(*c*) °वृक्षस्तु CNP II.

The best weapon is the bow; the best sitting posture is (on) the ground; the best fruit is *āmra* [mango]; the best God is Maheśvara.

आयुरेखं चकारास्याः see No. 5167.

5140

आयुर्घृते गुडे रोगा नित्यं मृत्युर्विदाहिषु ।
आरोग्यं कटुतिक्तेषु बलं माषे पयस्तु च ॥

(आ) JS 400. 120 (a. Ātreya).

In (taking) ghee there is long life, diseases in sugar, daily death [pain] in taking hot and pungent things, there is good health in acid and bitter things, and strength in pulses as well as in milk. (A. A. R.).

5141*

आयुर्दानमहोत्सवस्य विनतक्षोणीभृतां मूर्तिमान्
विश्वासो नयनोत्सवो मृगदृशां कीर्तेः प्रकाशः परः ।
आनन्दः कलिताकृतिः सुमनसां वीरश्रियो जीवितं
धर्मस्यैव निकेतनं विजयते वीरः कलिङ्गेश्वरः ॥

(आ) Kuv *ad* 100. 168 (p. 182), SR 114. 12 (a. Kuv.), SSB 410. 1.
Śārdūlavikrīḍita metre.

This king is the very longevity in the joyous giving of gifts, trust-incarnate to vassal princes who bow to him, object of great festivity to the eyes of gazelle-eyed ladies, the great effulgence of spreading fame, joy in bodily form to the good people, the very life of the wealth of valour, and the abode of righteousness; thus ever victorious is this great king of Kaliṅga. (A. A. R.).

5142

आयुर्दीर्घतरं वपुर्वरतरं गोत्रं गरीयस्तरं
वित्तं भूरितरं बलं बहुतरं स्वामित्वमुच्चैस्तरम् ।
आरोग्यं विगतान्तरं त्रिजगति श्लाघ्यत्वमल्पेतरं
संसाराम्बुनिधिं करोति सुतरं चेतः कृपार्द्रान्तरम् ॥

(अ) Sumū 28.

(आ) SPR 20. 15 (a. Sindūra-prakaraṇa).

Śārdūlavikrīḍita metre.

The mind of man that is full of compassion gives him longer life, the body becomes more honoured, the family more famous, the wealth greater, strength all the more, his power higher in estimation, good health without reverses, fame in the three worlds all the greater and makes it easy for him to cross the ocean of worldly existence. (A. A. R.).

5143

आयुर्नश्यति पश्यतां प्रतिदिनं याति क्षयं यौवनं
प्रत्यायान्ति गताः पुनर्न दिवसाः कालो जगद्भक्षकः ।
लक्ष्मीस् तोयतरङ्गभङ्गचपला विद्युच्चलं जीवितं
यस्मान्मां शरणागतं शरणद त्वं रक्ष रक्षाधुना ॥

(अ) Śivaparādha-kṣamāpaṇastotra 14. (Works of Śaṅkara, Vol. 17, p. 78, V. V. Press, Śrīraṅgam).

(आ) Sama 2 क 49, SRM 1. 3. 2.

(*d*) करुणस्य [श°] Śiva° (var.).

Śārdūlavikrīḍita metre.

Life perisheth daily before your eyes, youth departeth ; the days departed never return again, time consumeth the world ; fortune is as transient as a ripple on the waves of the ocean ; life as unstable as the lightning ; guard, guard me to-day who am come to thee for safety, oh ! giver of peace ! (A. B. Keith's translation in his *History of Sanskrit Literature*, pp. 216-7).

5144

आयुर्नीरतरङ्गभङ्गुरमिति ज्ञात्वा सुखेनासितं
लक्ष्मीः स्वप्नविनश्वरीति सततं भोगेषु बद्धा रुचिः ।
अभ्रस्तम्बविडम्बि यौवनमिति प्रेम्णावगूढाः स्त्रियो
यैरेवात्र विमुच्यते भवरसात् तैरेव बद्धो जनः ॥

(अ) VCjr 16. 4.

(आ) JS 452. 45 (a. Indrakavi).

(*b*) °नश्वरेति JS ; रतिः [रु°] JS.

(*c*) अभ्रस्तम्भ° JS.

Śārdūlavikrīḍita metre.

Those very facts, the knowledge of which releases a man from taking in delight in existence here, may also bind him fast unto it. Knowing that life is as uncertain as a wave of water, he lives in pleasures ; because fortune is as transitory as a dream, he fixes his appetite on constant enjoyment ; because youth is comparable to a mass of clouds, he passionately embraces women. (F. Edgerton's translation).

5145*

आयुर्बलं विपुलमस्तु सुखित्वमस्तु
कल्याणमस्तु विपुला तव कीर्तिरस्तु ।
श्रीरस्तु धर्ममतिरस्तु रिपुक्षयोऽस्तु
संतानवृद्धिरभिवाञ्छितसिद्धिरस्तु ॥

(अ) P (PM Intr. 5).

Vasantatilakā metre.

May you be blessed with long life and plenty of wealth, full of happiness and auspiciousness be your state, may your fame spread far, let prosperity be yours along with love of righteousness and the destruction of foes, may you have a continuous flow of family succession and the attainment of all that you desire. (A. A. R.).

5146

आयुर्यशो बलं वित्तम् आकाङ्क्षद्भिः प्रियाणि च ।
पितैवाराधनीयोऽग्रे दैवतं हि पिता महत् ॥

(अ) R (R[Bar] 2. 360* *l.* 3-4, R[G] 2. 15. 22).

(*a*) य° ब° tr. or श्रियं यशो R (var.); वृत्तम् [वि°] or दीप्तम् R (var.).

(*b*) कांक्षयद्भिः or आकांक्षंति R (var.); मुखानि [प्रि°] R (var.).

(*c*) ऽराधयेद् R (var.); वै or ऽयं [ऽग्रे] R (var.).

(*d*) हि प्रियं or परमं [हि पि°] R (var.).

Those who wish for themselves long life, glory, power, fame and pleasure, must, in the first place, give reverence to their fathers, since the father is a great deity.

5147

आयुर्लेखा पवनचलनाश्लिष्टदीपोपमेया
संपच्चैषा मदवशचलत्कामिनीदृष्टिलोला ।
तीव्रश्चान्तर्दहति हृदयं विप्रयोगः प्रियेभ्यस्
तस्मादेतत् सततममलं ब्रह्म शान्तं प्रपन्नाः ॥

(अ) BhŚ 401 (doubtful). Cf. Nos. 5148 and 5149.

(*a*) आयुश्लेषा BhŚ (var.).

(*b*) संपद्वेषा...°दृष्टलोला BhŚ (var.).

(*c*) तीव्रस्वान्त° BhŚ (var.).

Vasantatilakā metre.

The life of man may be compared to the flame of a lamp that is under the grip of a breeze; this prosperity is inconstant like the glance of a passionate girl under the influence of wine; separation from dear ones burns the heart intensely; hence we have resorted to the peace of Brahman which is ever pure. (A. A. R.).

5148

आयुर्वर्षशतं नृणां परिमितं रात्रौ तदर्धं गतं
तस्यार्धस्य परस्य चार्धमपरं बालत्ववृद्धत्वयोः ।
शेषं व्याधिवियोगदुःखसहितं सेवादिभिर्नीयते
जीवे वारितरङ्गचञ्चलतरे सौख्यं कुतः प्राणिनाम् ॥

(अ) BhŚ 200, Vet 23. 5. Cf. Nos. 5147 and 5149.

(आ) SuM 30. 8, SPR 1088. 5 (a. BhŚ), SSV 125, SSJ 50. 12, Sa 38. 6, SR 373. 180 (a BhŚ), SSB 270. 66, SRK 94. 9 (a. BhŚ), IS 996, Subh 82.

(इ) Cf. PrŚ (C) 3.

(*a*) राज्ञा तदर्धीकृतं Subh; रात्री तदर्धं कृतं or रात्रौ तदर्धीकृतं or रात्र्या सतोर्धं हृतं BhŚ (var.).

(*b*) तस्यार्धस्य कदाचिदर्धमधिकं वृद्धत्वबाल्ये गतम् Subh; तस्यार्धं च or तस्याप्यर्धं BhŚ (var.); कदाचिद् [प°] BhŚ (var.), Vet, SuM (but some texts as above); शेषमपरं BhŚ (var.); अर्धमधिकं BhŚ (var.), SuM (but some texs as above); चार्धमधिकं BhŚ (var.); बाल्यत्ववृद्धत्वयोः or वृद्धत्वबाल्ये गतं BhŚ (var.).

(*c*) शेषं बन्धुसुहृद्वियोगसहितैः Subh; °विदेश° [°वियोग°] BhŚ (var.); °दुःखसहितैः (°तं) or रोगजनितैर् or दुःखकलहैर् or दुःखबहुलं BhŚ (var.); °शोकसहितं BhŚ (var.), Vet; कामादिभिर्नीयते or भूपालसेवारसैः or क्लेशादिभिर्नीयते or दुःखादिभिर्नीयते BhŚ (var.).

(*d*) जीवोद्वारि° BhŚ (var.); बुद्बुदसमे BhŚ (var.), SR, SSB; °बुद्बुदसमं or °बुद्बुदचले or चंचलतले or °भंगचपले [°चञ्च°] BhŚ (var.); रागेण किं देहिनाम् [सौ° कु° प्रा°] Subh; धर्मः [सौ°] BhŚ (var.).

Śārdūlavikrīḍita metre.

The term of man's existence is limited to hundred years; half of it is passed in sleep and half that remains is taken by childhood and old age, while the rest is spent by him in disgraceful occupations like that serving others, not altogether unmixed with the bitter consequences of diseases, separations, and misfortunes. Where, then is the least possible trace of happiness in a man's life which is as unsteady as waves of water? (P. G. Nath's translation).

5149

आयुर्वर्षशतं नृणां परिमितं रात्रौ तदर्धं हृतं
तस्यार्धस्य च किंचिदेव जरया बाल्येन किंचिद् हृतम् ।
किंचिद् व्याधिवियोगदुःखमरणैर्भूपालसेवारसैर्
नष्टं शिष्टमतस्तरङ्गतरलं पुंसां सुखं क्व क्षणे ॥

(अ) Cr 148 (CR VIII. 27, CPS 239. 51), GP 1. 115. 28*v.l.* Cf. Nos. 5147, 5148 (BhŚ 200, Vet 23. 5), and भूतजीवितमत्यल्पं.

(आ) SRM 2. 2. 6.

(*a*) रात्र्या (°त्र्यां) CR (but GP, BhŚ, Vet as above); ततोऽर्धं CR (var.); गतं [हृ°] CR (var.), BhŚ, Vet, SRM.

(*b*) तस्यार्धं स्थितकिंचिदर्धमधिकं बालस्य काले हृतम् GP; तस्यार्धस्य परस्य चार्धमपरं (कदाचिदर्धमधिकं Vet) बालत्ववृद्धत्वयोः BhŚ, Vet, SRM; तस्याधस्य CR (var.); जरसा CR (var.); वान्येन CR (var.), CPS; गतम् [हृ°] CR (var.).

(*c*) किंचिद् बन्धुवियोगदुःखमरणैर्भूपालसेवागतं GP; शेषं व्याधिवियोगदुःखसहितं (शोकसहितं Vet) सेवादिभिर्नीयते BhŚ, Vet, SRM; वधुवियोगदुःखमरणैर् CR (var.); व्याधिवियोगमरणै° CR (var.); भूपालसेवादिभिर् CR (var.), CPS.

(*d*) शेषं वारितरङ्गगर्भचपलं मानेन किं मानिनाम् GP; जीवे वारितरङ्गचञ्चलतरे सौख्यं कुतः प्राणिनाम् BhŚ, Vet, SRM; शिष्टमितस् CR (var.); तरङ्गतर (°लैः om.) CRP; तरङ्गतरलैः CR.

Śārdūlavikrīḍita metre.

To man is allotted a span of a hundred years; of this half is spent in sleep at night; of the remaining half a part is passed by old age and other in childhood; another part is spent in disease, separation and death like misery, and the remainder is all wasted in services under kings, which are inconstant like waves; thus where is happiness to man even for a moment? (A. A. R.).

5150

आयुर्वायुचलं सुरेश्वरधनुर्लोलं बलं यौवनं
विद्युद्वच् चपलं धनं गिरिनदीकल्लोलवच् चञ्चलम् ।
तारुण्यं करिकर्णतालतरलं देहं च रोगाकुलं
ज्ञात्वा सर्वमिदं कुरुध्वममलं धर्मं सदा निश्चलम् ॥

(आ) IS 997, Subh 88.

(*b*) दण्डवलं [व°] Subh.

(*d*) महा [सदा] Subh.

Śārdūlavikrīḍita metre.

Life, like wind, passes away; power, like rainbow, is of short duration; youth, like lightening, in not permanent; riches, like waves of a mountain stream, roll by; freshness of youth, like the ears of elephants, collapses[1]; the body will be destroyed by diseases; if you have realized all that, practise *dharma* which is pure and remains for ever!

1. Ears of elephants, which are always moving, are often compared with fickleness or unsteadiness.

5151

आयुर्वायुव्यथितनलिनीपत्रमित्रं किमन्यत्
संपच्छम्पाद्युतिसहचरी स्वैरचारी कृतान्तः ।
कस्मादस्मिन् भ्रमसि तमसि त्वं प्रयाहि प्रयागं
पौनःपुन्यं भुवि भगवती स्वर्धुनी ते धुनीते ॥

(आ) JS 380. 24 (a. Bherībhāṅkāra), SH 847 (a. Bherībhāṅkāra), SR 369. 62 (a. JS), SSB 264. 64 (in the index wrongly marked as 264. 54).

(*d*) पौनःपुन्यः SR.

Mandākrāntā metre.

Life is similar to a lotus-leaf tossed by a breeze; as for wealth, it is akin to a flash of lightning; the god of death is freely moving about; why do you grope in darkness? Go to Prayāga; there the heavenly river Gaṅgā will shake off your birth again and again on the earth. (A. A. R.).

5152

आयुर्वासरमासवत्सरगणे गच्छत्यदूरं पथैर्
आक्रामन्ति कृतान्तकासरखुरक्षुण्णा रजोराजयः ।
ईषल्लङ्घितशैशवा इति वयःसंधिं दधाना इति
व्यक्ता वर्जितयौवना इति तथा नन्दन्ति तन्द्रालवः ॥

(आ) Skm (Skm [B] 2272, Skm [POS] 5. 55. 2) (a. Jalacandra).

(*a*) °गणैर् Skm (POS).

(*b*) आक्रामन्ते Skm (var.).

Śārdūlavikrīḍita metre.

As life ebbs out by days, months and years when moving along the road of living, there approaches not far away the dust raised by the hoofs of the buffalo of the god of death; the lazy people rejoice that they have passed childhood lightly, that they now enjoy the juncture of the stages of life, and that they have clearly left youth behind. (A. A. R.).

5153

आयुर्वित्तं गृहच्छिद्रं मन्त्रमैथुनभेषजम् ।
अपमानं तपो दानं नव गोप्यानि यत्नतः ॥

(अ) Cr 1239 (CNF 76, CNN 24), H(HJ 1. 139, HS 1. 123, HM 1. 128, HK 1.131, HH 26. 11-2, HC 35. 15-6), PX 1. 26 (ZDMG 61. 40), VC (VCsr VIII 2, VCmr VIII 42-3, VCsr 10. 3), MK(S) 83 *v. l.* (Cf. KN 5. 51). Variant of No. 5154. Cf. No. 2920, सुसिद्धमौषधं and वयो वित्तं.

(आ) ŚKDr *ad* गोप्य (ascribed to a Purāṇa), SR 157. 197 (a. H), SSB 486. 204, NT 5, Sama 1 आ 15, Sama 2 न 11, VP 9. 39, SRM 2. 2. 707, IS 998. (Cf. JAOS 55. 11).

(इ) PrŚ (C) 24.

(*a*) आयुश्चित्तं गृहे° PrŚ (C) ; गृहछिद्रं VC.

(*b*) मन्त्रमौषधसंगमम् VCsr VIII and 10. 3, PrŚ (C) ; मन्त्रमौषधमैथुने SR, SSB ; मन्त्रौषधसमागमाः NT ; रहस्यं मन्त्रमौषधम् Nd in VCsr VIII (औषधि Nd in VCsr 10, SRM ; संगमौ T in VCsr 10), Sama 2; मैथुनम् Q in VCsr 10 ; रहस्यं मन्त्रं औषधम् VCmr ; मन्त्रमौषधमैथुने SR, SSB ; °मैथुनमौषधम् CNN.

(*c*) धनमानापमानं च CNN ; अपमानस्तपो दानं ŚKDr ; तपो दानापमानं (°नौ) च HJ, Sama, SRM ; दानं मानापमानौ च SR, SSB ; दानमानावमानं च (°नानि VCmr, °नाच्च NT) VC (अवमानं तपो दानं E in VCsr VIII; वधुर्दानावमानं च Nd in VCsr VIII; दानं and °वमाने T in VCsr VIII; °वमानानि [च om.] N in VCsr VIII; °पमानं च PrŚ (C); अवमानं तपोदानं E in VCsr 10; °माने T in VCsr 10; °मानानि [च om.] N in VCsr 10 ; वयोदानावमानानि DnGr in VCmr), NT ; अमानं [अ°] CNF (MS).

(*d*) नवगोप्या मनीषिभिः NT ; गोप्रयतेरपि VCmr; कारयेत् [य°[CNN, VCsr 10 (सवदा M Q in VCsr 10), SR, SSB, Sama 2, SRM ; सर्वदा [य°] VCsr VIII (NE कारयेत्) ; पलत or यलत (य°) CNF (MS).

Age, wealth, defects at house, (one's own) resolutions, sexual enjoyments, medicines (taken), dishonour (suffered), penance and gift—these nine (things) should be carefully concealed.

5154

आयुर्वित्तं गृहच्छिद्रं मन्त्रमैथुनभेषजम् ।
दानमानापमानं च नवैतानि सुगोपयेत् ॥

(अ) Śukranīti 3. 129. Variant of No 5153.

(आ) SSNL 32.

(*a*) औषद्धसङ्गमन् SSNL.

(*c*) दानं SSNL ; °मानन् SSNL.

(*d*) नवगोप्यां कारयेत् SSNL.

One's duration of life, wealth, family quarrels, the secret *mantra-s* [*or* : vital secrets], sexual enjoyments, certain rare medicines, donations made, honours and slights received—these nine one should carefully conceal.

5155

आयुर्वृद्धिक्षयोत्कर्ष-　　हेतुं कालविनिर्गतम् ।
वाञ्छतां धनिनामिष्टं　　जीवितात् परमं धनम् ॥

(आ) SRHt 217. 4 (a. Sakala-Vidyādhara).

To the rich who desire that time should pass on in the midst of wealth which is the cause of the increase, decrease or enthusiasm of their lives, wealth is of greater importance than life itself. (A. A. R.).

आयुर्वृद्धिमुपैतु ते नरपते see No. 5165.

5156

आयुर्वेदकृताभ्यासः　　सर्वेषां प्रियदर्शनः ।
आर्यशीलगुणोपेत　　एष वैद्यो विधीयते ॥

(अ) Cr 149 (Cv IV 11, CN 101, CS I 57, CR V 11, CNSap 38, CnT II 6. 5, CnT III 4. 12, CnT VI 67, CnT VII 30, CPS 112. 11), GP 1. 112. 11. (Cf. Śukr 2. 183, Crn 228).

(आ) SRHt 136. 7 (a. Saṅgraha), SSSN 99. 7, SR 142. 20 (a. C), SSB 461. 2, ŚKDr *ad* भृत्यः (a. GP), IS 999, Subh 91.

(इ) RN (P) 18.

(*a*) आयुर्वेदे कृ° CN (var.) ; आयुव्यद° CS (var.) ; °कृताभ्यास (°श ; °सस् CR [var.] ; °शः CN [var.] ; °सो CN [var.], CS [var.]) CS (var.), CR (var.), CN (var.).

(*b*) सर्वज्ञः (°ज्ञ CS [var.]) CS, CR (var.), CN (var.), GP, SRHt, SSSN, ŚKDr, Subh ; सर्वत्र CR, CPS, Cv, (var.) ; सुवेषः Cv (var.) ; शस्त्रज्ञः [स°] Cv (var.) ; समद° CR (var.) ; प्रियदर्शक CN (var.) ; प्रियदर्शनम् (°ना) CS (var.) ; प्रियदर्शनाः CR (var.).

(*c*) उक्तहेतुसमायुक्त (उक्ति° ; °युक्तो) Cv; दृष्टलक्षयः (क्रियादक्षः ; °ष्टि° ; °क्षः ; °क्ष्याः) सुशीलश्च (°शीला°) CR, CPS ; आयुः शुलगुणोपेतः CN (var.) ; कुलशीलगुणोपेतः CN (var.); आर्यशीलो गुणोपेत CN (var.); आयशीर्णगुणोपेत CN (var.) ; आयुः शी° GP, SSSN ; आत्मशी° CS (var.) ; आर्येशी° CS (var.) ; गुणोपेतो GP, ŚKDr ; °गुणोपेतः CS, Subh.

(*d*) प्राज्ञश्च (°ज्ञः से) भिषगुच्यते CR (but CRT as above), CPS ; वैद्योराज्ञः स उच्यते Cv (var.) ; सुपकारसरुच्यते Cv (var.) ; स च [एष] CN (var.) ; यस [एष] CS (var.) ; वैद्ये CS (var.) ; ऽभिधीयते CN (var.) ; विधियते CS (var.).

He, who studied diliquently the *Āyurveda*, is being looked at with pleasure by everyone as well as has an excellent character and qualities, shall be the (royal) physician[1].

1. वैद्यः.

5157

आयुर्वेदमधीयानाः　　केवलं सपरिग्रहम् ।
दृश्यन्ते बहवो वैद्या　　व्याधिभिः समभिप्लुताः ॥

(अ) MBh (MBh [Bh] 12. 28. 44, MBh [B] 12. 28. 45, MBh [C] 12. 877-8).

(आ) IS 1000.

(*a*) अधीयंताः MBh (var.).

(*b*) सपरिग्रहाः (°हः) or स्वपरिग्रहं MBh (var.).

(*d*) समवप्लुताः or तेपि विप्लुताः MBh (var.).

Many physicians may be seen afflicted with all the members of their families, although they have carefully studied the the science of medicine[1]. (P. C. Roy's translation).

1. *Āyurveda.*

आयुश्लेषा पवनचलना° see No. 5147.

5158

आयुषः क्षण एकोऽपि　　न लभ्यः स्वर्णकोटिभिः ।
स चेन्निरर्थकं नीतः　　का नु हानिस्ततोऽधिका ॥

(अ) Cr 1240 (CNŚC 31, CNŚI 31, CNŚ 30, CNB 54, CPS 364. 34). Cf. Nos. 5159 and 5160.

One cannot obtain (again) even a single moment of life even with crores of gold pieces; if such a life is spent uselessly, what greater loss can one sustain than this ?

5159

आयुषः क्षण एकोऽपि न लभ्यः स्वर्णकोटिभिः ।
स वृथा नीयते येन तस्मै नृपशवे नमः ॥

(आ) VS 3307, SRRU 848, SSH 1. 69. Cf. Nos. 5158 and 5160.

One cannot obtain (again) even a single moment of life with crores of gold pieces; to that beast among men who spends it uselessly, my salutation ! (A. A. R.).

5160

आयुषः क्षण एकोऽपि सर्वरत्नैर्न लभ्यते ।
नीयते यद् वृथा सोऽपि प्रमादः सुमहानयम् ॥

(अ) Yogavāsiṣṭha 6. 175. 76.

(आ) SRHt 189. 22 (a. MBh), SSSN 180. 17, SSap 460, Subh 69, IS 1001. Cf. Nos. 5158 and 5159.

(*b*) न लभ्यं स्वर्णकोटिभिः SSSN.

(*c*) स वृथा नीयते येन SRHt, SSSN ; यद् भया IS ; येन [सोऽपि] Yoga°.

(*d*) सुमहान् Subh.

All possible jewels are not sufficient to buy even one single moment of life; if such a moment is squandered to no purpose at all, so is that a great imprudence.

5161

आयुष्मान् प्राङ्मुखो भुञ्जात् धनवान् दक्षिणामुखः ।
पश्चिमे तु यशस्वी स्यान् न कदाचिदुदङ्मुखः ॥

(आ) Vyās 97. (Cf. Mn 2. 52).

(इ) Vyās (C) 83, Vyās (S) 83.

(*a*) प्राङ्मुखः खादन् Vyās (C).

(*c*) पश्चिमेन Vyās (C) ; स्यात् Vyās (MS).

(*d*) न च खादेद् Vyās (C).

One wishing for long life should eat his food facing the east; one desiring wealth should be facing the south; he becomes endowed with fame who faces the west; but never should he face the north while taking food. (A. A. R.).

5162

आयुष्यं सर्वथा रक्ष्यं प्राणिनामिह धीमता ।
अप्यल्पगुणसंपन्नो जीवन् भद्राणि पश्यति ॥

(अ) P (PTu 58. 14-5).

A man of intelligence should protect, by all means, the life of living beings; (in doing so) he, though of small virtues, does witness auspicious events while living (in this world). (S. Bhaskaran Nair's translation).

5163

आयुस्तडिच्चलमपायि शरीरमेतन्
मृत्युर्ग्रसिष्यति कदेति न कोऽपि वेद ।
अद्यैव तद् भजत मुक्तिपथं द्विजेन्द्रा
ज्येष्ठागमावधि हि तिष्ठति किं न दर्शः ॥

(अ) Lok 1. 66.

Vasantatilakā metre.

Life is inconstant like lightning, the body is subject to danger, no one knows when death will snatch him away; therefore, oh ! best of twice-borns, take to the path of liberation to-day itself; do the fortnightly religious rites of *darśa* wait till the arrival of *jyeṣṭha* [month *or* : elder brother] ? (A. A. R.).

5164

आयुस्ते कियदस्ति तत्र च कियत् तारुण्यमत्रापि वाप्य्
अर्धं निर्गलितं निशात्मकतया यत्रास्ति सङ्गो न ते ।
शेषाः सन्ति कति क्षणाः प्रणयजस् तत्रापि कोपो यदि
व्यर्थं निश्चिनु चक्रवाकि जननं कस्ते हितं वक्ष्यति ॥

(अ) DikAny 24.

Śārdūlavikrīḍita metre.

How many years of life have you? Even there, how many years of youth? Half of that period is spent away in sleep in which you have no active part. How many moments are left thereafter! If therefore there is anger born of love-quarrels, oh! female *cakravāka*-bird, know for certain that your existence [birth] is all wasted; who will give you beneficial advice? (A. A. R.).

5165*

आयुस्ते नरवीर वर्धतु सदा हेमन्तरात्रिर्यथा
लोकानां प्रियवर्धनो भव सदा हेमन्तसूर्यो यथा।
लोकानां भयवर्धनो भव सदा हेमन्ततोयं यथा
नाशं यान्तु तवारयोऽपि सततं हेमन्तपद्मं यथा॥

(आ) SR 109. 225, SSB 403. 243.

(*a*) आयुर्वृद्धिमुपैतु ते नरपते हे° SSB.
Śārdūlavikrīḍita metre.

May your life, oh! hero among men, increase like the nights of winter, may you increase the happiness of the people, as does the sun in the winter; may you increase fear in (wicked) people, as does water in winter; and may your enemies always perish, as do lotuses in the winter season. (A. A. R.).

5166

आयूंषि क्षणिकानि यौवनमपि प्रायो जराध्यासितं
संयोगा विरहावसानविरसा भोगाः क्षणध्वंसिनः।
जानन्तोऽपि यथाव्यवस्थितमिदं लोकाः समस्तं जगच्
चित्रं यद् गुरुगर्वभावितधियः क्रुध्यन्ति माद्यन्ति च॥

(आ) VS 3330.
Śārdūlavikrīḍita metre.

Life is uncertain [momentary] and youth is overcome by old age, unions result unpleasantly by separation and enjoyments come to an end in a moment; though knowing this state of affairs, the whole world, oh! wonder, is full of pride and arrogance and exhibit anger and passion! (A. A. R.).

5167*

आयूरेखां चकारास्याः करे द्राघीयसीं विधिः।
शौण्डीर्यगर्वनिर्वाह- प्रत्याशां च मनोभुवः॥

(आ) SR 264. 243, SSB 83. 2.

(*a*) आयुरेखं SR.

Fate has drawn a life-line on her palm indicative of great length (of life); and the god of love, (a line) of pride, arrogance, perseverance and confidence. (A. A. R.).

5168

आये व्यये तथा नित्यं त्यक्तलज्जस् तु वै भवेत्।
न कुञ्चितेन गूढेन नित्यं प्रावरणादिभिः॥

(अ) Liṅga-purāṇa, Pūrvabhāga 35. 61.

One should be free of bashfulness always in getting an income as well as in spending it; one should not be contracting and hiding oneself always as if with a (wet) blanket. (A. A. R.).

5169*

आयोधने कृष्णगतिं सहायम्
अवाप्य यः क्षत्रियकालरात्रिम्।
धारां शितां रामपरश्वधस्य
संभावयत्युत्पलपत्रसाराम्॥

(अ) Ragh 6. 42. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4: p. 95.

(आ) Alm 82.

(*b*) °रात्रीम् Ragh (var.).

(*d*) °पत्रसाराम् Ragh (var.), Alm.
Upajāti metre (Indravajrā and Upendravajrā).

He[1], having obtained the god of fire as an ally in battles, considers the sharp edge of Rāma's axe, the destructive night to the military class, as no better than a lotus-leaf in strength (G. R. Nandargikar's translation).

1. Pratīpa.

आरंभा मानुषा: see No. 4978.

5170**

आरक्ततामेति मुखं जिह्वा वा श्यामतां यदा ।
तदा प्राज्ञो विजानीयान् मृत्युमासन्नमात्मनः ॥

(अ) Mārkaṇḍeya-purāṇa 46. 26.
(आ) VS 4588 (a. Mārk.-pur.).
(*b*) वाप्यसिता भवेत् VS.
(*d*) आगतम् [आत्मन:] VS.

When his face becomes reddish, or his tongue black, a wise man should know that his death is impending. (F. E. Pargiter's translation).

5171*

आरक्तदीर्घनयनो नयनाभिरामः
कन्दर्पकोटिललितं वपुरादधानः ।
भूयात् स मेऽद्य हृदयाम्बुरुहाधिवर्ती
वृन्दाटवीनगरनागरचक्रवर्ती ॥

(आ) PG 89 (a. Bhavānanda).
(*c*) समेत्य PG (var.).

Vasantatilakā metre.

May the emperor of the citizens of Vṛndāvana, who has long and slightly red eyes and is pleasing to the eyes, who possesses a body charming like a crore of Cupids, be the presiding deity over the lotus of my heart ! (A. A. R.).

5172*

आरक्तराजिभिरियं
कुसुमैर्नवकन्दली सलिलगर्भैः ।
कोपाद् अन्तर्बाष्पे
स्मरयति मां लोचने तस्याः ॥

(अ) Vik (Vik [SA] 4. 15, Vik [BSS] 4. 5). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 100).
(आ) Alm 83.
(*a*) आरक्तकोतिभिर् Vik (var.).
(*b*) मलिनगर्भैः Vik (var.).
(*d*) स्मारयति Vik (var.).

Āryā metre.

This fresh *kandalī*- plant with its flowers streaked with red veins and with water inside them, painfully reminds me of her eyes with the tears starting inside them. (C. R. Devadhar's translation).

5173*

आरक्ताङ्कुरदन्तुरा कमलिनी नायामिनी यामिनी
स्तोकोन्मुक्ततुषारमम्बरमणेरीषत् प्रगल्भं महः ।
अप्येते सहकारसौरभमुचो वाचालिताः कोकिलैर्
आयान्ति प्रियविप्रयुक्तयुवतीमर्मच्छिदो वासराः ॥

(आ) SkV 152 (a. Saṅghaśrī), Kav 54 (a. Saṅghaṣrī), Prasanna 87*a* (a. Saṅghaśrī), Skm (Skm [B] 1236, Skm [POS] 2. 153. 1) (a. Saṅghaśrī), Kav p. 115.
(*a*) यामिनी Kav (MS) om.
(*c*) अप्येऽस्ते Kav (MS).
(*d*) प्रिय° Kav (MS) om. ; °विप्रमुक्त° Prasanna.

Śārdūlavikrīḍita metre.

The lotus-pond is bristling with pink buds ; the nights grow shorter while the empyrean's gem, / its cloak of frost unloosed, grows bold. / Now come the days resounding with the cuckoo / and sweet with mango scent / to cut the hearts of ladies separated from their lovers. (D. H. H. Ingalls's translation).

5174*

आरक्तानां नवमधु शनैरापिबन् पद्मिनीनां
कालोन्निद्रे कुवलयवने घूर्णमानः सलीलम् ।
स्विन्नो दानैर्विपिनकरिणां सौम्य सेविष्यते त्वाम्
आमोदानामहमहमिकामादिशन् गन्धवाहः ॥

(अ) Haṁs 1. 11.

Mandākrāntā metre.

Gentle sir, the fragrance-bearing wind, slowly drinking in the fresh honey of assemblage of rosy-red lotuses, roaming about in sport among groups of water-lilies that have opened in (their own) time[1], and moist with the ichor-waters of wild elephants, will serve you by ordering the diffusive perfumes to emulate one another (to be foremost in reaching you). (M. C. N. Acharya's translation).

1. during the night.

5175*

आरक्तायतपुष्पबाणनयने स्निग्धाञ्जनश्यामिकां
काश्मीरारुणकर्णिकारकुसुमोत्तंसे महानीलताम् ।
उन्मीलत्तिलकान्तरे मृगमदक्षोदार्द्रबिन्दूपमां
धत्ते मुग्धतमालकान्तिमधुपीवृन्दं वसन्तश्रियः ॥

(आ) Skm (Skm [B] 1251, Skm [POS] 2. 156. 1) (a. Umāpatidhara).

Śārdūlavikrīḍita metre.

The swarm of bees of the beauty of spring possesses the sheen of tender *tamāla*-trees; it looks like the dark collyrium in her eyes of slightly red flowers; it resembles the dark colour in the *karṇikāra*-flowers of reddish yellow hue adorning her tresses, and the dot of musk in the *tilaka* [mark on the forehead *or* : the blossoming *tilaka*-trees]. (A. A. R.).

5176*

आरक्तैर्नवपल्लवैर्विटपिनो नेत्रोत्सवं तन्वते
तान् धुन्वन्नयमभ्युपैति मधुरामोदो मरुद्दक्षिण: ।
तेनालिङ्गितमात्र एव विधिवत् प्रादुर्भवन्निर्भर-
क्रीडाकूतकषायितेन मनसा लोकोऽयमुन्माद्यते ॥

(आ) SkV 174, Kav 76.

(*b*) °मोहो Kav.

(*c*) °वत् om. Kav (MS) emended by T. W. Thomas to °ना.

(*d*) °द्यति Kav.

Śārdūlavikrīḍita metre.

The trees are beautiful with fresh pink leaves / which the scented south wind greets and makes to dance, / that wind at whose embrace the populace come forth / according to their custom, running wild, / their minds incarnadined with thoughts of sport. (D. H. H. Ingalls's translation).

5177

आरण्यास् तु स्वकैः कुर्युः सार्थिकाः सार्थिकैः सह ।
सैनिकाः सैनिकैरेव ग्रामेऽप्युभयवासिभिः ॥

(अ) Śukranīti 4. 5. 23.

The woodsmen should associate themselves with their own kind, the trades people should do so with the trades folk, the soldiers should associate closely with the soldiers even in a village where the two clans live together. (A. A. R.).

5178*

आरब्धमब्धिमथनं
स्वहस्तयित्वा द्विजिह्वममरैर्यत् ।
उचितस् तत्परिणामो
विषमं विषमेव यज्जातम् ॥

(अ) ĀrS 2. 92.

Āryā metre.

The churning of the (milky) ocean was begun by the gods, holding the double-tongued serpent in their hands; its result was indeed quite appropriate; for there came into beeing the terrific poison at the end. (A. A. R.).

5179*

आरब्धा किमु केतकीकिसलयैर्माला किमायामिनी
कर्पूरस्य परंपरा मलयजक्षोदस्य लेखाथवा ।
धारा वैबुधसैन्धवी नु विसयत्याहो हिमानीमयी
वृष्टिः पञ्चशरस्य तावकदृशोर्भङ्गी कथं गीयते ॥

(अ) Kṛkā 70.

Śārdūlavikrīḍita metre.

Is this a garland of tender *ketakī*-flowers that is flung towards me, or a continuous scattering of camphor, or streaks of sandal powder? Or can it be a stream of the divine Gaṅgā or lotus-stalks that are cool and refreshing? (Oh Beauty incarnate!) How am I to describe the beauty of such showers of arrows of Cupid emanating from your eyes? (S. Bhaskaran Nair's translation).

5180

आरब्धा मकरध्वजस्य धनुषैतस्यास्तनुर्वेधसा
त्वद्विश्लेषविशेषदुर्बलतया जाता न तावद्धनुः ।
तत् संप्रत्यपि रे प्रसीद किमपि प्रेमामृतस्यन्दिनीं
दृष्टिं नाथ विधेहि सा रतिपतेः शिञ्जापि संजायताम् ॥

(अ) Skm (Skm [B] 642, Skm [POS] 2. 34. 2) (a. Dhoyīka).

(*a*) आबद्धा [आ°] Skm (var.) ; धनषेत° Skm (POS).

Śārdūlavikrīḍita metre.

Has her body been fashioned by the creator with the bow of Cupid? The bow is not there as she has become helpless by separation from you; therefore, be pleased at least now; direct towards her, my Lord, your glance dripping the nectar of love; let her be atleast the jingle of the ornaments of the god of love. (A. A. R.).

5181*

आरब्धे दयितामुखप्रतिसमे निर्मातुमस्मिन्नपि
व्यक्तं जन्मसमानकालमिलितामंशुच्छटां वर्षति ।
आत्मद्रोहिणि रोहिणीपरिवृढे पर्यङ्कपङ्केरुहः
संकोचादतिदुःस्थितस्य न विधेस् तच्छिल्पमुन्मीलितम् ॥

(अ) Anar 7. 80.

(आ) SkV 442 (a. Murāri), Kav 190 (a. Murāri), ŚP 3325 (a. Murāri), JS 181. 29 (a. Murāri), SH 1675 (a. Murāri), Alk 392. 9-12, SR 263. 203 (a. ŚP), SSB 80. 89 (a. Murāri).

(*a*) दयिताननº Anar (var.) ; °प्रतेसमे Kav (MS) ; °प्रतिसये Alk.

(*b*) व्यक्तां SH ; व्यङ्कचं Alk ; °समानमेव मि° (°दुपरिस्थतन SH) ŚP, SH, SR, SSB ; °स(मा)न° (°मा° om.) Kav (MS).

(*c*) रोहे° Kav (MS).

(*d*) संकोचादथ दुस्थि° (°दुपरिस्थितनं) ŚP, SH ; तच्छीलमु° Alk, SR, SSB ; तच्चित्रमुन्मीलितम् Anar (var.) ; °दुपरि स्थितन विधेर्य SH.

Śārdūlavikrīḍita metre.

The Creator had begun the moon / in the image of my darling's face; / but at the instant of its birth it sent forth streams of light, / a threat whereat the lotus-throne did fold its petals, / thus rendering God's seat unsteady / and causing him to mar his art. (D. H. H. Ingalls's translation).

5182*

आरब्धे पटहे स्थिते गुरुजने भद्रासने लङ्घिते
स्कन्धोच्चारणनम्यमानवदनप्रच्योतितोये घटे ।
राज्ञाहूय विसर्जिते मयि जनो धैर्येण मे विस्मितः
स्वः पुत्रः कुरुते पितुर्यदि वचः कस्तत्र भो विस्मयः ॥

(अ) Pranā 1. 5.

(आ) Alm 84.

(*b*) तटे [घ°] Alm.

Śārdūlavikrīḍita metre.

When the drum had begun (to sound), elders had stood around, the auspicious seat[1] was ascended (by me[2]), the pot was with water about to pour out as its mouth was being bent after it was raised upto the shoulder; then, as I was called out and dismissed by the king, the people were astonished at my steadiness. But, oh! what astonishment is there if a son carries out the words of his own father? (Translation in the Samskrita Sahitya Sadana edition).

1. The throne. 2. Rāma.

5183

आरभन्तेऽल्पमेवाज्ञाः कामं व्यग्रा भवन्ति च ।
महारम्भाः कृतधियस् तिष्ठन्ति च निराकुलाः ।।

(अ) Śiś 2. 79, H (HJ 3. 126, HS 3. 120, HM 3. 122, HK 3. 122, HP 3. 118, HN 3. 118, HH 93. 25-6, HC 125. 1-2).

(आ) SR 45. 20 (a. Śiś), SSB 301. 21 (a. Māgha), Bahudarśana 142, GSL 35, SSap 533, SMa 1. 53, SRRU 665 (a. Śiś) SRK 13. 28 (a. Māgha), SRM 2. 2. 61, IS 1002.

(*a*) अल्पारभ्ये(°म्भे)ऽप्यल्पधियः HJ, Bahud°; आरभ्यते IS ; आरम्भन्ते SRRU.

(*b*) ते [च] HS, SMa ; हि [च] Bahud°.

(*d*) तिष्ठति HH.

The ignorant undertake only a little, but get much confounded. The wise, on the other hand, undertake great works, but remain quite unperturbed. (M. S. Bhandare's translation).

आरभन् मानुषाः see No. 4978.

5184

आरभेत नरः कर्म स्वपौरुषमहापयन् ।
निष्पत्तिः कर्मणो दैवे पौरुषे च व्यवस्थिता ।।

(अ) Mārk.-pur 23. 26.

Let a man undertake a deed, without squandering his own manhood ; the accomplishment of a deed depends on fate and on manhood. (F. E. Pargiter's translation).

5185

आरभेतैव कर्माणि श्रान्तः श्रान्तः पुनः पुनः ।
कर्माण्यारभमाणं हि पुरुषं श्रीर्निषेवते ।।

(अ) Mn 9. 300.

(आ) SSap 417.

(Though he[1] be) ever so much tired (by repeated failures), let him begin his operations again and again ; for fortune greatly favours the man who (strenuously) exerts himself in his undertakings. (G. Bühler's translation).

1. The king.

आरभ्यते न खलु see प्रारभ्यते न खलु.

5186

आरभ्यते महत्कार्यं यैः क्षुद्रैरपि पार्थिवैः ।
ते चक्रवर्तिनो भूत्वा जायन्ते भद्रभाजनम् ।।

(आ) SSK 1. 8, KSSKP 1. 8.

If great undertakings are begun even by petty princes, they become emperors and attain the state of glory. (A. A. R.).

आरभ्यतेऽल्पमेवाज्ञाः see No. 5183.

आरभ्य सौरभ्यकथासु see दुर्लीलपल्लीपति°.

आरमणान्ताः प्रणयाः see No. 4494.

आरम्भः संशयानाम् see No. 5371.

5187

आरम्भगुर्वी क्षयिणी क्रमेण
लघ्वी पुरा वृद्धिमती च पश्चात् ।
दिनस्य पूर्वार्धपरार्धभिन्ना
छायेव मैत्री खलसज्जनानाम् ।।

(अ) BhŚ 62, VCsr *ad* 11. 6 (p. 297 *a*), PrK 64, PtsK 2. 38.

(आ) SkV 1277, Skm (Skm [B] 2185, Skm [POS] 5. 37. 5) (a. Vācaspati), SuM 13. 9, SR 172. 826 (a. BhŚ), SSB 507. 826, SU 1557, SL 26*a*, JSub 217. 5, SSD 2 fol. 125*b*, SKG fol. 17*a*, ST 3. 38, SSJ 27. 3, Vidy 362 (a. BhŚ), GSL 36, IS 1004, Subh 60.

(*a*) प्रारंभ° [आ°] BhŚ (var.) ; क्षयणी BhŚ (var.), VCsr, SkV (var.).

(*b*) ह्रस्वा [ल°] PrK ; तन्वी or लघुः [ल°] BhŚ ; पुरो BhŚ (var.); वृद्धिमतीव or वृद्धिमुपैति or वृद्धिमयी च BhŚ (var.).

(*c*) दीनस्य or नरस्य or इनस्य [दि°] BhŚ (var.); °जीर्णाश् or °भागा [°भिन्ना] BhŚ (var.) ; °भिन्न° SuM (var.).

(*d*) छायैव BhŚ (var.) ; खलु [खल°] BhŚ (var.), PtsK, SuM, Skm (B) corrected to खल°.

Upajāti metre (Indravajrā and Upendravajrā).

The friendship of the wicked and the good is just like the changing shadow of the first and second halves of a day; for, in the former case it gradually diminishes from much to little, whereas in the latter it grows from little to much. (P. G. Nath's translation).

आरम्भन्तेऽल्पमेवाज्ञाः see No. 5183.

5188

आरम्भरतिताऽधैर्यम् असत्कार्यपरिग्रहः ।
विषयोपसेवा चाजस्रं राजसं गुणलक्षणम् ॥

(अ) Mn 12. 32. (Cf. Y 3. 138, Maitr.-Upaniṣad 3. 5).

(*a*) आरम्भरुचिता° Mn (Jh), Rāghavānanda's commentary and Vulgata.

In *c hypermetric.*

Delighting in undertakings, want of firmness, commission of sinful acts, and contiual indulgence in sensual pleasures, (are) the marks of the quality (known as) *rājasa*[1]. (G. Bühler's translation).

1. G. Buhler has : "the quality of activity."

5189

आरम्भरमणीयानि विमर्दे विरसानि च ।
प्रायो वैरावसानानि संगतानि खलैः सह ॥

(आ) SkV 1287.

(*a*) Second °र° om. SkV (MS).

(*c*) °रा° om. SkV (MS).

Delightful when formed / but bitter when broken : / friendship with rogues / ends ever in quarrel. (D. H. H. Ingalls's translation).

आरम्भरुचिताऽधैर्यम् see No. 5188.

आरम्भेऽस्मिन् स्वामिनो see प्रारम्भेऽस्मिन् स्वामिनो.

आरवप्युचितं कार्यम् see No. 2854.

5190*

आरात् कारीषवह्नेः प्रविरचिततृणप्रस्तरान्तर्निषण्णैः
संशीर्णग्रन्थिकन्थाविवरवशविशच्छीतवाताभिभूतैः ।
नीताः कृच्छ्रेण पान्थैः श्वभिरिव निविडं जानुसंकोचकुब्जैर्
अन्तर्दुर्वारदुःखद्विगुणतरकृतायामयामास्त्रियामाः ॥

(आ) VS 2417, ŚP 3948, SR 348. 22 (a. VS), SSB 226. 3, RJ 1297, SuSS 457.

(*a*) °वह्नेर् विरचितसुतृणस्रस्त° (विविधचिततृ° SSB) ŚP, SR, SSB.

(*d*) अन्तर्दुर्वार° VS.

Sragdharā metre.

Seated on a bed made up of grass, not far from a fire of cowdung cakes and afflicted by the cold wind that penetrated through the rents in their tattered garments, the travellers spent a miserable night hugging their knees in a crouching posture like dogs—the night, the watches of which were rendered doubly long by the irremediable pain (of the separation from their beloveds) in their hearts. (A. A. R.).

5191*

आरादसौ तरुवरस्तव कुन्तलानाम्
आकल्पमात्मकुसुमैरभियाचमानः ।
भूयः समाह्वयति या कलकण्ठनादैर्
आरोहभारमृदुगामिनि तत्र यामः ॥

(आ) JS 239. 5 (a. Sūktisahasra).

Vasantatilakā metre.

Yonder is a majestic tree that begs by his flowers to have the privilege of adorning your tresses, and who calls you invitingly by the cooings of the cuckoos, there, you who move gently by the weight of your hips, shall we go. (A. A. R.).

5192*

आराद्धं किमु दैवतं कुवलयैस्तेपे तपश्चन्द्रमाः
किं नामायमिदं च काञ्चनरुचां किं भाग्यमुज्जृम्भते ।
दैवं वाद्य किमानुकूलिकमभूद् बालप्रवालश्रियाम्
अस्याः स्मेरदृशो दधत्यवयवौपम्यं यदेतान्यपि ॥

(आ) Amd 46. 81.

(*c*) चाद्य [वा°] Amd (var.).

Śārdūlavikrīḍita metre.

Have the lilies worshipped god, has the moon indeed done penance, does good fortune shine on the brilliance of gold, has the rosy splendour of the tender leaves of creepers succeeded in bringing good luck favourable to it, that these resemble the beauty of the limbs of this damsel possessing smiling eyes ? (A. A. R.).

5193*

आराद्धो मूर्द्धभिर्यत् तुहिनकरकलालंकृतिर्विशतिर्यद्
दोष्णामुष्णांशुमित्रं भुवनपरिभवी यत्प्रतापप्ररोहः ।
यत् तत् कैलासशैलोद्धरणमपि मृषा तत् समस्तं तवाभूत्
बिभ्रल्लुण्टाकलीलां यदपहरसि नः पङ्कजाक्षीं परोक्षे ॥

(आ) Amd 19. 18.

(*a*) आराधंभू° Amd (var.).

(*c*) कैलाश° Amd (but Amd [var.] as above).

Sragdharā metre.

Have you, oh ! Rāvaṇa, worshipped with your (ten) heads the Lord Śiva who has the crescent moon for his crest jewel ? Or have you propitiated the Lord Viṣṇu, the friend of the Sun, with all your twenty arms, that you possess the valour which has subjugated the earth ? That you lifted the mountain Kailāsa, too—all these have been rendered in vain, in as much as you now carry away our lotus-eyed[1] stealthily, practising the art of a thief. (A. A. R.).

1. Sitā.

5194

आराधयति यं देवं तमुत्कृष्टतरं वदेत् ।
तन्न्यूनतां नैव कुर्याज् जोषयेत् तस्य सेवनम् ॥

(अ) Śukranīti 3. 214.

That particular aspect of god that one worships, one should speak of him as the highest of all; one should never bring out his drawbacks, but should take pleasure in service unto him. (A. A. R.).

5195

आराधयितुः प्रेम-
प्रतीक्षणार्थं स्पृहा परं यासाम् ।
ता ननु सौभगदेव्यो
गणिकाः कृतिनां समाराध्याः ॥

(आ) SSB 238. 8.

Āryā metre.

Courtezans are indeed the goddesses of happiness that should be propitiated by fortunate people; for they have intense desire to cultivate the affections of those who resort to them. (A. A. R.).

5196

आराधिता हि राजानो देववच् चोपसेविताः ।
अनुग्रहैर्योजयन्ति भक्तान् घ्नन्ति विपर्यये ॥

(अ) R (R [G] 2. 26. 35). Variant of No. 5197.

(आ) IS 1005.

(*b*) देववचोभिः से° R (var.); देवतश् or दैकवच् (°वद्) R (var.).

(*c*) °जयंते R (var.).

(*d*) भक्तान्दुह्विविप° R (var.).

Those who serve the sovereigns eagerly and with good behaviour win their favours; in the reverse case they become enraged.

5197

आराधिता हि शीलेन प्रयत्नैश्चोपसेविताः ।
राजानः संप्रसीदन्ति प्रकुप्यन्ति विपर्यये ॥

(अ) R (R [Bar] 2. 23. 32, R [R] 2. 26. 35, R [B] 2. 26. 35, R [Kumbh] 2. 26. 35, R [L] 2. 29. 34). Variant of No. 5196.

(आ) IS 1006.

(*a*) आराधितो R (var.) ; च [हि] R (var.).

(*b*) योपसेविताः or चापि सेविताः R (var.).

(*d*) निगृह्णंति (°ह्यं°) or कुप्यंति च R (var.) ; विपत्यये R (var.).

Those who honour the sovereigns like a deity win their favours; in the reverse case they chastise.

5198

आराधितो वाप्यपराधितो वा
खलः करोत्येव सदापकारम् ।
मूर्ध्ना धृतो पादतले स्थितो वा
दशत्यवश्यं खलु दन्दशूकः ॥

(अ) MK (S) 15.

Upajāti metre (Indravajrā and Upendravajrā).

Whether one pays homage to him, or whether one offends him, the wicked man will always inflict insult; whether carried on the head, or whether on the ground, a venomous serpent will, certainly, bite.

5199*

आराध्यः पतिरेव तस्य च पदद्वन्द्वानुवृत्तिर्व्रतं
केनैताः सखि शिक्षितासि विपथप्रस्थानदुर्वासनाः ।
किं रूपेण न यत्र मज्जति मनो यूनां किमाचार्यकैर्
गूढानङ्गरहस्ययुक्तिषु फलं येषां न दीर्घं यशः ॥

(आ) Skm (Skm [B] 538, Skm [POS] 2. 13. 3) (a. Śaraṇa).

Śārdūlavikrīḍita metre.

The husband alone should be adored, and the vow of religious observances has for its aim his two feet; friend, who has taught you these bad habits that lead one to the wrong path? Of what use is beauty by which the minds of young men are not captivated? What is the use of instructors (in love) whose efforts in giving pleasure in intimate affairs of love do not result in long-standing fame? (A. A. R.).

5200

आराध्य दुग्धजलधिः सुधयैव देवान्
देवाय हन्त महते गरलं दिदेश ।
येषां ध्रुवं प्रकृतिरेव जलाशयानां
नीचेषु सन्मतिरसन्मतिरुत्तमेषु ॥

(आ) SRHt 31. 29 (a. Sakalavidyācakravartin).

(*a*) or दुग्धजलस्व (सु°) SRHt (var.).

Vasantatilakā metre.

When the milky ocean was propitiated he granted nectar to the gods, but gave (only) poison to the great god [Śiva]; such is the nature of those who are full of *jala* [water *or* : dullness], for they have great regard for the worthless and disregard for the best. (A. A. R.).

5201

आराध्य भूपतिमवाप्य ततो धनानि
भोक्ष्यामहे किल वयं सततं सुखानि ।
इत्याशया कलिविमोहितमानसानां
कालः प्रयाति मरणावधिरेव पुंसाम् ॥

(आ) VS 3258, ŚP 4170, SRHt 226. 27 (a. Pratāparudra), Vjv 246. 2, SR 374. 198 (a. VS), SSB 271. 84, IS 1007, Subh 53.

(*b*) भुञ्जामहे वयमिव प्रसभं ŚP, SR, SSB.

(*c*) बत वि° ŚP, SRHt, SR, SSB ; वनि° [कलि°] Subh.

(*d*) कालो जगाम [का° प्र°] ŚP, SR, SSB; °धिरेष VS.

Vasantatilakā metre.

Men whose mind is confused by the Kali age hope during their life-time to win (the graces) of the sovereign; to gain money from him; and then, undoubtedly, enjoy comfort for ever; thus, do men pass their time till death.

5202*

आराध्यमानो नृपतिः प्रयत्नाद्
आराध्यते नाम किमत्र चित्रम् ।
अयं त्वपूर्वः प्रतिमाविशेषो
यः सेव्यमानो रिपुतामुपैति ॥

(अ) P (PT 1. 93, PTem 1. 85, PS 1. 82, PN 2. 61, PP 1. 273, PRE 1. 92), H (HJ 2. 158, HS 2. 149, HM 2. 158, HK 2. 156, HP 2. 145, HN 2. 144, HH 67. 20-1, HC 89. 14-6). Cf. KSS 10. 60. 143. (Cf. Ru 58).

(आ) VS 426 (a. wrongly Bhaunḍa) and 3231, SRHt 149. 16, SSSN 170. 14, SR 60. 227 (a. H), SSB 323. 235, Sama 1आ 27, Pr 364, IS 1008.

(*a*) बहुभिः प्रकारैर् PT, PTem, VS, SRHt, SR, SSB; प्रयत्नान् (°त्) H (see *b*), Sama.

(*b*) न तोषमायाति कि° PS, H (संतो or न दो°), IS, Sama; न तोष्यते नाम SRHt; नाराध्यते VS but C in VS 3231 rightly omits न), SR, SSB.

(*c*) अपूर्वप्र° PS, HP (var.), HS, HM, HH, Sama; प्रतिभाविशेषो corrected in VS 3231, SSSN, SR, Pr.

(*d*) यत् [यः] VS, SSSN, SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

You serve your king most heedfully. / Of course. Who could complain ? / But enmity as your reward / is unexpected pain. (A. W. Ryder's translation).

आराध्यमानो बहुभिः प्रकारैर् see No. 5202.

5203*

आरामाधिपतिर्विवेकविकलो नूनं रसा नीरसा
वात्याभिः परुषीकृता दश दिशश्चण्डातपो दुःसहः ।
एवं धन्वनि चम्पकस्य सकले संहारहेतावपि
त्वं सिञ्चन्नमृतेन तोयद कुतोऽप्याविष्कृतो वेधसा ॥

(अ) BhV 1. 29.

(आ) RJ 514 (a. Paṇḍitarāja), SR 214. 81, SSB 594. 87.

Śārdūlavikrīḍita metre.

Devoid of discrimination is the owner of the garden, surely the earth is devoid of water (within easy reach); all the ten quarters are rendered harsh by gales and unbearable is the sun's heat; thus in the arid land all things are out to destroy the *campaka*-plant; but you, oh! cloud, have been somehow sent by fate to sprinkle it with (nectar-like) water. (A. A. R.).

5204*

आरामाभरणस्य पल्लवचयैरापीततिग्मत्विषः
पाथोद प्रशमं नयागुरुतरोरेतस्य दावज्वरम् ।
ब्रूमस् त्वामुपकारकातर गतप्रायाः पयःसंपदो
दग्धोऽप्येष तरुर्दिशः परिमलैरापूर्य निर्वास्यति ॥

(आ) ŚP 1001, SR 213. 61 (a. ŚP), SSB 593. 67, Any 122. 119, SRK 205. 2 (a. Sabhātaraṅga), RJ 510.

(*b*) दाहज्वरम् ŚP.

Śārdūlavikrīḍita metre.

Oh! cloud, bring under control the forest conflagration which affects this *aguru*-tree which was the ornament of the garden and which had warded off the sun's heat by his foliage; oh! you, who are timid in rendering help, we tell you, it is past the stage of giving aromatic juice; though this tree is burnt, it will fill the quarters with its fragrance. (A. A. R.).

5205–5206**

आरामुखं क्षुरप्रं च गोपुच्छं चार्धचन्द्रकम् ।
सूचीमुखं च भल्लं च वत्सदन्तं द्विभल्लकम् ॥

कर्णिकं काकतुण्डं च तथान्यान्यप्यनेकशः ।
फलानि देशदेशेषु भवन्ति बहुरूपतः ॥

(अ) ŚP 1777-8.

Knife-shaped, resembling horse-shoe, like a cow's tail, crescent-shaped, with sharp edge, arrow-headed, resembling calf's teeth, double-pronged, like an ear-ring, and crow-beak-shaped—these and various other shapes do fruits take in the countries far and near. (A. A. R.).

5207–5208**

आरामुखेन वै चर्म क्षुरप्रेण च कार्मुकम् ।
सूचीमुखेन कवचम् अर्धचन्द्रेण मस्तकम् ॥

भल्लेन हृदयं वेध्यं द्विभल्लेन गुणः शरः ।
लोहं च काकतुण्डेन लक्ष्यं गोपुच्छकेन च ॥

(अ) ŚP 1779-80.

Leather should be pierced with a shoe-maker's awl, the bow should be cut by horse-shoe-shaped arrows, the armour with a sharp-pointed instrument, the heads should be cut off with crescent-shaped arrows, and the heart should be pierced with a *bhalla*-missile, the bow-string and arrow with *dvibhalla*-arrow and iron should be cut with a *kākatuṇḍa* to the extent of three fingers. (A. A. R.).

5209*

आरामैः सदनैर्हयैर्गजवरैर्गानैः परिक्रीडनैर्
वाद्यैर्यौवनगर्वमञ्जुलतरैर्वृन्दैश्च वामभ्रुवाम् ।
मुक्तिः स्याद् यदि तद्विहाय सकलं चैतत् प्रवीणा नराः
कर्तुं हन्त तपस्तु मुक्तिसुखदं कस्मादरण्यं गताः ॥

(अ) Vai 82.

(*b*) बामभ्रुवाम् Vai.

Śārdūlavikrīḍita metre.

By pleasure gardens, mansions, horses, lordly elephants, with music, sports, musical instruments and the charming girls attractive by the pride of youth—if these can give liberation, why do intelligent men, leaving off all these, alas! go to the forest to perform penance which gives the happiness of liberation (from wordly bondage)? (A. A. R.).

5210*

आरामोऽयमनर्गलेन बलिना भग्नः समग्रो मयेत्य्
अन्तःसंभृतहर्षवर्धितमदोदग्रः किमुन्माद्यसि ।
मातङ्ग प्रतिवर्षमेव भवतो भावी निदाघज्वरस्
तत्रापि प्रतिकारमर्हसि सखे सम्यक् समालोचितुम् ॥

(अ) ŚP 930, SR 232. 87 (a. ŚP), SSB 626. 38, Any 35. 79.

(*b*) °दोदग्रं ŚP.

Śārdūlavikrīḍita metre.

Oh! elephant, do you get proud with intoxication increased with inward joy because you have completely destroyed this garden, with your unimpeded might? There comes every year the torments of summer; friend, it is but meet that you think well of some remedy against this also. (A. A. R.).

आरार्धमूर्द्धभिर्यत् see No. 5193.

आरितोऽभ्यागतो see No. 2857.

5211

आरिप्सुना मन्त्रबलान्वितेन
प्रागेव कार्यो निपुणं विचारः ।
दोर्ष्णां बलान् मन्त्रबलं गरीयः
शक्रोऽसुरान् मन्त्रबलाद् विजिग्ये ॥

(अ) KN (KN [ĀnSS] 16. 57, KN [TSS] 16. 57, KN [BI] 15. 57)

(*c*) गरीया KN (ĀnSS).

Indravajrā metre.

One possessed of the power of the counsel and desiring his own advancement, should at first hold deliberate counsels (and then undertake any act). Power of counsel is of greater importance than that of the arms[1]. Indra conquered the Asura-s through the power of better counsel. (M. N. Dutt's translation).

1. Brute force.

5212

आरिराधयिषुः सम्यग् अनुजीवी महीपतिम् ।
विद्याविनयशिल्पाद्यैर् आत्मानमुपपादयेत् ॥

(अ) KN (KN [ĀnSS] 5. 12, KN [TSS] 5. 12, KN [BI] 5. 12).

(आ) IS 1009.

A dependent, willing to promote the real service of his royal master, should qualify himself with learning, humility, and knowledge of all the arts. (M. N. Dutt's translation).

आरूढं वचहेम्दारं see No. 3402.

5213

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥

(अ) MBh (MBh [Bh] 6. 28. 3=BhG 6. 3).

(c) आरूढस्य तु MBh (var.).

For the sage that desires to mount to discipline / action is called the means ; / for the same man when he has mounted to discipline / quiescence is called the means. (F. Edgerton's translation).

आरुष्यन्क्रुश्यमानस्य see No. 2878.

5214*

आरुह्य दूरमगणित-
रौद्रक्लेशा प्रकाशयन्ती स्वम् ।
वातप्रतीच्छनपटी
वहित्रमिव हरसि मां सुतनु ॥

(अ) ĀrS 2. 99.

Āryā metre.

Having gone so far, charming one, you show yourself not affected by the pain your wrath has on me, but carry me oft impetuously like a boat that is forcibly led by unfurled sail. (A. A. R.).

5215–5216

आरुह्य नृपतिः पूर्वम् इन्द्रियाश्वान् वशीकृतान् ।
कामक्रोधादिकाञ् जित्वा रिपून् आभ्यन्तरांश्च तान् ।
जयेदात्मानमेवादौ विजयायान्यविद्विषाम् ।
अजितात्मा हि विवशो वशीकुर्यात् कथं परान् ॥

(अ) KSS 6. 34. 191-2.

(c) °दिकान् KSS (AKM).

(g) विवशी KSS (KM).

(h) परम् KSS (KM).

A king should first tame and mount the horses of the senses, and should conquer those internal foes : love, anger, avarice and delusion, and should subdue himself as a preparation for subduing other enemies, for how can a man who has not conquered himself, being helpless, conquer others ? (C. M. Tawney's translation).

5217*

आरुह्य शैलशिखरं
त्वद्वदनापहृतकान्तिसर्वस्वः ।
प्रतिकर्तुमिवोर्ध्वकरः
स्थितः पुरस्तान् निशानाथः ॥

(अ) Rat 3. 12.

(आ) Alm 85, VS 2028 (a. Śrī-Harṣa), JS 268. 4 (a. Śrī-Harṣa), SR 312. 23, SSB 166. 23.

(a) उदयोर्वीभृत्संस्थस् JS ; उदयोर्वीभृत एव Rat (ES) ; उदयगिरिमूर्धगोयं VS.

(*c*) पूत्कर्तुं° SR ; फूत्कर्तुं° JS, VS, SSB.

Āryā metre.

After mounting the mountain summit the Lord of Night, whose entire possession of beauty is deprived of by thy[1] face, stands in front shooting his lofty rays as if to challenge (thee). (Bak Kun Bae's translation).

1. Kāñcanamālā's.

5218*

आरुह्याक्रीडशैलस्य चन्द्रकान्तस्थलीमिमाम् ।
नृत्यत्येष लसच्चारु- चन्द्रकान्त: शिखावल: ॥

(अ) KāD 3. 24.

(*c*) चलच्चरु° KāD (var.).

This peacock with its variegated tips of feathers shining, is dancing there mounting on the hill of the pleasure-garden abounding in *candrakānta*-gems[1]. (K. Ray's translation).

1. Sapphires.

5219

आरूढ: पतित इति स्वसंभवोऽपि
स्वच्छानां परिहरणीयतामुपैति ।
कर्णेभ्यश्च्युतमसितोत्पलं वधूनां
वीचीभिस्तटमनु यन्निरासुराप: ॥

(अ) Śiś 8. 54.

(आ) SR 339. 111 (a. Śiś), SSB 210. 53 (a. Māgha).

Praharṣiṇī metre.

A thing, though born of oneself, becomes fit to be avoided by the pure, if it has fallen after climbing high ; the water threw off towards the bank by its waves, the blue lilies which had dropped down from the ladies' ears. (A. A. R.).

5220*

आरूढक्षितिपालभालविगलत्स्वेदाम्बुसेकोद्धता
भेरीझांकृतिचापटंकृतिचमत्कारोल्लसन्मानसा ।
क्षुभ्यत्क्षोणितलं स्फुरत्खुरपुटं चञ्चच्चलत्केशरं
मन्दभ्रान्तविलोचन प्रतिदिशं नृत्यन्ति वाजिव्रजा: ॥

(आ) SR 127. 21, SSB 436. 21.

(*b*) मानसा: SSB.

Śārdūlavikrīḍita metre.

Becoming haughty by the fall of sweat dripping from the foreheads by the riding princes, with their spirits raised by the beat of war-drums and the pleasing twang of bow-strings, causing tremor on the ground, with shining hoofs and shaking manes, and with their eyes gently rolling, the horses are dancing in all directions. (A. A. R.).

5221*

आरूढवेणुतरुणाधरविभ्रमेण
माधुर्यशालिवदनाम्बुजमुद्वहन्ती ।
आलोक्यतां किमनया वनदेवता व:
कैशोरके वयसि कापि च कान्तियष्टि: ॥

(अ) Kṛṣṇa-Karṇāmṛta 3. 30 (in S. K. De's edition, Appendix I 3. 30 *ab/dc*).

Vasantatilakā metre.

Oh ye sylvan deities ! Why all your vain activity (in usual office of looking after the trees) ! Behold the radiance appearing in all the tenderness of childhood, and bearing a face cast in mould of natural sweetness, and enhanced by the loveliness of lips wherefrom flow the enchanting flute-sounds. (M. K. Acharya's translation).

5222

आरूढस्य चितां कृतानुमरणोद्योगप्रियालिङ्गनं
पुण्ड्रेक्षुद्रवपानमुल्बणमहामोहप्रलुप्तस्मृते: ।
वीतासोरवतंसमाल्यवलयामोदश्च यादृग् भवेद्
भावानां सुभग: स्वभावमहिमा निश्चेतसस् तादृश: ॥

(अ) RT (RT [S] 4. 501, RT (VVRI) 4. 501, RT [T] 4. 500).

(आ) IS 1010, Pr 364.

(*c*) °मोदाश्च IS.

Śārdūlavikrīḍita metre.

What the embrace of the wife who is eager to follow (her husband) unto death, is to the (dead man) raised on the funeral pyre; what the drink (prepared) from the juice of the sugar-cane is to him who has lost all consciousness in a complete swoon; and what the fragrance of a multitude of garlands is to him whose life has passed away,—that is the natural beauty and greatness of things to the fool. (M. A. Stein's translation).

5223**

आरूढस्वामिकोऽश्वः स्याद् वित्तचिन्तितसिद्धये ।
सर्वेषां सुरतक्रीडा दृष्टादौ भोगलब्धये ॥

(आ) ŚP 2568.

If the first thing seen, when starting on a journey, is a horse with its master on its back, it indicates that the person will succeed in getting wealth and desired objects; if it is dalliance of all (animals) it indicates enjoyments. (A. A. R.).

5224

आरूढान्तरयौवनस्य परितो गोष्ठीरनुभ्राम्यतस्
तत्तत् तासु मनोगतं सुनिभृतं संव्याचिकीर्षोर्हरेः ।
वेगादुच्छलितास्फुटाक्षरदशागर्भास् त्रपागौरवात्
प्रत्यञ्चो वलिता भवन्तु भवतां कृत्याय वागूर्मयः ॥

(आ) Skm (Skm [B] 269, Skm [POS] 1. 54. 4) (a. Cakrapāṇi), Kav p. 37.

(*a*) गोपीवल्लभास्यतः Skm (var.); गोपी° Skm (var.) °भ्राम्यत° Skm (B) (printer's error).

(*c*) रागाद् [वे°] Skm (var.); उच्छलता° Skm (var.); °दशा गर्भा° Skm (B).

(*d*) हृद्याय [कृ°] Skm (var.).

Śārdūlavikrīḍita metre.

Wandering round the assembled cowherdesses when he had just attained youth and desiring to tell his wishes secretly to different girls and because of excessive shyness and quickness of speech, the words were somewhat unintelligible and often broken off—may these waves of words of Kṛṣṇa be for your delectation! (A. A. R.).

5225*

आरूढो मलयानिलद्विपवरं युक्तो विलासानुगैः
पीतः पुष्पविलोचनैर्नवलतापौराङ्गनानां गणैः ।
अभ्राम्यद् वनपत्तने मधुमहीपालः स्फुरत्कोकिला-
लीलालापमिलद्भ्रमद्भ्रमरिकाझांकारभेरीरवैः ॥

(अ) Harivilāsa (KM XI) 3. 23.

(आ) PV 600 (a. Lolāmba[rāja]), SR 333. 98, SSB 201. 103, SuSS 275.

(*a*) मलयाचल PV (MS).

(*b*) °नैर्वनल° PV; जनैः [ग°] Hari°.

(*c*) °पालस्ततः को° Hari°, SR, SSB.

(*d*) °काभाङ्का° Hari°, SR.

Śārdūlavikrīḍita metre.

Riding the royal elephant of the Malaya breeze and followed by fun-loving followers, being gazed at by groups of young ladies of the city in the form of the creepers, with their eyes in the form of flowers, there wandered the king of spring in the city of the forest, accompanied by the sound of drums in the form of the hum of she-bees along with the pleasing cooings of the she-cuckoos. (A. A. R.).

5226*

आरूढो वासयष्टिं गृहवलभितले दुष्टमार्जारकेण
क्रूरास्यं ग्रस्यमानः सकृदपि शनकैर्यद् विचुक्रोश कीरः ।
गङ्गेति स्वामिनीं स्वामयममरपतेर्लब्धवानासनार्धं
यस्तु त्रैस्रोतसाम्भः स्पृशति मृशति वा तत्कथां के विदन्तु ॥

(आ) PV 874 (a. Harihara-bhaṭṭa).

Sragdharā metre.

When the parrot mounted his perching rod in the balcony, he was caught in the mouth of a wicked cat and he uttered gently one cry, 'Gaṅgā', the name of his fond mistress; how and who can know whether it attained a half seat with Indra, or that it touches or thinks of the water of the three-coursed Gaṅgā? (A. A. R.).

5227*

आरोग्यं चिरमश्विनी नरपते तोषं शिवः केशवः
कल्याणं तव सर्वदा शशिरवी प्रोद्दीपनं देवताः ।
ब्रह्माद्याः सकलाः सुभद्रमवनं गौर्यादयो मातरः
कुर्वाते कुरुते करोति कुरुतः कुर्वन्ति कुर्वन्तु च ॥

(आ) PV 854.

Śārdūlavikrīḍita metre.

Oh! king, the two-star Aśvinī grants you good health, Śiva contentment, Viṣṇu auspiciousness always, the moon and the sun brilliance, all the gods Brahmā and others welfare and may the divine mothers Gaurī and others grant you protection. (A. A. R.).

5228

आरोग्यं परमानन्दः सुखमुत्साह एव च ।
ऐश्वर्यं प्रियसंभोगं विना सर्वं निरर्थकम् ॥

(अ) Śts 76. 3-4.

(आ) IS 1015.

(*a*) परामा° or प्रमदानन्द: Śts (var.).

Good health, great joy, happiness, enthusiasm, and lordly power—all these are useless if one is devoid of enjoyment with the beloved. (A. A. R.).

5229

आरोग्यं भास्करादिच्छेच् श्रियमिच्छेद् हुताशनात् ।
ज्ञानं महेश्वरादिच्छेन् मोक्षमिच्छेज् जनार्दनात् ॥

(आ) NBh 106, Sama 1 आ 28, Sama 2 आ 1, SRM 1. 2. 4. Variant of No. 5230.

(*b*) धुताशनात् NBh, Sama 2.

(*c*) इच्छेद् NBh.

One should expect good health from the sun, prosperity from the god of fire, knowledge from Lord Śiva, the great god, and liberation from the Lord Viṣṇu. (A. A. R.).

5230

आरोग्यं भास्करादिच्छेद् धनमिच्छेद् हुताशनात् ।
महेश्वराज् ज्ञानमिच्छेन् मुक्तिमिच्छेज् जनार्दनात् ॥

(अ) Cr 1241 (CNP II 73 CM 20). Variant of No. 5229.

(*c*) ईश्व° CNP II 20 (MS) (*contra metrum*).

One should approach with prayers the sun for health; Agni for wealth; Maheśvara[1] for knowledge; Janārdana[2] for deliverance.

1. An epithet of Śiva.
2. An epithet of Viṣṇu.

5231

आरोग्यं विद्वत्ता
सज्जनमैत्री महाकुले जन्म ।
स्वाधीनता च पुंसां
महदैश्वर्यं विनाप्यर्थैः ॥

(अ) Śambhalimata of Dāmodaragupta (P. Peterson's II Report, pp. 23 sqq.) (according to the note in VS, but could not be traced in the KM edition of the Kuṭṭ), Dvi 114.

(आ) ŚP 317, VS 234 (a. Dāmodaragupta), SSSN 202. 50, SRK 54. 10 (a. Prasaṅgaratnāvali), SSH 1. 79, SRRU 890 (a. Dāmodaragupta), SRS 2. 45, SSpr 85, Kav p. 46, SRM 1. 3. 38, SR 170. 757 (a. ŚP), SSB 505. 757 (a. Dāmodaragupta), IS 1011.

(*c*) नराणा [च पुं°] SRS.

(*d*) विनाप्यर्थं SRK.

Āryā metre.

Good health, knowledge, friendship with the good, high family descent and independence—all these bring great prosperity to a man, though he is devoid of wealth.

5232

आरोग्यं सौभाग्यं
धनाढ्यता नायकत्वमानन्दः ।
कृतपुण्यस्य स्यादिह
सदा जयो वाञ्छितावाप्तिः ॥

(अ) KR 7. 168. 1.
(आ) IS 1012, Subh 132 and 182.
(*d*) भवान्तरे [स° ज°] KR ; वाञ्छितावाप्ति Subh (var.).

Āryā metre.

Good health, welfare, riches, leadership, happiness, triumph, attainment of his wishes will fall to the share of a happy one, thanks to his preceding merits.

5233

आरोग्यबुद्धिविनयोद्यमशास्त्ररागाः
पञ्चान्तराः पठनसिद्धिगुणा भवन्ति ।
आचार्यपुस्तकनिवाससहायकर्णा
बाह्यास्तु पञ्च पठनं परिवर्धयन्ति ॥

(अ) ŚR *ad* VCjr 21. 1. 1 (p. 320*a*).
(आ) IS 1014, Subh 99, SuB 3. 18 + 3. 17.
(*a*) पञ्चन्तराः IS.
(*b*) पठति सिद्धिगुणा IS, Subh ; पठनसिद्धिकरा SuB.
(*c*) °सहायनिवास° (=नि° स° tr.) VCjr, SuB; °बल्भा or °भा [°क°] VCjr ; वित्तं [°क°] SuB.
(*d*) बाह्याः पञ्च च पठन्तं SuB ; बाह्यस्तु (°वाल्य°) VCjr; पठन्तपरिवर्धयेति SuB (MS).

Vasantatilakā metre.

Good health, perception, good behaviour, diligence, love for learning are the five inner expedients which help in the study ; teacher, books, dwelling, companions and ears are the five outer expedients which expedite the study.

5234

आरोग्यमानृण्यमविप्रवासः
सद्भिर्मनुष्यैः सह संप्रयोगः ।
स्वप्रत्यया वृत्तिरभीतवासः
षड् जीवलोकस्य सुखानि राजन् ॥

(अ) MBh (MBh [Bh] *ad* 5. 33. 69 (183*** *l.* 7-10), MBh [R] 5. 32. 89, MBh [C] 5. 1055), Vānaryaṣṭaka (KSH 242) 3 *ac*/*bd*.
(आ) SR 172. 824 (a. MBh) *ac*/*bd*, SSB 507. 824 *ac*/*bd* ; IS 1013.
(*c*) सुप्र° MBh (var.) ; सम्प्र° Vān°, SR, SSB; अभीतिवासः MBh (var.) , SR, SSB.
(*d*) एव लोकस्य MBh (var.) ; जीवलोकेषु Vān°.

Indravajrā metre.

Health, unindebtedness, living at home, companionship with good men, certainty as regards the means of livelihood, and living without fear, these six, O king, conduce to the happiness of men. (P. C. Roy's translation).

5235

आरोग्यलक्ष्मीरुपयाति पित्त-
ज्वरातुरं रेणुकषायभाजम् ।
मा त्वं यथा रत्नकले स्मरार्ता
कृतप्रकोपप्रशमा सखीभिः ॥

(आ) Vaidyakīya-Subhāṣitāvalī 63. 25.

Upajāti metre (Indravajrā and Upendravajrā).

Just as the goddess of Health returns to a patient who is recovering from the fever of *pitta* [bilious complaint] by taking the decoction of *reṇu*-medicine, oh Ratnakalā ! you, having been relieved of anger by your lady companions, approach me at the time when I am afflicted with the fever of love. (S. Bhaskaran Nair's translation).

5236*

आरोढुं वरमौपवाह्यमपहर्तुं सुन्दरी कन्यका
भोक्तुं भोगमुपस्थितं सुखमलंकर्तुं च रत्नैस्तनुम् ।
संनह्यन्त्यमृतान्धसो हि शमिते येनैव हालाहले
स स्वामी मम दैवतं तदितरो नाम्नापि न म्नायते ।।

(अ) Śivot 128. 9-12.
(*d*) नम्नायते Śivot (न म्नायते is my suggestion).
Śārdūlavikrīḍita metre.

That master [Śiva] is my God, by whom the effects of the dreadful poison *hālāhala* were neutralised, which enabled the gods to (survive and thereby) ride the divine elephant [Airāvata], carry off charming nymphs (like Urvaśī) enjoy the good thing [nectar] that became available and decorate their bodies with gems (like Cintāmaṇi)—of any other (god), even the name is not to be mentioned. (S. Bhaskaran Nair's translation).

5237*

आरोपयसि मुधा किं
नाहमभिज्ञा किल त्वदङ्कस्य ।
दिव्यं वर्षसहस्रं
स्थित्वेति न युक्तमभिधातुम् ।।

(आ) VS 128 (a. Śrī-Mayūra), AR 222. 11-2 (ARJ 201. 12-3). (Cf. A. B. Keith, *A History of Sanskrit Literature*, p. 212), Kav p. 68.
(*b*) किल om. VS ; अङ्कस्य A. B. Keith.
(*d*) स्थित्वैवं यु° VS.
Āryā metre.

"Why do you put a false construction on what I say : (I am not making reference to your ornaments ?)" "That is a pretty thing for you to say, who has sat there for a thousand of the years of heaven"[1]. (P. Peterson's translation of VS in Notes p. 8).

1. The *vakrokti-paddhati* of VS, where this verse from a lost work of Mayūra occurs, contains a short dialogue in which it is the aim of one of the speakers to misunderstand the other. Here is a dialogue between Śiva and Pārvatī who sat on Śiva's lap "for a thousand of the years of heaven": (त्वदङ्क- your ornament or "your lap").

5238*

आरोपितः पृथुनितम्बतटे तरुण्या
कण्ठे च बाहुलतया निविडं गृहीतः ।
उत्तुङ्गपीनकुचनिर्भरपीडितोऽयं
कुम्भः करीषदहनस्य फलानि भुङ्क्ते ।।

(आ) VS 994 (Amṛtavardhana).
(*c*) उतुङ्ग VS (printer's error).
Vasantatilakā metre.

The pot now reaps the reward of the burning (penance) performed by it in the potter's kiln ; (as a young lady carries home the water-filled pot), it is raised to the region of the hips by her, taken hold of by the neck with her creeper-like hands and hugged tightly by her high and stout bosom. (S. Bhaskaran Nair's translation).

5239

आरोपिता अपि प्राज्ञ्या गुणा लोकेषु पूजितैः ।
पूजयन्तीह दृष्टान्तः प्रतिमा द्युःसदां ननु ।।

(आ) SSB 476. 309 (a. Saṅgrahītṛ).

When great merits are recognized and raised to high position by those who are honoured in the world, they become objects of reverence among the people ; the stone-images of the gods are indeed the example. (A. A. R.).

5240*

आरोपिता शिलायाम्
अश्मेव त्वं भवेति मन्त्रेण ।
मग्नापि परिणयापदि
जारमुखं वीक्ष्य हसितैव ।।

(अ) ĀrS 2. 81.

(आ) SG 231 (a. Govardhana), SR 352. 8, SSB 232. 8, SRK 117. 5 (a. Sphuṭa-śloka), IS 7738.

(*b*) अश्मेव त्वं स्थिरा भवेति मन्त्रेण ĀrS [KM] (*hyper metric*); अश्मेव त्वं स्थिरेति मन्त्रेण ĀrS (other editions).

Āryā metre.

Though taken up to the form of a stone by powerful incantation that she should become a horse, and though sunk in this danger of transformation, she only laughed on seeing her paramour's face! (A. A. R.).

आरोप्यते शिला शैले see No. 5241.

5241

आरोप्यतेऽश्मा शैलाग्रं यथा यत्नेन भूयसा ।
निपात्यते सुखेनाधस् तथात्मा गुणदोषयोः ॥

(अ) P (PT 1. 15, PTem 1. 12, PS 1. 18, PN 2. 13, PP 1. 19, PRE 1. 17, PM 1. 20), H (HJ 2. 44, HS 2. 44, HM 2. 47, HK 2. 47, HP 2. 41, HN 2. 41, HH 47. 3-4, HC 62. 12-3). Cf. Ru 20.

(आ) VS 3006, SRHt 190. 39 (a. MBh, but not found there), SRM 1. 3. 135, GSL 38, SSap 656, Sama 1 आ 18, SLPr 43. 12-3, SR 163. 475 (a. H), SSB 495. 475, IS 1016.

(इ) ShD (T) 68, SS (OJ) 324.

(*a*) शैलाग्रे (शैं°) PN, VS; शिला शैले H, SRHt, SS (OJ), GSL, SSap, Sama, SLPr, GSL, SRM, SR, SSB.

(*b*) यत्नेन महता यथा PT, PTem, H (with the exception of HP) SSap, Sama, SLPr, SRM, SR, SSB; कृच्छ्रेण महता यथा VS; क्लेशेन महता यथा SRHt, SS (OJ).

(*c*) पात्यते सुखमेवाधस् PP; पात्यते च सुखेनधस् SS (OJ); क्षणेनाधस् PT, PTem, HJ, HM, HH, GSL, SSap, SLPr, SRM, SR, SSB; क्षणेनैव Sama.

(*d*) पुण्यपापयोः [गु°] SRHt, SS (OJ).

As a stone is brought to the top of a hill with great labour, but is rolled down with ease, so it is with the soul in regard to good qualities and faults. (F. Edgerton's translation).

5242*

आरोहणं गोवृषकुञ्जराणां
प्रासादशैलाग्रवनस्पतीनाम् ।
विष्ठानुलेपो रुधिरं मृतं च
स्वप्नेष्वगम्यागमनं च धन्यम् ॥

(अ) VC (VCsr 23. 8, VCbr 23. 1).

(आ) IS 1017.

(*b*) °शैलोग्र° IS.

(*c*) विष्टासु लेपो VCsr (var.); रुदितं [रु°] VCbr, VCsr (var.); रानुपानं [°रं मृ° च] VCsr (var.); च स्वप्नं or नितान्तं or स्यसानं [मृ° च] VCsr (var.); च मृत्युः VCbr (var.); स्वप्ने [मृ°] IS.

(*d*) स्वप्नेह्य् (ष्य्) VCsr (var.); °गमने VCsr (var.); तथैव [च ध°] VCsr (var.); धान्यम् VCsr (var.).

Indravajrā metre.

To be mounted on cows, bulls, or elephants, temples, mountain-peaks, or trees; to be smeared with dung; blood, and death; and intercourse with whom it is forbidden; all this in dreams is auspicious. (F. Edgerton's translation).

आरोहणं हस्तः see वरं न्यस्तो.

5243*

आरोहणाय तव सज्ज इवास्ति तत्र
सोपानशोभिवपुरश्मवलिच्छटाभिः ।
भोगीन्द्रवेष्टशतघृष्टिकृताभिरब्धि-
क्षुब्धाचलः कनककेतकगोत्रगात्रि ॥

(अ) Naiṣ 11. 61.

Vasantatilakā metre.

Thou with a body akin to the golden *ketaka*-flower, there the mountain that served as the churning rod of the ocean seems to be ready for thy climbing the mountain whose slope[1] appears to be adorned with a flight of stairs by reason of the series of furrows in its rocks caused by the friction of the hundred coils of Vāsuki. (K. K. Handiqui's translation).

1. body.

आरोहति गिरिशिखरम् see No. 5244.

5244

आरोहतु गिरिशिखरं
समुद्रमुल्लङ्घ्य यातु पातालम् ।
विधिलिखिताक्षरमालं
फलति कपालं न भूपालः ॥

(अ) KR 10. 238. 1, Ambaḍa 9 (p. 10).
(आ) SR 91. 44, SSB 375. 50, IS 1018, Subh 209.

(*a*) आरोहति Subh, Ambaḍa.
(*b*) तरतु समुद्रं प्रयातु पा° SR, SSB ; °ल्लंघयति Ambaḍa ; याति (य°) Subh.
(*c*) °लिखिताक्षरमानं Subh; °माला IS.
(*d*) फलन्ति IS ; कपालं च भूपालं Subh ; हि [न] Ambaḍa ; °पाले IS.

Āryā metre.

Let the person climb to the top of a mountain or crossing [diving into] the sea, go to the nether regions, the line of letters inscribed on his skull by fate are ever fruitful, and not (the orders of) the king. (A. A. R.).

5245*

आरोहत्यवनीरुहः प्रविशति श्वभ्रं नगैः स्पर्धते
खं व्यालेढि विचेष्टते क्षितितले कुञ्जोदरे लीयते ।
अन्तर्भ्राम्यति कोटरस्य विरसत्यालम्बते वीरुधः
किं तद् यन्न करोति मारुतवशं यातः कृशानुर्वने ॥

(आ) JS 118. 7 (a. Vasundhara), Skm (Skm [B] 1271, Skm [POS] 2. 160. 1) (a. Yogeśvara), Amd 193. 513, Sar 1. 82 (p. 57), Kav p. 77.

(*a*) °रुहं Sar ; नागैः Skm (var.).
(*b*) मुञ्जोदरे [कु°] Skm (var.).
(*c*) विवरे व्याल° JS ; विरसति (नि°) [वि°] Skm (var.).

Śārdūlavikrīḍita metre.

It climbs trees, enters chasms, rivals with mountains, licks the sky, spreads on the ground, conceals itself in bushes, makes cackling noise inside hollows of trees, takes up the creepers—what is not done by a fire in the forest under the influence of a wind ? (A. A. R.).

5246

आरोहन्ति सुखासनान्यपटवो नागान् हयांस् तज्जुषस्
ताम्बूलाद्युपभुञ्जते नटविटाः खादन्ति हस्त्यादयः ।
प्रासादे चटकादयोऽपि निवसन्त्येते न पात्रं स्तुतेः
स स्तुत्यो भुवने प्रयच्छति कृती लोकाय यः कामिताम् ॥

(अ) VCjr (MS) VII 16.
(आ) SH 936; 129*.

(*a*) हयान् सेवकान् SH.
(*d*) कृती om. SH (in 936 only) ; कामितं or कोपिता VC (var.).

Śārdūlavikrīḍita metre.

(Even) stupid men mount upon seats of ease, and those who possess them upon elephants and horses ; betel and such (luxuries) are eaten by actors and libertines ; elephants and other (beasts)

devour food; even sparrows and other (birds) dwell in mansions. Such creatures are not fit objects of praise. That man is truly worthy of praise upon earth who actively engages in giving to people their desires.[1] (F. Edgerton's translation).

1. *Or*: who virtuously gives to people their desires.

5247*

आरोहवल्लीभिरिवाम्बुधारा-
राजीभिराभूमिविलम्बिनीभिः ।
संलक्ष्यते व्योम वटद्रुमाभम्
अम्भोधरश्यामदलप्रकाशम् ॥

(आ) SkV 259 (a. Dakṣa), Prasanna 97 *a*.
Indravajrā metre.

The sky looks like a banyan tree, / the clouds its dark foliage, / and these streams of rain that hang to earth / its aerial roots. (D. H. H. Ingalls's translation).

5248

आर्जवं चानृशंस्यं च दमश्चेन्द्रियनिग्रहः ।
एष साधारणो धर्मश् चातुर्वर्ण्येऽब्रवीन् मनुः ॥

(आ) VS 2959.
(इ) SS (OJ) 69.
(*b*) दम इन्द्रि° VS.
(*c*) साधारणं धर्मं VS.

Straightforwardness, kindness, restraint, control over one's senses—these, according to Manu, are the virtues to be cultivated in common by all the four *varṇa-s*. (Raghuvīra's translation).

5249

आर्जवं प्रतिपद्यस्व पुत्रेषु सततं विभो ।
इह कीर्तिं परां प्राप्य प्रेत्य स्वर्गमवाप्स्यसि ॥

(अ) MBh (MBh [Bh] 5. 35. 3, MBh [R] 5. 34. 3, MBh [C] 5. 1183).
(इ) MBh (Ju) p. 232 *ef*/*gh*.
(*b*) स्वेषु तेषु च or तेषु भारत [स° वि°] MBh (var.).
(*d*) अवाप्नुहि [अवा°] MBh (var.).

Oh master, show kindness unto all thy sons, for by that winning great fame in this world, thou wilt have heaven hereafter. (A. A. R.).

5250

आर्जवत्वं चतुर्थं च पञ्चमं धर्ममेव हि ।
मधुरत्वं ततः प्रोक्तं षष्ठमेव वरानने ॥

(अ) PdP, Bhūmikhaṇḍa 33. 31 (in some editions omitted). Cf. No. 5274 and रूपमेव वरस्त्रीणां; नवमं मङ्गलं गानं; and मधुरं वचनं प्रोक्तं.

Straightforwardness is the fourth and *dharma* is the fifth, and the sixth one, oh! charming one, is then said to be sweetness (of temper). (A. A. R.).

5251

आर्जवममलकराणां
विनयो वररत्नमुकुटानाम् ।
द्यूतं दुर्व्यसनानां
स्त्रीजितता मरुतटीपिशाचानाम् ॥

(अ) Kal 10. 27.
Āryā-udgīti metre.

Straightforwardness is the characteristic of the pure-minded, courteous behaviour of those who wear crowns on their heads, gambling, of those who are addicted to bad habits, and excessive sexuality, of those who ever remain on river-banks. (A. A. R.).

5252

आर्जवेन धृता दीक्षा या नो दैवं परं प्रति ।
अत्यन्तमानुषीयाभ्यः पीडाभ्यस् तद्विमोचनम् ॥

(आ) SSMā 7. 7-8.

If, when dealing with other people, we consider as our deity dedicated service supported by straightforwardness, we have the escape value from the worries that beset human beings so very greatly. (A. A. R.).

5253

आर्जवेन नरं युक्तम् आर्जवात् सव्यपत्रपम् ।
अशक्तिमन्तं मन्यन्तो धर्षयन्ति कुबुद्धयः ।।

(अ) MBh (MBh [Bh] 5. 39. 49, MBh [R] 5. 39. 63, MBh [C] 5. 1508).
(आ) IS 1019.
(*a*) समायुक्तं or च संयुक्तं [न° यु°] MBh (var.).
(*b*) मार्दवात् [आ°] MBh (var.).
(*c*) अशक्तं मन्यमानास्तु or हीनप्रतापं मत्वान्यं MBh (var.); मन्यंते MBh (var.).
(*d*) धर्षयंते MBh (var.).

The man that is humble, and who from humility is modest, is regarded as weak and persecuted by persons of misdirected intelligence. (P. C. Roy's translation).

5254*

आर्तत्राणपरायणेन करिणा दाहादिमूलेति यद्
वाक्यं चक्रधरेण नक्रमुखतो हाकाररोरीकृतम् ।
यः स्तम्भे करताडनध्वनिरभूत् कर्णे सुरस्याप्यहो
हा कृष्णेति यदक्षयं स भगवान् पायादपायाज्जगत् ।।

(आ) Pras 9. 4.
Śārdūlavikrīḍita metre.

When the elephant under the grip of a crocodile cried out, 'Oh, the lord, the Primary Source', the Lord Viṣṇu, holding his discus, and ever addicted to the rescue of the distressed saved him; when there was the sound of the beating with hand on the pillar and when, 'Oh Kṛṣṇa' was sounded in the ear of the god it was infallible; may that god protect the world from calamity. (A. A. R.).

5255

आर्तदुःस्थपरित्राण- दुर्गतादि यथाक्रमम् ।
पात्रमाहुर्दयालूनाम् अलाभे गुणवानिति ।।

(आ) JS 421. 19 (a. Bhagavān Vyāsa).
(*a*) दुःखि JS (var.).
(*b*) दुःशीलादि JS (var.).

Those who are in distress, in misery, are helpless, and without means of livelihood, are, in this order to be the recipients of help of the compassionate; in the absence of these, one who is possessed of merits (but poor). (A. A. R.).

5256**

आर्तद्रुतस्वरज्ञा
विभिन्नदीनप्रभिन्नलघुरौद्राः ।
निन्द्याः शुभास्तु शब्दाः
प्रमुदितपरिपूर्णदृढशान्ताः ।।

(आ) ŚP 2576.
Āryā metre.

Censurable are the sounds heard when starting on a journey, if they are cries of distress very quickly uttered, broken, pitiable, deformed, very weak or ferocious; but those sounds are aupicious which are uttered in joy, full, firm and indicative of peace. (A. A. R.).

5257*

आर्तस्य मे प्रणमतो जगदन्तरात्मन्
पश्यन् न पश्यसि विभो न शृणोषि शृण्वन् ।
दुर्दैवकुम्भजनुषा ननु सांप्रतं मे
पीतस्त्वदीयकरुणावरुणालयोऽपि ।।

(आ) PG *ad* 60 (extra).
Vasantatilakā metre.

Oh! Lord of the universe, though I bow to you in my distress, you see me and yet see not, my Lord; you hear me and yet hear not; and now even that ocean of compassion has been drunk up by the pitcher-born sage[1] of adverse fate. (A. A. R.).

1. The sage Agastya.

आर्तस्य यानमशनं see श्रान्तस्य यान°.

5258

आर्ता देवान् नमस्यन्ति तपः कुर्वन्ति रोगिणः ।
निर्धना दानमिच्छन्ति वृद्धा नारी पतिव्रता ॥

(आ) SRK 246. 41 (a. Sabhātaraṅga), SPR 1384. 7 (a. Mn, but does not appear in Mn), Sama 2 व 13, SRM 1. 3, SR 157. 168, SSB 485. 172, IS 1020, Subh 163. Cf. Nos. 3459 and 4775.

(*a*) देवाः Subh.

(*c*) निर्धनं Subh ; निर्धनो (°ना) विनयं याति (यान्ति) SPR, IS.

Those who are in distress are zealous in worshipping the gods ; those suffering from diseases perform penance ; those who do not possess (much) wealth desire to gifts in charity, and women who have become old are faithful to their husbands. (A. A. R.).

5259

आर्तानामार्तिसंबन्धं प्रीतिविश्रामकारणम् ।
केन रत्नमिदं सृष्टं मित्रमित्यक्षरद्वयम् ॥

(अ) Cr 150 (Cv VIII. 13, CM 21). Variant of शोकारातिभयत्राणं and प्राप्ते भये परित्राणं.

(*a*) दीर्घारातिभयत्रणं Cv (var.); अर्तिनाम् Cv (var.) ; अर्थनाम् Cv (var.) ; आर्तिसंबन्ध Cv (var.).

(*b*) °विश्वास° Cv (var.).

(*c*) त्रीणि [के°] Cv (var.).

Who has created this jewel, the two-lettered word *mitram* [friend] ? (He is) the sharer of the sufferings of the unfortunate and the source of their happiness and solace.

5260

आर्तानामिह जन्तूनाम् आर्तिच्छेदं करोति यः ।
शङ्खचक्रगदाहीनो द्विभुजः परमेश्वरः ॥

(आ) SR 101. 8, SSB 391. 12.

He who cuts off the misery of those beings who are in distress, is verily the supreme god, possessing (only) two hands and devoid of (the symbols of Viṣṇu), the conch, the discus and the mace. (A. A. R.).

5261

आर्तार्ते मुदिते हृष्टा प्रोषिते मलिना कृशा ।
मृते म्रियेत या पत्यौ सा स्त्री ज्ञेया पतिव्रता ॥

(अ) Bṛh 25. 12, Cr 151 (CR I 32, CPS 12. 33).

(आ) Mit *ad* Y. 1. 87, Apar *ad* Y 1. 87, BBĀ 218. 12, VR 1260, VyK 136, VBh 21, Kṛtyakalpataru, Vyavahārakhaṇḍa 630. 2-3 (a. Bṛh), Mallinātha *ad* Kumārasaṁbhava 4. 33 (ascribed to a Smṛti), Dh 1107, IS 1021.

(*a*) मदितो (मु°) CR (var.) ; मुदित(°ता)हृष्टे VR, Dh ; हृषिते हृष्टा Kṛt° (var.).

(*b*) कृषा CR (var.).

(*c*) मृयेता CR (var.), नारी [प°] Kṛt° (var.); पत्नौ CR (var.).

(*d*) स्त्री ज्ञे° tr. CR ; विज्ञेया [स्त्री ज्ञे°] Kṛt° (var.).

That wife is declared to be devoted to her husband who is afflicted, when he is afflicted, pleased when he is happy, squalid and languid when he is absent, and who dies when he dies. (J. Jolly's translation).

5262

आर्तेषु दीयते दानं शून्यलिङ्गस्य पूजनम् ।
अनाथप्रेतसंस्कारम् अश्वमेधफलं लभेत् ॥

(अ) Śto 44. 1 (368. 12-3).

(*b*) °लिङ्गेषु Śto (var.).

If a person offers gifts to the distressed and honours those who do not advertise themselves with symbols, and does cremation (and other rites) of abandoned corpses, reaps the benefit of performing the *aśvamedha* scrifice. (A. A. R.).

5263*

आर्तेषु विप्रेषु दयान्वितश्च
यच्छ्रद्धया स्वल्पमुपैति दानम् ।
अनन्तपारं समुपैति राजन्
यद्दीयते तन्न लभेद् द्विजेभ्यः ॥

(अ) Cr 152 (CV 12. 2, CPS 298. 23).
(आ) Sama 1 आ 43.
(*a*) दयन्वितश्च CV (var.) ; दयाद्वान् CV (var.) : °वितस्य CV (var.) ; चेत् [च] CV (var.)·
(*b*) यः श्रद्धया CV (var.) ; यच्छ्रदेणया CV (var.) : द्रानम् CV (var.).
(*c*) समुपैत CV (var.).
(*d*) तत्र [तन्न] Sama ; लभे Sama.
Upajāti metre (Indravajrā and Upendravajrā).

A small gift made to learned Brāhmaṇa-s in distress, given out of compassion and with proper attention, multiplies the holy merit [*puṇya*] of the donor, oh! king ; what has been given away to the twice-born should never be taken back. (A. A. R.).

5264*

आर्तो मत्सदृशो नान्यस् त्वत्तो नान्यः कृपापरः ।
तुल्य एवावयोर्योगः कथं नाथ न पासि माम् ॥

(आ) VS 3503.
(*d*) पाहि VS (var.).

There is no one who is so distressed as I am, and there is none who has greater compassion than yourself; thus equal and befitting is our association, how is it, oh! my Lord, you do not protect me ? (A. A. R.).

5265

आर्तो वा यदि वा त्रस्तः परेषां शरणागतः ।
अरिः प्राणान् परित्यज्य रक्षितव्यः कृतात्मना ॥

(अ) R (R [Bar] 6. 12. 15, R [B] 6. 18. 28, R [R] 6. 18. 28-9, R [G] 5. 81. 9, R [Kumbh] 6. 18. 28, R [L] 5. 93. 9), Vet 19. 9.
(आ) SRHt 168. 3 (a. MBh), SSSN 154. 3, IS 1022.
(*a*) आर्तो Vet ; त्रस्तो R (var.) ; दृप्तः [त्र°] R [Bar] ; दृप्तो [त्र°] R (B).
(*b*) शरणं ग° R (Bar.).
(*c*) अपि [अ°] R (R), Vet.

A man whose mind is purified should shelter a foe who being in trouble or fearing his adversaries seeks refuge with him, even at the cost of his own life.

आर्तो वा यदि वा दृप्तः (दृप्तो) see No. 5265.

आर्थानमीशिषे त्वं see No. 2973.

आर्थेभ्यो हि विवृद्धेभ्यः see No. 3018.

5266**

आर्द्रकीकसमुखः पुरतश्चेद्
दृश्यते भवति तच्छुभदः श्वा
चर्म शुष्कमथवास्थि विशुष्कं
बिभ्रदेष मरणं विदधाति ।

(आ) ŚP 2622.
Svāgatā metre.

If a dog is seen in front, when a person starts on a journey, with a fresh piece of bone in its mouth, it indicates good luck ; if, on the other hand, it holds a piece of dry leather or a bone well dried, it indicates the death of the person (that starts on the journey). (A. A. R.).

5267*

आर्द्रमपि स्तनजघनान्-
निरस्य सुतनु त्वयैतदुन्मुक्तम् ।
खस्थमवाप्तुमिव त्वां
तपनांशूनंशुकं पिबति ॥

(अ) ĀrS 2. 80.
Āryā metre.

Though wet (and clinging) you have thrown away the silk, oh ! charming one, from the region of your bosom and hips ; it now takes up the rays of the hot-rayed sun [does penance] as if to reach you who are *khastha* [sky-clad *or* : remaing in the sky]. (A. A. R.).

5268*

आर्द्रां कण्ठे मुखाब्जस्रजमवनमयत्यम्बिका जानुलम्बां
स्थाने कृत्वेन्दुलेखां निबिडयति जटाः पन्नगेन्द्रेण नन्दी ।
कालः कृत्तिं निबध्नात्युपनयति करे कालरात्रिः कपालं
शंभोर्नृत्यावतारे परिषदिति पृथग्व्यापृता वः पुनातु ॥

(आ) SkV 76 (a. Śatānanda), Prasanna 10*a* (a. Śatānanda), Skm (Skm [B] 91, Skm [POS] 1. 91. 1) (a. Śatānanda), JS 21. 33, SH 104, Kav p. 110.

(*a*) उपनयति [अव°] JS, SH ; उपरिनयत्य° Prasanna.

(*b*) जटाप° Skm.

(*d*) शम्भोर्नृत्ताव° JS.

Sragdharā metre.

Ambikā places the garland of freshly severed heads / about his neck, low-hanging to his knees, / while Nandin sets in place the crescent moon / and binds the serpent tight about his locks, / Kāla makes fast the elephant-skin cloak / while Kāla-rātri puts in his hand the skull. / May Śambhu's servants as his dance begins / with separate tasks thus busied purify you. (D. H. H. Ingalls's translation).

आर्द्राच्छचन्दनरसा° see No. 362.

5269*

आर्द्रालक्तकमस्याश्
चरणं मुखमारुतेन वीजयितुम् ।
प्रतिपन्नः प्रथमतरः
संप्रति सेवावकाशो मे ॥

(अ) Māl 3. 13. Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 33).

Āryā metre.

Now, there has arrived an admirable opportunity for me to do her a service by fanning with the breath of my mouth her foot, the dye on which is wet. (C. H. Tawney's translation).

आर्नद्या वक्षोजयुगं see No. 5024.

5270

आर्यकर्मणि रज्यन्ते भूतिकर्माणि कुर्वते ।
हितं च नाभ्यसूयन्ति पण्डिता भरतर्षभ ॥

(अ) MBh (MBh [Bh] 5. 33. 25, MBh [R] 5. 32. 30, MBh [C] 5. 995).

(आ) IS 1023.

(*a*) आर्ये क° MBh (var.) ; रंस्यंति or सज्यंते [र°] MBh (var.).

(*b*) भूतिकर्मणि (°तिं क°) MBh (var.) ; युज्यते [कु°] MBh (var.).

(*c*) हेतुं [हि°] MBh (var.) ; च न tr. MBh (var.) ; अभ्यसूयंते or अप्यसूयंते MBh(var.).

(*d*) पुरुषर्षभ (°भा) MBh (var.).

They that are wise, O bull of Bharata race, always delight in honest deeds, do what tendeth to their happiness and prosperity, and never sneer at what is good. (P. C. Roy's translation).

5271

आर्यजननिन्दितानां
पापैकरसप्रकाशनारीणाम् ।
एतावानेव गुणो
यदभीष्टसमागमो निरावरणः ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 545, Kuṭṭ [KM) 534).

(*b*) पापरसप्रकाशनैकनारीणाम् Kuṭṭ (KM).

Āryā-gīti metre.

In the case of public women [harlots] who are solely interested in doing sinful deeds and who are censured by men of good conduct, there is this one sole advantage, that association with them for pleasure is possible without any hindrance. (A. A. R.).

5272

आर्यजुष्टमिदं वृत्तम् इति विज्ञाय शाश्वतम् ।
सन्तः परार्थं कुर्वाणा नावेक्षन्ते प्रतिक्रियाम् ॥

(अ) MBh (MBh [Bh] 3. 281. 48, MBh [R] 3. 296. 48, MBh [C] 3. 16796 [Sāvitrī 5. 48]). Cf. स्मरन्ति सुकृतान्येव.

(आ) Vjv 36. 3, IS 1024.

(इ) SS (OJ) 319.

(*a*) आर्यवृत्तम् (दृष्टम्) MBh (var.), SS(OJ).

(*d*) नावक्षंति MBh (var.); नापेक्षंत (°वे°) MBh (var.), SS (OJ) (var.); परस्परं [प्र°] MBh (var.).

While rendering help to others, virtuous people never expect any benefit in return; knowing that this is the eternal code of good conduct, the same is practised by men of noble character. (S. Bhaskaran Nair's translation).

5273

आर्यता पुरुषज्ञानं शौर्यं करुणवेदिता ।
स्थौललक्ष्यं च सततम् उदासीनगुणोदयः ॥

(अ) Mn 7. 211.

(*b*) कारुण्यवेदिता Rāghavānanda's commentary.

(*c*) सूक्ष्मदर्षित्वं Govindarāja's commentary (var.) (*sic !*).

Behaviour worthy of an Āryan, knowledge of men, bravery, a compassionate disposition, and great liberality are the virtues of a neutral[1] (who may be courted). (G. Bühler's translation).

1. to the king.

5274

आर्यत्वं च चतुर्थं च पञ्चमं धर्ममेव हि ।
षष्ठं सतीत्वं दृढता सप्तमं साहसोऽष्टमम् ॥

(अ) PdP, Bhūmikhaṇḍa 33. 31. Cf. No. 5250 and रूपमेव वरस्त्रीणां ; नवमं मंगलं गानं and मधुरं वचनं प्रोक्तं.

And the fourth characteristic is nobility and the fifth righteousness, the sixth is good conduct, the seventh firmness (in vows) and the eighth is boldness. (A. A. R.).

आर्यदृष्टमिदं वृत्तम् see No. 5272.

5275

आर्यदेशकुलरूपबलायुर्-
बुद्धिबन्धुरमवाप्य नरत्वम् ।
धर्मकर्म न करोति जडो यः
पोतमुज्झति पयोधिगतः सः ॥

(आ) IS 1025, Subh 54.

Svāgatā metre.

An inactive person who does not perform good work but who was lucky to be born in the land of the *Ārya*-s as a man of good family, endowed with beauty, strength, longevity and intelligence is like a sailor who leaves the ship in mid-sea.

5276

आर्यपुत्र पिता माता भ्राता पुत्रस् तथा स्नुषा ।
स्वानि पुण्यानि भुञ्जानाः स्वं स्वं भाग्यमुपासते ॥
भर्तुर्भाग्यं तु भार्यैका प्राप्नोति पुरुषर्षभ ॥

(अ) R (R [Bar] 2. 24. 2-3*ab*, R [B] 2. 27. 4-5*ab*, R [R] 2. 27. 3, R [G] 2. 27, 2 and 4 *v.l.*, R [Kumbh] 2. 27. 4-5*ab*, R [L] 2. 30. 2 and 4 *v.l.*). Cf. No. 5055.

(आ) IS 1026-7.

(*a*) भ्राता [मा°] R (var.).

(*b*) भ्रातरो (मा°) बांधवः सुताः (तथा) R (var.) ; भार्या [भ्रा°] R (var.).

(*cd*) स्वं स्वं प्रेत्य चैवेह चाश्नंति (°श्नाति) R (var.); प्रेत्येह (°त्य°) चैव भुंजंति R (var.) ; प्रेत्य चेह च भुंजंति स्वं स्वं कर्म पृथक् पृथक् R (var.).

(*d*) स्वं भाग्यमनुतिष्ठते R (var.) ; स्वं स्वं (स्वयं or स्वकं कर्मफलं पृथक् R (var.).

(*e*) पिता or भर्तृ [भ°] R (var.) ; भाग्ये [भाग्यं] R (var.) ; नारी वै or नार्येका (°र्थै°) [भार्ये°] R (var.).

Oh the best among men ! Husband, father, mother, son, brother, daughter-in-law, all of them abide by the consequences of their own actions ; it is the wife alone that shares the fate of her husband. (M. N. Dutt's translation).

आर्यवृत्तमिदं वृत्तम् see No. 5272.

आर्यस्याप्युचितं कार्यम् see No. 2854.

आर्याधा मानुषाः see No. 4978.

5277*

आर्यानङ्ग महाव्रतं विदधता विन्ध्यानिलैः पारणां
कृत्वा साङ्गमकारि केन मुरलाकूले कठोरं तपः ।
येनास्या रतिखेदमेदुरमृदुश्वासाधिवासस्पृशः
पीयन्तेऽधरसीधवो विहसितज्योत्स्नोपदंशं रहः ॥

(आ) Skm (Skm [B] 952, Skm [POS] 2. 96. 2) (a. Yogaka or Yogeśvara[1]), Kav p. 77.

1. In Skm (POS).

Śārdūlavikrīḍita metre.

Oh noble Cupid ! Who has performed severe penance, along with subsidiary rites on the banks of the river Muralā, taking up a great vow and subsisting on the Vindhya breeze, that he now sips in private the wine of her lips along with condiments in the form of her moon-light-like gentle smile, which is rendered fragrant by her gentle breathings unctuous by love pleasures ? (A. A. R).

5278*

आर्या मुखे तु चपला
तथापि चर्या न मे यतः सा तु ।
दक्षा गृहकृत्येषु त-
था दुःखे भवति दुःखार्ता ॥

(आ) Nāṭyaśāstra 16. 166.

Mukha-capalā Āryā metre.

My lady is talkative, but still her conduct (in general) is not bad, for she is an expert in my household work, and in my misery she feels miserable. (M. Ghosh's translation).

5279

आर्ये कर्मणि युञ्जानः पापे वा पुनरीश्वरः ।
व्याप्य भूतानि चरते न चायमिति लक्ष्यते ॥

(आ) SRHt 54. 35 (a. MBh, but does not appear in MBh).

Uniting [inducing] all beings in virtuous deeds or in vicious ones, the all-pervasive God dose exist ; (the existence of) this (God) is comprehended through (the process of) *na iti, na iti* [this is not, this is not][1]. (S. Bhaskaran Nair's translation).

1. i. e. remainder-finding process.

आर्ये कर्मणि रज्यन्ते see No. 5270.

5280

आर्येण सुकरं ह्याहुर् आर्यकर्म धनंजय ।
अनार्यकर्म त्वार्येण सुदुष्करतरं भुवि ॥

(आ) MBh (MBh [Bh] 7. 118. 10, MBh [R] 7. 143. 10, MBh [C] 7. 5960).

(*a*) त्वाहुर् or प्राहुर् MBh (var.).

(*d*) सुदुष्करतमं MBh (var.) ; विदुः [भुवि] MBh (var.).

A noble man no effort needs / to make to practise noble deeds ; / but oh ! he struggles hard and long / before he perpetrates a wrong. (S. Muir's translation in *Metrical Translation from Sanskrit Writers*, p. 81).

आर्ये विष्णौ शिलाधिर् see No. 2900.

आलंयस्य च दानस्य see No. 4741.

5281*

आलक्ष्य दन्तमुकुलान् अनिमित्तहासैर्
　अव्यक्तवर्णरमणीयवचः प्रवृत्तीन् ।
अङ्काश्रयप्रणयिनस् तनयान् वहन्तो
　धन्यास् तदङ्गरजसा मलिनीभवन्ति ॥

(अ) Śāk 7. 17 (in some editions 7. 16). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 98 and JAOS 82. 1 : p. 42).

(आ) JS 425. 5 (a. Bhavabhūti [*sic !*]), SH 1019 (a. Bhavabhūti [*sic !*]), SRHt 92. 19 (a. Kāḷidāsa), SSSN 104. 12 (a. Kālidāsa), SR 89. 13 (a. Śāk), SSB 372. 17, Amd 101. 236, Sar *ad* 5. 92 (p. 603), IS 1028.

(*a*) आलक्ष° Śāk (var.); अनबद्धहासान् Amd; °हासान् or °सारान् Sar (but स as above).

(*b*) °रचनावचनप्र° JS, SH.

(*c*) °आगतान् [आश्र°] Śāk (var.), Amd.

(*d*) परुषीभवन्ति Śāk (var.), Sar (var.), Amd, SH.

Vasantatilakā metre.

How blessed the virtuous parents whose attire / is soiled with dust, by raising from the ground / the child that asks a refuge in their arms! And happy are they with lisping prattle, / in accent sweetly inarticulate, / he charms their ears; and with his artless smiles / gladdens their hearts, revealing to their gaze / his pearly teeth just budding into view. (Sir Monier Monier-William's translation).

5282*

आ लङ्कानाथनारीस्तनतरलपयोवीचिमुद्रात् समुद्राद्
　आ स्वर्गङ्गातरङ्गावलिविरलशिलादुस्तरादुत्तराद्रेः ।
आ प्राक्शैलासुरस्त्रीसुरतगतिविदो मग्नभास्वन्मृगाङ्काद्
　आ च प्राचेतसाब्धेर्भवतु मम पुरः कोऽपि यद्यस्ति वीरः ॥

(आ) Skm (Skm [B] 2089, Skm [POS] 5. 18. 4) (a. Umāpatidhara).

Sragdharā metre.

From the (southern) ocean whose waters are stamped by the contact with the breasts of ladies of the lord of Laṅkā, from the northern mountain [Himālayas] which is inaccessible by the scarcity of stones [foot-holds] by the waves of the divine Gaṅgā, from the eastern mountain which knows the course of the dalliance of divine damsels, and from the western sea where the sun and the moon set—if there is a hero—let him appear before me. (A. A. A.).

5283*

आलपति पिकवधूरिव
　पश्यति हरिणीव चलति हंसीव ।
स्फुरति तडिल्लतिकेव
　स्वदते तुहिनांशुलेखेव ॥

(आ) SR 270. 11, SSB 93. 11.

Āryā metre.

(This sweetheart of mine) speaks sweetly like a cuckoo's bride, casts glances like a doe, and walks like a swan, she shines like a flash of lightning and is sweet to the eyes like the crescent of the moon. (A. A. R.).

5284*

आलप यथा यथेच्छसि
　युक्तं तव कितव किमपवारयसि ।
स्त्रीजातिलाञ्छनमसौ
　जीवितरङ्का सखी सुभग ॥

(अ) ĀrS 2. 96.

Āryā metre.

Talk as much as you like, it is proper for you; you rogue, why do you conceal? That girl friend, good man, is a blot on womanhood, and makes a beggarly livelihood (in this way). (A. A. R.).

आलब्धचन्दनरसाः see No. 5285.

आलम्बनाय धरणी see **नालम्बनाय धरणिर्न.**

5285*

आलम्बिहेमरशनाः स्तनसक्तहाराः
कन्दर्पदर्पशिथिलीकृतगात्रयष्टयः ।
मासे मधौ मधुरकोकिलभृङ्गनादैर्
नार्यो हरन्ति हृदयं प्रसभं नराणाम् ॥

(अ) Ṛtu 6. 24. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3: p. 197).

(*a*) आलम्ब्य चन्दनसान् or आलब्धचन्दनरसाः or प्रालम्बि° Ṛtu (var.); °लग्न° [°सक्त°] Ṛtu (var.).

(*c*) °कोमल° [°को°] Ṛtu (var.); °रावैर् [°ना°] Ṛtu (var.).

(*d*) रामाः [ना°] Ṛtu (var.).

Vasantatilakā metre.

In the month of *caitra*, / ringing with the sweet birdsong of the cuckoo, / and the murmur of the wild-bees, / maidens, with their dangling girdles, / and roped gleam of necklace on the bosom, / their supple limbs wholly relaxed, / and subdued by the mighty strength of love, / enrapture by force, / the hearts of men. (R. S. Pandit's translation).

5286*

आलम्बे जगदालम्बे हेरम्बचरणाम्बुजे ।
शुष्यन्ति यद्रजः स्पर्शात् सद्यः प्रत्यूहवार्धयः ॥

(अ) Mallinātha in the introduction to his commentaries on Kir and Bhaṭṭi-kāvya.

(आ) SR 2. 2, SSB 3. 1 (a. Mallinātha), SRK 3. 2. (a. Mallinātha).

(*a*) °लम्ब° or °लम्बं Malli°.

(*b*) °म्बुजम् Malli°.

(*d*) प्रत्यूहस्पर्धिवर्धयः Malli° in Bhaṭṭi-kāvya only.

I lean for support on the lotus-feet of Śiva's son [the lord Gaṇapati], by the pollen dust of whose feet, oceans of obstacles get dried up immediately. (A. A. R.).

आलम्ब्य चन्दनसान् see No. 5285.

आलम्ब्य चाम्बु तृषितः see **भावानुरक्ता ललना°.**

5287*

आलम्ब्याङ्गणवाटिकापरिसरे स्वेच्छानतां शाखिकां
केयूरीभवदल्पशेषवलया बाला समस्तं दिनम् ।
सा दैवोपहृतस्य मूढमनसो भग्नावधेरद्य मे
पन्थानं विवृताश्रुणा वदनकेनालोक्य किं वक्ष्यति ॥

(आ) Skm (Skm [B] 917, Skm [POS] 2. 89. 2). Wrongly the editor of Skm [B] attributed this verse to Amaru; see below No. 5288.

(*b*) अल्प° Skm (POS).

(*c*) भग्नावधरेद्य Skm (B) (corrected to °धेर°).

Śārdūlavikrīḍita metre.

Leaning against a low-bending branch of a tree in the front garden, with her wristlets becoming bracelets of the upper arm in her emaciated state, the young wife will be looking at the path by which I should return with tears in her eyes the whole day as I, in my foolish accursed fate, fail to return on the appointed day; and I know not what she will say. (A. A. R.).

आलम्ब्याङ्गणवापि see No. 5288.

5288*

आलम्ब्याङ्गणवापिकापरिसरे चूतद्रुमे मञ्जरीं
सर्पत्सान्द्रपरागलम्पटरणद्भृङ्गाङ्गनाशोभिनीम् ।
मन्ये त्वां तनुमुत्तरीयशकलेनाच्छाद्य बाला स्फुरत्-
कण्ठध्वाननिरोधकम्पितकुचश्वासोद्गमा रोदिति ॥

(अ) Amar (Amar [D] 20 [doubtful], Amar [RK] 92, Amar [K] 77, Amar [S] 83, Amar [NSP] 78, Amar [POS] 83)[1].

(आ) SuM 14. 9, SR 290. 91 (a. Amar.), SSB 128. 97.

(*a*) सा (या) वीक्ष्याङ्गण° Amar (var.); आलम्ब्या° Amar (NSP), SuM, SR, SSB; °दीर्घिका° or वाटिका [°वा°] Amar (var.) or °गणदीर्घिकापरि° Amar (POS) (var.); °गणवाटिकापरि° Amar (RK), Amar (K), Amar (NSP), SuM; मञ्जरी Amar (POS) (var.).

(*b*) उद्यत्सान्द्र° Amar (var.); °लम्पटगणद्भृ° Amar (var.); °लम्पटरटद्भृ° Amar (D), Amar (K), Amar (NSP), SuM; °शोभिनी Amar (POS) (var.).

(*c*) नन्वेषा [म° स्वां] Amar (D), Amar (RK); स्फुटं Amar (D) (var.).

(*d*) °निरोधि° Amar (D) (var.); °श्वासोद्गमं Amar (D) (var.), Amar (RK), SuM.

Śārdūlavikrīḍita metre.

1. Western (Arj) 78, Southern (Vema) 83, Ravi om., Rāma 91, BrMM 89, BORI (I) 94, BORI (II) 92.

Holding the blossoms of the mango-tree which grows in the ground near the well in the courtyard, those blossoms which the female bees adorn as they hum around, greedy of the pervading sweetness of the thick pollen, the young girl, meseems, having covered her body by a portion of her upper garment, is weeping, while her sighs make her bosom heave, as the sound of weeping, as it rises, is stifled in her throat. (C. R. Devadhar's translation).

5289**

आलवाले स्थितं तोयं शोषं न भजते यदा ।
अजीर्णं तद् विजानीयान् न देयं तादृशे जलम् ॥

(आ) ŚP 2156.

When the water in the basin around the plant does not dry up, it is to be known as 'indigestion'; no water should be poured to such a plant. (A. A. R.).

आलसस्य(°स्येन or स्ये च) कुतो विद्या see No. 3160.

5290

आलस्यं कुरु पापकर्मणि भव क्रूरः क्रुधस् ताडने
नैष्ठुर्यं भज लोभमोहविषये निद्रां समाधौ हरेः ।
जाड्यं गच्छ परापवादकथने द्रोहं विधेहि स्मरे
दोषा एव गुणत्वमेवमखिला यास्यन्ति चेतस् तव ॥

(अ) Vai 21.

Śārdūlavikrīḍita metre.

Cultivate laziness in doing sinful deeds, become cruel by beating anger; be hard-hearted towards greed and delusions; conquer (excessive) sleep by meditation; become dull in speaking ill of others; do injury to passion; thus all these evil qualities will be turned into virtues, oh mind! (A. A. R.).

5291

आलस्यं प्रथमं पश्चाद् व्याधिपीडा प्रजायते ।
प्रमादः संशयस्थाने चित्तस्येहानवस्थितिः ॥

(अ) Liṅga-purāṇa, Pūrvabhāga 9. 1.

Indolence makes its appearance first, then follows the pain of diseases; carelessness in matters of doubt results in unsteadiness of the mind. (A. A. R.).

5292

आलस्यं मदमोहौ च चापलं गोष्ठिरेव च ।
स्तब्धता चाभिमानित्वं तथात्यागित्वमेव च ।
एते वै सप्त दोषास्तु सदा विद्यार्थिनां मताः ॥

(अ) MBh (MBh [Bh] *ad* 5. 40. 4 [240*], MBh [R] 5. 39. 5-6 *ab*).

(*c*) जिह्मता [स्त°] MBh (var.); अति° [अभि°] MBh (var.).

(*d*) अनभ्यासित्वं [त°] MBh (var.).

(*e*) स्युः [तु] MBh (var.).

Idleness, inattention, confusion of the intellect, restlessness, gathering for killing time, haughtiness, pride, and covetousness—these seven constitute, it is said, the faults of students in the pursuit of learning. (P. C. Roy's translation).

आलस्यं मुखरं स्तब्धं see No. 3148.

5293

आलस्यं यदि न भवेज् जगत्यनर्थः
को न स्याद् बहुधनको बहुश्रुतो वा ।
आलस्यादियमवनिः ससागरान्ता
संपूर्णा नरपशुभिश्च निर्धनैश्च ॥

(आ) SRM 1. 3. 124.

Praharṣiṇī metre.

If indolence, the danger to the world, were not there, who may not become very rich or very learned? The earth extending upto the seas is filled with beastly men and indigent persons due to their laziness. (A. A. R.).

आलस्यं स्तब्धता दर्पः see **वाग्दण्डयोश्च पा°**.

5294

आलस्यं स्त्रीसेवा
सरोगता जन्मभूमिवात्सल्यम् ।
संतोषो भीरुत्वं
षड् व्याघाता महत्त्वस्य ॥

(अ) P (PS 2. 56, PN 1. 53), H (HJ 2. 5, HS 2. 4, HM 2. 5, HK 2. 5, HP 2. 5, HN 2. 5, HH 40. 16-7, HC 54. 5-6).

(आ) JS 406. 40, SH 297, SSSN 202. 49, SRM 2. 2. 570, SR 171. 794 (a. H), SSB 506. 794, SRK 87. 10 (a. Prasaṅgaratnāvalī), IS 1029.

(*b*) सरोगिता HH.

(*c*) असन्तोषोथ भितत्त्वम् PS (var.) (*contra metrum*); सन्तापो PS (var.); असन्तोषोऽति° HH.

(*d*) षड् वचघाता हि मर्तस्य PS (var.); षड् वापूत महत्वस्यं सर्वदा PS (var.).

Āryā metre.

Idleness, dangling after women, ill-health, a (foolish) fondness for one's native place, contentment (and) timidity, (are) six obstacles to greatness. (F. Johnson's translation).

5295

आलस्यं स्थिरतामुपैति भजते चापल्यमुद्योगितां
मूकत्वं मितभाषितां वितनुते मौग्ध्यं भवेदार्जवम् ।
पात्रापात्रविचारभावविरहो यच्छत्युदारात्मतां
मातर्लक्ष्मि तव प्रसादवशतो दोषा अपि स्युर्गुणाः ॥

(अ) Cr 1242 (CRB 4. 17 [*bcd* partly illegible]), VCjr 12. 4, KR 2. 33. 3.

(आ) JS 418. 14, SuM 2. 13, SH 893 and 88*, SPR 1211. 1 (a. Upadeśataraṅgiṇī 8. 21), SR 63. 36 (a. JS), SSB 329. 36, SRM 2. 2. 197, Any 16. 134, VP 5. 12.

(*a*) उद्योग्यतां CRB.

(*b*) मूर्खत्वं Cr; विदधते [वि°] Any; मौढ्यं KR, SR, SSB; मौग्धं or मौर्ख्यं VC (var.); तदेव [भ°] VC (var.).

(*c*) °विचारणाविरहिता यच्छ° SuM, SH, SPR, SR, SSB; °विचारणैकवि° KR; °रमात्र° Cr; °रसार° Any; गच्छ° Cr, Any.

(*d*) अमी SR, SSB.

Śārdūlavikrīḍita metre.

Sluggishness passes for steadfastness; restlessness takes the appearance of vigorous activity; taciturnity appears as reserve; stupidity becomes simple honesty; inability to distinguish (in giving alms) between the good and the worthless gives you high-spirited generosity. Oh mother Lakṣmī! By the power of your favour even vices shall become virtues! (F. Edgerton's translation).

5296

आलस्यं हरति प्रज्ञां धनमायुर्यशो बलम् ।
यस्मिन्नास्ते तदालस्यं सर्वदोषाकरस्तु सः ॥

(आ) Bahudarśana 10, IS 7474.

Laziness deprives one of knowledge, wealth, life, dignity (and) strength; a lazy (man) is a rallying point of all wickedness.

5297

आलस्यं हि मनुष्याणां शरीरस्थो महान् रिपुः ।
नास्त्युद्यमसमो बन्धुः कृत्वा यं नावसीदति ॥

(अ) BhŚ 216, Vet Intr. 7, Cr 1243 (CNG 230).

(आ) SR 83. 15 (a. BhŚ), SSB 359. 17, SH 1293, ŚB 2. 616, SPR 1171. 4, SRK 74. 7 (a. BhŚ), Sskṛ 62, SMa 1. 92, VP 7. 15, IS 1030.

(*a*) आलस्यो BhŚ (var.).

(*b*) देहे संस्थो BhŚ (var.); महारिपुः BhŚ(var.), SMa, ŚB.

(*c*) नास्त्युद्यमपरो (°द्या°) BhŚ (var.) ; नास्त्युद्यमात्परो BhŚ (var.) ; नास्त्युद्यमसमो BhŚ (var.) ; वास्त्यु° BhŚ (var.).

(*d*) तं कुर्वन्नाव° SH ; यं कृत्वा (तं SH) BhŚ (var.) ; कुर्वाणो BhŚ (var.) ; यत्कृत्वा BhŚ (var.) ; नावसिद्धति BhŚ (var.) ; नावसिध्यति BhŚ (var.).

There can be no shadow of doubt that idleness is the greatest enemy of mankind, sitting within their own bodies. Industry is man's matchless friend, as no one can ever have the least cause for repentance and misery by being active or industrious. (P. G. Nath's translation).

5298

आलस्यमपि पारीन्द्रं प्रतिपद्य विजृम्भते ।
हतभाग्यं प्रयत्नोऽपि प्रतिहन्यत एव हा ॥

(आ) SSB 366. 23.

Laziness manifests itself even when one has come across a *pārīndra* [a lion *or* a big snake]; and all efforts are rendered useless, alas ! in the case of the unfortunate. (A. A. R.).

5299

आलस्यात् सुसहायोऽपि न गच्छत्युदयं जनः ।
हस्ताग्रास्फालितो भूमौ तोयार्द्रे इव कन्दुकः ॥

(आ) JS 405. 26 (a. Haribhaṭṭa).

Due to indolence a person does not rise high, though he may have the best of helpers; a ball struck by the fingers does not bounce, if the ground is wet with water [muddy]. (A. A. R.).

आलस्येन कुतो मानं see निर्बलस्य कुतो.

5300

आलस्येन हता विद्या परहस्तगताः स्त्रियः ।
अल्पबीजं हतं क्षेत्रं हतं सैन्यमनायकम् ॥

(अ) P (PM 5. 16), Cr 153 CV V 7, CNP I 30, CNP II 234, CNI I 228, CNT IV 29, CNM 29, CNMN 29, CnT II 15. 6, CnT III 7. 25, CnT V 118, CPS 124. 45. (Cf. CN 98, CS 1. 16, CNPh 149, CnT II 15. 6, CnT III 7. 25, CnT V 118). Cf. Nos. 1237, 1240, प्रदोषे निहतः and हतश्रोत्रियं.

(आ) SR 157. 117 (a. C), SSB 486. 181, SSNL p. 113 after 104 (*d* missing), SRK 250. 88 (a. Kalpataru), NBh 11, SRM 1. 3. 35, IS 1031, Subh 282.

(*a*) आलस्योपहता Cr, SR, SSB, SRK, SRM ; °गता [°हता] CV (var.).

(*b*) आलापेन कुला° PM, SSNL ; परहस्ते CV (var.); आलापेन NBh, Subh ; परः हासहता CNP I ; परहास्यहता CNMN ; परहास्यपहता CNP II ; परहस्येन च CNI I ; °गतं धनम् CV (var.), CPS ; °गता CV (var.) ; स्त्रिय (°यं) CV (var.) ; कुलाङ्गना [°ग स्त्रि°) NBh.

(*c*) अल्पतेज CNP I ; मन्दबीजं CNI I, CNP II ; क्षत्रं IS.

Knowledge is ruined by idleness ; women are ruined by falling into the hands of strangers ; the field is ruined by bad seeds ; (and) the army is ruined by the lack of a leader.

आलस्योपहता विद्या see No. 5300.

5301*

आलानं जयकुञ्जरस्य दृषदां सेतुर्विपद्वारिधेः
पूर्वाद्रिः करवालचण्डमहसो लीलोपधानं श्रियः ।
संग्रामामृतसागरप्रमथनक्रीडाविधौ मन्दरो
राजन् राजति वीरवैरिवनितावैधव्यदस्ते भुजः ।।

(अ) Khaṇḍa-praśasti 132.

(आ) JS 337. 13 (a. Bhaṭṭa-Śyāmala), Suvṛ *ad* 35 (a. Bhaṭṭa-Śyāmala), SR 109. 211 (a. Kpr), SSB 402. 228 (a. Kpr), Kpr 10. 426, Amd 255. 708, VyVi 350. 26-29, KāP 330. 14–331. 2, RA 6. 53.

(*a*) जयलक्षणस्य करिणः VyVi ; विदुषां [दृ°] RA.

(*c*) °कृतौ [°विधौ] Suvṛ ; मन्थरो JS.

(*d*) वीरवीरवनि° JS ; वैरवैरि° Amd (var.) ; वैरिराजवनिता° SR, SSB ; वैरिवीरवनि° RA.

Śārdūlavikrīḍita metre.

Thy arm, oh king ! the producer of the widowhood of thy brave enemies' wives, is ever glorious—being as it is the pole of the elephant of victory, a bund in the ocean of misfortunes, the Eastern mountain of the sun of the sword, the sporting pillow of the goddess of wealth, and lastly the *Mandara*-mountain in the sportive churning of the ocean of battle. (G. Jhā's translation).

5302*

आलानत्वरुषेवैता दन्तिभिर्वृक्षपङ्क्तयः ।
स्फुरत् कटकटारावं पात्यन्ते कृतचित्कृतैः ।।

(अ) Yogavāsiṣṭha 3. 43. 39.

(आ) (Cf. JOIB 17. 1 : p. 37).

These rows of trees are being felled with a burst of cracking noise by the elephants uttering wild squeals, as if angry at their serving as the tying posts. (Sadhu Ram's translation in JOIB 17. 1).

5303*

आलानमुन्मूल्य सुखाभिधानं
तारुण्यनागे गमनोद्यतेऽस्मिन् ।
पलायिते कामिगणेऽङ्गनानां
विमर्दभीत्येव कुचाः पतन्ति ।।

(अ) Sam 4. 120.

(आ) GVS 286.

Upajāti metre (Indravajrā and Upendravajrā).

When the elephant of youth tries to get away, having uprooted the tying post called (conjugal) pleasure, and when lovers all run away, the breasts of women fall as if afraid of beeing crushed (in the course of the flight). (A. A. R.).

5304

आलाने गृह्यते हस्ती वाजी वल्गासु गृह्यते ।
हृदये गृह्यते नारी यदीदं नास्ति गम्यताम् ।।

(अ) Mṛcch 1. 50.

(*d*) यदिदं Mṛcch (var.).

To hold an elephant you need a chain ; to hold a horse, a rein ; / to hold a woman, use a heart ; / and if you have n't one, depart. (A. W. Ryder's translation).

5305*

आलापं कलकण्ठिका न कुरुते कीरा न धीरध्वनिं
व्याहारं कलयन्ति कोमलगिरः कूजन्ति नो बर्हिणः ।
नीराडम्बरदुर्दिनाम्बरतले दूरे द्विरेफध्वनिः
काकाः केवलमेव केङ्कृतरवैः कुर्वन्ति कर्णज्वरम् ।।

(आ) SR 228. 221, SSB 620. 22 (but in the index wrongly recorded as 630, 22), SMH 11, 60,

(*a*) धीरस्वरं SMH.

(*c*) लिम्बाडम्बरदुर्दिने (शम्पा°) बत वने SMH.

(*d*) का: का: SMH (var.) ; काङ्कृतिकृत: SMH.

Śārdūlavikrīḍita metre.

The female cuckoo does not utter its sweet note, the parrots do not speak their words full of pleasing sounds, the peacocks who utter sweet notes are now silent ; when the sky is overcast with clouds with a threat of rain, far away is the hum of bees ; only the crows with their harsh voice give pain [fever] to the ears. (A. A. R.).

5306*

आलापः स्मितकौमुदीसहचरो दृष्टिः प्रहर्षोज्ज्वला
भ्रूर्नृत्याध्वरदीक्षिता चरणयोर्न्यासः समे भङ्गुरः ।
वेशेषु क्षणिकस्पृहा मदविधेर्बन्धो न वादाश्रयस्
तन्व्या नैकविकारभूर्मधुमदप्रायो मदः स्फूर्जति ॥

(आ) ŚP 3178.

Śārdūlavikrīḍita metre.

Her speech is the companion to the moonlight of smiles, her glance is resplendent with joy, the brows observe the vow of dance, her gait is charming by its evenness, small is her desire to be dressed up, her attachment to the intoxication of youth) is beyond argument ; thus the glow of youth of the slim lady which exhibits itself in various emotions resembles the exhiliration of spring. (A. A. R.).

5307*

आलापमालिनिकरस्य निशम्य भीता
मुग्धा विलोक्य वदनं मुकुरं जहाति ।
मन्दं न निश्वसिति मन्मथवेदनार्ता
कीरेन्दु मारुत भयात् किमु मन्न भूप ॥

(आ) AA 12. 15-18.

(*a*) °मैलि° AA (var.).

(*b*) पापात् [ज°] AA (var.).

(*c*) मन्दं च AA (var.) ; च [न] AA (var.).

(*d*) मन्मथ [मा°] AA (var.) ; बलात् [भ°] AA (var.) ; मन्म° AA (var.).

Vasantatilakā metre.

On hearing the conversation of her friends she gets frightened, the charming one, on seeing her face in the mirror, abandons it ; she sighs deeply afflicted by the pangs of love ; is it due to the parrot, the moon and the breeze—oh ! king Manna ? (A. A. R.).

5308

आलापयत्यकार्याणि किंचिदाख्याति वा स्वयम् ।
या न प्रयाति शयनं साप्यनुत्पन्नसस्पृहा ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 28.

A woman who makes the lover partake in improper talks or herself talks of such things a little, and is reluctant to go to bed in his company—she too should be considered as one not in love. (A. A. R.).

5309

आलापाद् गात्रसंस्पर्शात् संसर्गात् सहभोजनात् ।
आसनाच् शयनाद् यानात् पापं संक्रमते नृणाम् ॥

(अ) GP. 1. 115. 6, Cr 1246 (CnT II 29. 6, CnT VII 80).

(*b*) निश्वासत् [सं°] GPy.

Sinful contagion spreads from man to man by conversation, by touch, or by company of the impious ; by and partaking of food with them or by sharing same beds and cushions with them. (M. N. Dutt's translation).

5310*

आलापान् भ्रूविलासो विरलयति लसद्बाहुविक्षिप्तियातं
नीविग्रन्थिं प्रथिम्ना प्रतनयति मनाङ्मध्यनिम्नो
नितम्बः ।
उत्पुष्यत्पार्श्वमूर्च्छत्कुचशिखरमुरो नूनमन्तःस्मरेण
स्पृष्टा कोदण्डकोट्या हरिणशिशुदृशो दृश्यते
यौवनश्रीः ॥

(आ) Daś *ad* 2. 16 (p. 102), SR 257. 60, SSB 68. 68.

Sragdharā metre.

The play of the eye-brows cuts short her speech, her gait is resplendent with the movements of the hands, her hips by its stoutness pushes the knot of the dress into the emaciated waist, and her chest now has an all round development due to the towering bosom—surely, the beauty of youth of the fawn-eyed damsel is seen to be due to her being touched by the end of Cupid's bow. (A. A. R.).

5311*

आलापैर्मधुरैश्च काश्चिदपरानालोकितैः सस्मितैर्
अन्यान् विभ्रमकल्पनाभिरितरानङ्गैरनङ्गोज्ज्वलैः ।
आचारैश्चतुरैः परानभिनवैरन्यान् भ्रुवः कम्पनैर्
इत्थं काश्चन रञ्जयन्ति सुदृशो मन्ये मनस्त्वन्यथा ॥

(आ) SR 350. 80, SSB 229. 80.

(*a*) कांश्चित् SSB.

(*b*) विभ्रमतल्प° SR (printer's error).

(*d*) कांश्चन SSR.

Śārdūlavikrīḍita metre.

Some charming girls please some people with their sweet talk, but give delight to others with their glances accompanied by smiles, please some others with their graceful movements, and still others with their limbs resplendent with love; they please some others with clever activities and others with the play of their eye-brows—thus do the sweet-eyed damsels please the people; but, methinks, their heart is elsewhere all the time. (A. A. R.).

5312*

आलि कपालिनि जटिले
पत्यावत्याग्रहैस्तवालमिति ।
हरगतमिति दुःसहमपि
मुहुरपि मुखरान्निगादयति गौरी ॥

(आ) SMH 10. 46.

Āryā-gīti metre.

Friend, enough of expecting very much in this husband who holds a skull in his hand and, has matted hair; though they said that beeing with Śiva was unbearable, Pārvatī encouraged them again and again in their talk. (A. A. R.).

5313*

आलि कल्पय पुरः करदीपं
चन्द्रमण्डलमिति प्रथितेन ।
नन्वनेन पिहितं मम चक्षुर्
मङ्क्षु पाण्डुरतमोगुलकेन ॥

(अ) Śrīkaṇṭha 11. 52.

(आ) VS 1119 (a. Maṅkhaka).

Svāgatā metre.

My dear, please hold the hand-lamp before me, my eyes are indeed well screened by this blinding pill which is white in colour and which is well known as the orb of the moon. (A. A. R.).

5314

आलिङ्गत्यन्यमन्यं रमयति वचसा लीलया वीक्षतेऽन्यं
रोदित्यन्यस्य हेतोः कलयति शपथैरन्यमन्यं वृणोति ।
शेते चान्येन सार्धं शमनमुपगता चिन्तयत्यन्यमन्यं
स्त्रीमाया दुश्चरित्रा जगदहितकरी केन कष्टेन सृष्टा ॥

(अ) BhŚ 402 (doubtful).

(आ) SS 44. 3, SSD 4 f. 20*a*.

(*b*) शृणोति [वृ°] BhŚ (var.).

(*c*) or शयनमु° BhŚ.

Sragdharā metre.

She embraces one, delights another with her speech, but glances lovingly at another and weeps for the sake of a different one ; she swears that she loves one person but chooses another ; she sleeps with one but when in bed thinks of someone else; difficult to fathom is this illusion of woman which is harmful to the world. Who has troubled himself to create this ? (A. A. R.).

5315*

आलिङ्ग्दाप्य गोपीं
तद्वाहुं सहरिरंसयाधाय ।
श्रुत्वेति निश्चिनोम्यहम्
अङ्गिषु दुर्वारताम् अनङ्गस्य ॥

(अ) Ras 96.

(*b*) *Version A* ; स हरिर् अंसय् (अंसे) आधाय
Version B : सह रिरंसयाऽऽधाय.

Āryā-gīti metre.

Version A :

Śrī-Kṛṣṇa holding a cowherdess by his hand on the shoulder embraced her—hearing this report (given in the Purāṇa-s), I come to the conclusion that love is all powerful in embodied beings.

Version B :

Desiring to enjoy her company a passionate person held a cowherdess by the hand and embraced her ; on hearing this I am convinced that love is all powerful in embodied beings. (A. A. R.).

5316*

आलिङ्गनाधरसुधारसपानवक्षो-
निष्पीडनादिविधिरस्तु विदूरतस्ते ।
यत्त्वं विलोकयसि चञ्चलदृङ्निपातैर्
एतावतैव हरिणाक्षि वयं कृतार्थाः ॥

(आ) PV 283 and 849 (a. Veṇīdatta), SG 640.

(*a*) °पीनवक्षो PV 849.

(*b*) निपी° PV (var,).

(*c*) यस्त्वं PV 849.

Vasantatilakā metre.

Far away be the (pleasing) activities such as embracing you or taste the nectar of your lips, or press with pleasure your bosom ; the very fact that you look at me with your tremulous glances, does itself, oh ! gazelle-eyed one, give full satisfaction to me. (A. A. R.).

5317*

आलिङ्गन्ते मलयजतरूनास्वजन्ते वनान्तान्
आपृच्छन्ते चिरपरिचितान् मालयान् निर्झरौघान् ।
अद्य स्थित्वा द्रविडमहिलाभ्यन्तरे श्वः प्रभाते
प्रस्थातारो मलयमरुतः कुर्वते संनिधानम् ॥

(आ) RJ 1204 (a. Akabarī-[Akbarīya-?] Kālidāsa), SR 334. 128, SSB 202. 9.

Mandākrāntā metre.

It embraces the sandal trees of the Malaya mountain, hugs the surrounding regions, takes leave of the streams and water-falls of the Malaya, its longstanding friend ; having now remained with the young ladies of the Drāviḍa-country, the Malaya [Southern] breeze thus makes preparation for its departure. (A. A. R.).

5318*

आलिङ्गन्तो वसुधां
निजखुरदलितामिवानुनेतुममी ।
वदनविगतचरणा इव
संलक्ष्यन्ते जवादश्वाः ॥

(अ) Dhanañjayavijaya of Kāñcanācārya (KM 54) 23.

(आ) PV 127 (a. Kālidāsa [*sic !*]), JS 357. 5 (a. Vādīśvarakāñcana), SSS 126 (a. Kālidāsa), Kav p. 32, SR 139. 1 (a. JS), SSB 454. 1,

(*a*) आलिङ्गन्ते JS.

(*b*) °नुमे° PV (MS).

(*cd*) वदनविनिर्गतचरणा/इव लक्ष्यन्ते(संल° JS[*hyper metric*]) ज° JS, PV, SSS, SR, SSB.
Āryā metre.

The horses are seen gallopping with speed with their fore-legs touching their faces, as it were, with a desire to propitiate the earth which had been trampled by their hoofs and which appear to be embracing it (in the dust that is raised). (A. A. R.).

5319*

आलिङ्गन्नतिसौरभानवयवान् बिम्बाधरं पाटलं
चुम्बन्नाकलयन् पयोधरतटीं शृण्वन् रुतं हांसकम् ।
पश्यन् वानिशमायतां दृशमुपस्कुर्वँल्लवङ्गीरसं
बालायां सकलर्तुसंगमसुखं धन्यः परं मन्यते ॥

(अ) Kṛkā 100.

(*c*) °मुपस्कर्वं° Kṛkā (printer's error).
Śārdūlavikrīḍita metre.

Embracing her highly fragrant[1] limbs, kissing her red[2] lips, pressing her high bosom[3] and listening to her sweet voice as that of a swan[4], gazing often at her long[5] eyes and enjoying the essence of cloves[6] with her—thus the fortunate man thinks that he gets in a young woman the pleasures of all the seasons. (A. A. R.).

1. *Surabhi* : spring.
2. *Pāṭala*, characteristic of summer.
3. *Payodhara* : cloud (indicative of the rainy season).
4. Characteristic of autumn.
5. Long nights, characteristic of the *hemanta*-season.
6. Characteristic of winter.

5320*

आलिङ्गन् भृशमङ्गकानि सुदृशामास्यानि चुम्बं नयन्
वक्षोजोरुनितम्बकण्ठनखरश्रीचित्रभावं नयन् ।
बिम्बोष्ठामृतमापिबञ्छिथिलयन् नीवीं करक्रीडना-
सङ्गेनातिसहासकेलिपरमः स्वैरं विचिक्रीड ना ॥

(आ) PV 402 (a. Dāmodara), Kav p. 44.

(*a*) सदृशाा PV (MS) ; चुम्बन्नयन् PV, Kav ; (my putting the words as चुम्बं नयन् is to avoid confusion with चुम्बन्).

(*c*) नीवी PV (MS).

(*d*) विचक्रीड° PV (MS) ; विचिक्रीडना PV, Kav ; (विचिक्रीड [sported] and ना [man], as two separate words, are my suggestions, since the masculine form °परमः cannot be connected with the feminine form विचिक्रीडना).

Śārdūlavikrīḍita metre.

Frequently embracing the limbs of the sweet-eyed damsels, kissing their faces, drawing pictures of nail-marks on the bosoms, the thighs, hips and necks, enjoying the nectar of their *bimba*-like lips, loosening the knot of their lower garments, and caressing them excessively, the man of frolicsome disposition sported freely with them. (S. Bhaskaran Nair's translation).

5321*

आलिङ्गयत्यनुनयत्यवचुम्बयत्या-
—लोकयत्यनुमृजत्यवगूहते च ।
पार्श्वं विलोकयति मन्मथभावभिन्ना
शून्यान्तरा स्मरति केलिकृतं समस्तम् ॥

(आ) PV 456 (a. Veṇīdatta).

(*d*) केलिलिकृतं PV (MS) (*contra metrum*).

Vasantatilakā metre.

She embraces (the portrait of her lover), speaks endearing words, kisses and gazes at it, strokes it gently with her hand, and conceals it looking around her ; thus affected by the feelings of love she remembers all the amorous sportive activities in between intervals of absent-mindedness. (A. A. R.).

5322*

आलिङ्गसे चारुलतां लवङ्गीम्
आचुम्बसे चाम्बुजिनीं क्रमेण ।
तां चूतवल्लीं मधुप प्रकामं
संताडयस्येव पदैः किमेतत् ॥

(आ) Pad 97. 29 (a. Lakṣmaṇa), Ava 7, SR 223. 64, SSB 611. 28.

Indravajrā metre.

You embrace the clove-plant which has charming branches, you imprint a kiss in due course on the (blooming) lotus-flower, how is it, oh ! bee, that you administer kicks alone with your feet to the mango-tree to your heart's content ? (A. A. R.).

5323*

आलिङ्गितस् तत्र भवान् सांपराये जयश्रिया ।
आशीःपरंपरां वन्द्यां कर्णे कृत्वा कृपां कुरु ॥

(आ) Kpr 7. 154, AA 55. 3-4, KāP 179. 7-8.

(*b*) °श्रियम् AA.

Having been embraced by victory in battle, and having heard the proper series of these benedictions, have compassion on me[1].

1. *Or* : have compassion on the captured women. In Kpr this verse is quoted as an example of the ambiguous.

5324

आलिङ्गिताः परैर्यान्ति प्रस्खलन्ति समे पथि ।
अव्यक्तानि च भाषन्ते धनिनो मद्यपा इव ॥

(आ) ŚP 342, JS 310. 29, SRHt 206. 16 (a. Vallabhadeva), SSSN 164. 14, Pad 112. 44, SR 64. 5 (a. ŚP), SSB 331. 5, IS 1032, Subh 288.

(*a*) आलिङ्गिता Subh; याति Subh.

(*b*) समेष्वपि SRHt, SSSN ; पदे पदे [स° प°] Subh.

(*c*) भाषन्तो Subh.

Rich people equal intoxicated ones : when walking they are embraced by others ; they stumble on a flat path and talk unintelligibly.

आलिङ्गेत् स्वसखीं see संगृह्णत्यलकान्.

5325*

आलिङ्ग्य पूर्वामनुगृह्य याम्यां
सौम्यां समालोक्य सहस्रभानुः ।
संध्याश्रितोऽप्याप निपातमब्धौ
तद् वारुणीसङ्गफलं चकास्ति ॥

(आ) PV 558 (a. Veṇīdatta), SuSS 132.

(*d*) वारुणीं PV (MS).

Indravajrā metre.

Having embraced the eastern quarter and honoured the south and having looked at the pleasing orb of the moon, and though he resorted to the conciliating twilight, the sun got a fall into the sea ; thus shines the fruit of association with *vāruṇī* [wine *or* : the west]. (A. A. R.).

5326*

आलिङ्ग्य मधुरहुंकृतिम्
अलसोन्मिषदीक्षणां रहः कान्ताम् ।
यद् बोधयन्ति सुप्तां
जन्मनि यूनां तदेव फलम् ॥

(अ) KSS (KSS [AKM] 3. 64, KSS [NSP] 3. 64).

(आ) IS 1033, Pr 364.

(*a*) मधुरहूंकृतिम् KSS (AKM).

(*b*) रहः KSS (AKM) om.

Āryā metre.

Young men obtain the fruit of their birth, when they awake the sleeping fair one, embracing her as she sweetly scolds, with her eyes languishly opening. (C. H. Tawney's translation).

5327*

आलिङ्ग्य मन्दिरे रम्ये सदानन्दविधायिनि ।
कान्ता कान्तं कुरङ्गाक्षी कुम्भिकुम्भपयोधरा ॥

(आ) JS 348. 3[1]. Cf. No. 9908.

(*ab*) (Towards finding out the concealed verb असत् [slept], first the two words रम्ये and सदानन्द° are to be read together and then they are to be split into three words as रम्ये + असद् + आनन्द°).

1. *Kriyāgupta*-riddle. Cf. L. Sternbach, *Indian Riddles ...*, para 70.

In a beautiful and pleasure-giving mansion, there slept a gazelle-eyed damsel, her high bosom resembling the forehead of an elephant, embracing her lover. (S. Bhaskaran Nair's translation).

5328*

आलि पालिललितौ तव भातः
कर्णिकारसखकर्णि कपोलौ ।
पद्मजेन रतिपञ्चबाणयोर्
दर्पणाविव सुवर्णनिर्मितौ ॥

(आ) PV 248 (a. Bindu-Kavi).

(*b*) °कर्णिकपोलौ PV; (°कर्णि कपोलौ [°कर्णि as vocative] is my suggestion).

(*c*) °बाणयो PV (MS).

Rathoddhatā metre.

Oh ! my lady friend whose ears have the *karṇikāra*-flowers as their companions [having been adorned therewith], your well-shaped cheeks shine like two well-framed mirrors made of gold by the Creator for Cupid and (his wife) Ratī. (S. Bhaskaran Nair's translation).

5329*

आलि बालिशतया बलिरस्मै
दीयतां बलिभुजे न कदापि ।
केवलं हि कलकण्ठशिशूनाम्
एष एव कुशलेषु निदानम् ॥

(आ) SR 284. 9, SSB 116. 11, RJ 957.

(*a*) वालि° RJ.

Svāgatā metre.

My dear, never give, out of childish delight the customary offering of rice to the crow ; for, it alone is the primary cause of the cleverness of the baby cuckoos that have such a sweet voice[1]. (A. A. R.).

1. which is painful to saparated lovers.

5330**

आलिर्दिव्यौषधी प्रोक्ता सूक्ष्मकण्टकसंवृता ।
विमुच्यते विषैः प्राणी पीत्वा तोयेन तज्जटाम् ॥

(आ) ŚP 2934.

The *āli* is said to be the divine medicinal plant which is surrounded by very thin thorns ; a living creature is freed from the effects of poison if the essence of its fibrous shoots is mixed with water, and drunk. (A. A. R.).

5331*

आलीचालितपद्मिनीदलचलत्सर्वाङ्गमङ्गीकृत-
स्वाङ्गालिङ्गनमर्मरीकृतनवाम्भोजालिशय्या चिरात् ।
चैतन्यं कथमप्युपेत्य शनकैरुन्मील्य नेत्राञ्चलं
बाला केवलमेव शून्यहृदया शून्यं जगत् पश्यति ॥

(आ) SR 277. 61, SSB 105. 63.

(*d*) मुग्धहृदया [शून्यहृ°] SSB.

Śārdūlavikrīḍita metre.

By the cool breeze produced by a lotus-leaf which was set in motion by her friend all over her limbs, the young lady in love, who produced a murmuring sound among the lotus-flowers when turning in the couch constituted of these fresh blossoms, at last, after a long time and somehow regained consciousness and gently opened the corner of her eyes ; but absentminded, as she was, she only gazed all around with a vacant look. (A. A. R.).

5332*

आलीभिः शपथैरनेककपटैः कुञ्जोदरं नीतया
शून्यं तच् च निरीक्ष्य विक्षुभितया न प्रस्थितं न स्थितम् ।
न्यस्ताः किंतु नवोढनीरजदृशा कुञ्जोपकण्ठे रुषा
तादृग्भृङ्गकदम्बडम्बरचमत्कारस्पृशो दृष्टयः ॥

(अ) Rasamañjarī of Bhānukara 54.
(आ) SR 359. 79, SSB 244. 11.
(*d*) ताम्यद् भृ° Rasa°.

Śārdūlavikrīḍita metre.

The damsel with eyes resembling freshly blossomed lotuses was persuaded to enter the bower, the rendezvous of the lovers, by her friends with many a promises and hopes that were false; but when she saw it empty (of her lover) she was agitated and neither remained there nor moved away; but she cast her glances angrily at the swarm of bees that were buzzing noisily there. (A. A. R.).

5333*

आलीभिः सह भाषितं किमपि तद्वर्त्मापि संवीक्षितं
पञ्चेषुः कुसुमैरपूजि कथमप्याधाय चित्ते मनाक् ।
तेनापि प्रिय चेत् तथा मयि कृपाकार्पण्यमालम्बसे
प्राणेश प्रबलं तदत्र निखिलं तत्प्रातिकूल्यं विधेः ॥

(आ) SR 291. 2, SSB 129. 3.
(*c*) कृपा कार्प° SSB.

Talks were held with my friends (to persuade you to return) and the path by which you should come was gazed at by me, holding Cupid in my heart, worship was done to him with flowers; if, inspite of all these, beloved, you show not compassion for me, oh! lord of my heart, it is only that fate has completely turned against me. (A. A. R.).

5334

आलीषु केलीरभसेन बाला
मुहुर्ममालापमुपालपन्ती ।
आरादुपाकर्ण्य गिरं मदीयां
सौदामिनीयां सुषमामयासीत् ॥

(अ) BhV (BhV [POS] 2. 11, BhV [PJKS] 2. 11, BhV[C] omitted).
(आ) Rasagaṅgā 105. 22-3.

Upajāti metre (Indravajrā and Upendravajrā).

The young lady, often imitating my words to her friends under the impulse of sport, assumed the beauty of the lightning[1] on hearing my voice from a distance. (H. D. Sharma's translation).

1. disappeared immediately.

5335*

आलेख्यं गगने लिखामि बिसिनीसूत्रैर्वयाम्यम्बरं
स्वप्नालोकितमानयामि कनकं ग्रथ्नामि वप्रं हिमैः ।
इत्याद्युक्तमपि स्फुटं जडमतिर्जानाति सत्यं नृपो
यस्तादृक्त्रपया न वक्ति स गतप्रौढिः परं वञ्च्यते ॥

(अ) RT (RT [S] 7. 1078, RT [VVRI] 7. 1078).
(*a*) बिसनीं RT (var.).
(*d*) °प्रौढ: RT (var.).

Śārdūlavikrīḍita metre.

"I paint a picture on the sky; with the lotus-threads I weave a dress; I procure the gold seen in dreams; I build a wall with snow". A king of abtuse mind takes verily even such and similar sayings for truths. That (king) who in bewilderment has nothing to say to such things, has no maturity (of mind), and can only be deceived. (M. A. Stein's translation).

5336*

आलेख्यं निजमुल्लिलेख विजने सोल्लेखया रेखया
संकल्पानकरोद् विकल्पबहुलाकल्पाननल्पानपि ।
अद्राक्षीदपरप्रजापतिमतं चक्रे च तीव्रं व्रतं
त्वन्निर्माणविधौ कियन्न विदधे बद्धावधानो विधिः ॥

(अ) Rājendra-karṇapūra of Śambhu 18.

(आ) VS 2615 (a. Śambhu).

(*a*) चिरमु° Rā°.

(*c*) तीव्रव्रतं Rā°.

Śārdūlavikrīḍita metre.

He painted your picture in privacy with all colourful lines, he thought over in his imagination all kinds of comparative merits, he also compared notes with the works of other creators, performed deep meditative observances; in fashioning your beauty what trouble has not been taken by the Creator with all concentrative efforts? (A. A. R.).

5337*

आलोक एव विमुखी
क्वचिदपि दिवसे न दक्षिणा भवसि ।
छायेव तदपि तापं
त्वमेव मे हरसि मानवति ॥

(अ) ĀrS 2. 75.

Āryā metre.

You turn away your face at my very sight, on no day have you been favourably disposed to me; still, you alone, oh! lady of jealous anger, remove the torments (of my heart), as shade does the heat of the sun. (A. A. R.).

5338*

आलोकत्रस्तनारीकृतसभयमहानादधावज्जनौघ-
व्याप्तद्वारप्रदेशप्रचुरकलकलाकर्णनस्तब्धचक्षुः ।
काष्ठं दण्डं गृहाणेत्यतिमुखरमुखैस् ताडितो लोष्टघातैर्
भीतः सर्पो गृहस्यानधिगतविवरः कोणतः कोणमेति ॥

(आ) VS 2421 (a. Divirakiśoraka), ŚP 574 (a. Divirakiśoraka; in AP 35 suggested to read Ditirakīśora [?]), AP 36, ZDMG 27. 631, SR 208. 28 (a. ŚP), SSB 573. 1 (a. Divirakiśoraka).

(*c*) कष्टं [काष्ठं] VS; मुखरजनैस् ŚP, SR, SSB.

Sragdharā metre.

When the women noticed the snake in the house they shouted aloud in fear and that brought in a number of people, who all made a deafening noise and crowded the entrance; and this obstructed its vision; they cried out to each other, 'take a stick, take a pole', and some threw stones at it. Thus, finding no hole to enter, the serpent, frightened, ran from corner to corner in the house. (A. A. R.).

5339–5340

आलोकदानाच् चक्षुष्मान् प्रभायुक्तो भवेन् नरः ।
तान् दत्त्वा नोपहिंसेत न हरेन् नोपनाशयेत् ॥
दीपहर्ता भवेदन्धस् तमोगतिरसुप्रभः ।
दीपप्रदः स्वर्गलोके दीपमाली विराजते ॥

(अ) MBh (MBh [Bh] 13. 101. 49-50, MBh [R] 13. 98. 49-50, MBh[C] 13. 4726-7).

(इ) SS(OJ) 210 *ab*+*gh*.

(*a*) °दाता MBh (var.), SS (OJ); °दाने MBh (var.).

(*c*) तं or तद् [तान्] MBh (var.); दृष्ट्वा or ततो [द°] MBh (var.).

(*d*) हारयेत् MBh (var.); °शांत° [ना°] MBh (var.).

(*e*) दीपहीनो MBh (var.).

(*f*) असुप्रदा: MBh (var.).

(*g*) प्रदीपद: SS (OJ).

(*h*) °मालेव राजते MBh (var.), SS (OJ); °माल्यैर्वि° MBh (var.).

By the gift of a lamp the donor is blessed with good eyes, and becomes radiant; having given it, he should not injure it, or take it back or do anything to destroy it; the person who steals a lamp may become blind, with a dark future and devoid of lustre; the donor of a lamp shines in the heavenly world surrounded by lights. (A. A. R.).

5341*

आलोकमार्गं सहसा व्रजन्त्या
कयाचिदुद्वेष्टनवान्तमाल्यः ।
बद्धुं न संभावित एव तावत्
करेण रुद्धोऽपि च केशपाशः ॥

(अ) Ragh 7. 6, Kum 7, 57. (Cf. A. Scharpé's Kālidāsa-Lexicon 1. 3 : p. 104 and I. 4 : p. 104).

(आ) SR 126. 32 (a. Ragh), SSB 435. 1 (a. Kālidāsa), KH 108. 13-4, VyVi 248. 12-3.

(c) बन्धुं Ragh (var.), Kum (var.).

(d) हि [च] Ragh (var.), Kum, KH ; न [च] VyVi °हस्तः [°पाशः] Ragh (var.), Kum (var.), VyVi.

Upajāti metre (Indravajrā and Upendravajrā.

One lady walking with haste to the window had her mass of hair disordered, the wreath of flowers dropping down from it; but she never thought of tying it up again, though she held it with her hand until she reached the window. (M. R. Kale's translation).

5342*

आलोकयति पन्थानं दास्यतीत्यागतः किल ।
रचयत्यादराद् वेणीं यदि नान्यैर्वशीकृता ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 71.

She will be (eagerly) looking at the road with the thought that he would give her the desired thing when returned, she would have adorned her tresses with care, if she has not been won over by someone else. (A. A. R.).

5343*

आलोकयति पयोधरम्
उपमन्दिरमभिनवाम्बुभरनीलम् ।
दयितारचितचितानल-
धूमोद्गमशङ्कया पथिकः ॥

(अ) Amar (doubtful) (NSP) 141.

(आ) VS 1742 (a. Amaruka).

Āryā metre.

The (returning) traveller observes the fresh dark cloud in the vicinity of his home with the apprehension that it is a column of smoke from the fire of the funeral pyre prepared by his beloved wife (to immolate herself at his prolonged absence). (A. A. R.).

5344

आलोकयेद् बुद्धिगुणोपपन्नैश्
चरैश्च दूतैश्च परप्रचारम् ।
एतैर्वियुक्तो भवति क्षितीन्द्रो
जनैरनेत्रैश्च समानधर्मा ॥

(अ) KN (KN [ĀnSS] 16. 52, KN [TSS] 16. 52, KN [BI] 15. 52).

(b) दान्तैश्च KN (BI) ; पराप° KN (BI).

(c) विमुक्तो KN (BI).

Upajāti metre (Indravajrā and Upendravajrā).

He[1] should bring to light the latches of the foe through the agency of his highly intelligent and liberal-minded spies. A ruler of earth abandoned by spies, becomes like a man deprived of his sight. (M. N. Dutt's translation of KN [BI]).

1. The king.

5345

आलोकवन्तः सन्त्येव भूयांसो भास्करादयः ।
कलावानेव तु ग्राव- द्रावकर्मणि कर्मठः ॥

(आ) JS 65. 1 (a. Prahlādana), ŚP 748 (a. Prahlādana), AP 49, SR 209. 1, SSB 586. 1 (a. Prahlādana), Any 7. 60, RJ 303 (a. Prahlādana), SRK 169. 1 (a. ŚP), Regnaud VI 50 (a. Prahlādana),

(c) चन्द्रमा एव [क°] SRK.

The sun and other heavenly luminaries are also endowed with light, but the many-sided moon only knows how to melt a stone[1].

1. i.e. the *candrakānta*-stone.

5346*

आलोकविशाला मे
सहसा तिमिरप्रवेशविच्छिन्ना ।
उन्मीलितापि दृष्टिर्
निमीलितेवान्धकारेण ॥

(अ) Mṛcch 1. 33.

Āryā metre.

The sudden darkness seems to steal / the keeness of my sight ; / my open eyes, as with a seal, / are closed by blackest night. (A. W. Ryder's translation).

5347*

आ लोकान्तात् प्रतिहततमोवृत्तिरासां प्रजानां
तुल्योद्योगस् तव दिनकृतश् चाधिकारो मतो नः ।
तिष्ठत्येष क्षणमधिपतिर्ज्योतिषां व्योममध्ये
षष्ठे भागे त्वमपि दिवसस्यात्मनश् छन्दवर्ती ॥

(अ) Vik (Vik [SA] 2. 1, Vik [BSS] 2. 1). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 72).

(आ) Alm 86, SR 107. 173, SSB 399. 188, SRK 123. 19 (a. Vik).

(*a*) आलोकान्त° SR, SSB, SRK.

(*b*) च सवितुश् [दि°] Vik (var.), SR, SSB, SRK.

(*c*) एकः or एक [एष] Vik (var.), SR, SSB, SRK.

(*d*) काले [भागे] Vik (var.), SR, SSB, SRK ; लभसे देव विश्रान्तिम् अह्नः [दि° छ°] Vik (var.), SR, SSB, SRK.

Mandākrāntā metre.

May the king be ever victorious ! dispelling to the ends of the earth all darkness from thy people ; — the energy of thy power and that of the sun's seem alike in our eyes. The Lord of the stars stands alone for a moment in the midst of the sky ; and thou, too, oh king ! takest thy rest in this sixth portion of the day ! (E. B. Cowell's translation).

5348

आलोकावधि यद्वशेन सुगतिं विन्दन्ति भूतान्यसौ
दृष्टिस्नेहवशेन सा वितनुते वंशे भुजङ्गभ्रमम् ।
दक्षा भोगिषु केषुचिद् विषमितां दृष्टिं निहन्तुं क्षणात्
तानप्याशु विनाशयेत् क्षणरुचिः काचित् क्षणस्फूर्जथुः ॥

(आ) SNi 4. 12.

(*b*) °विशेषतो [°व° सा] SNi (KM).

(*c*) निहन्तु SNi (KM).

(*d*) क्षणस्फूर्जिता SNi (KM).

Śārdūlavikrīḍita metre.

People see the good path only as long as there is light therein ; eyes affected by ointment create the delusion of a snake in a bamboo stick [*or* : affected by passion they see the people to be of licentious characters] ; some are able to cure quickly the vision when affected by poison (when they see things in the wrong light) ; but a flash of lightning accompanied by thunder may destroy the vision. (A. A. R.).

5349*

आलोकितं गृहशिखण्डिभिरुत्कलापैर्
हंसैर्यियासुभिरपाकृतमुन्मनस्कैः ।
आकालिकं सपदि दुर्दिनमन्तरिक्षम्
उत्कण्ठितस्य हृदयं च समं रुणद्धि ॥

(अ) Mṛcch 5. 1.

Vasantatilakā metre.

The peacocks gaze and lift their fans on high ; / the swans forget their purpose to depart ; / the untimely storm afflicts the blackened sky, / and the wistful lover's heart.[1] (A. W. Ryder's translation).

1. During the rainy season.

5350*

आलोकै रतिपाटलैरचरमां विस्तारयद्भिर्दिशं
नक्षत्रद्युतिमाक्षिपद्भिरचिरादाशङ्क्य सूर्योदयम् ।
पुञ्जीभूय भयादिवान्धतमसं मन्ये द्विरेफच्छलान्
मीलन्नीलसरोरुहोदरकुटीकोणान्तरे लीयते ॥

(आ) SR 325. 65, SSB 187. 66.

Śārdūlavikrīḍita metre.

Apprehensive of the imminent sunrise, which thrusts aside the glow of stars and which makes the eastern quarter expansive by light that is very red, blinding darkness, out of fear, has collected together, methinks, under the guise of bees and hides itself in the interior of the house of the closing blue lilies. (A. A. R.).

5351*

आलोक्य कोमलकपोलतलाभिषिक्त-
व्यक्तानुरागसुभगामभिराममूर्तिम् ।
पश्यैष बाल्यमतिवृत्य विवर्तमानः
शृङ्गारसीमनि तरङ्गितमातनोति ॥

(आ) Kpr 7. 323, AA 76. 1-4, KāP 263. 23–264. 2.

(*b*) °सुलभा° [°सुभगा°] AA (var.) ; °मानरूपाम् AA (var.).

(*c*) पश्येच्च AA (var.) ; बाल्यमभिधृत्य or चाल्पमविवृत्य AA (var.).

(*d*) तरां गुणमातनोति or वरङ्गणमातनोति AA (var.).

Vasantatilakā metre.

See, how this young man, just passed his boyhood, behaves,—striking like waves as it were, on the boundaries of the Erotic, on seeing her of beautiful form, graceful and exquisitely handsome, through the loveful blush on her soft cheeks[1]. (G. Jha's translation [revised version]).

1. This verse is quoted in Kpr. as an example of not using properly the word *rasa*.

5352*

आलोक्य चन्द्रमसमभ्युदितं समन्ताद्
उद्वेल्लदूर्मिविचलत्कलशाम्बुराशेः ।
विष्वग्विसारिपरमाणुपरंपरैव
ज्योत्स्नात्मना जगदिदं धवलीकरोति ॥

(आ) SR 303. 125, SSB 151. 133.

Vasantatilakā metre.

Observing that the moon had risen, the waves of the (milky) ocean were active in all directions; the series of small particles of sprays spreading on all sides alone, surely, makes the universe white, appearing in the form of moon-light. (A. A. R.).

5353*

आलोक्य चिकुरनिकरं
सततं सुमनोऽधिवासयोग्यं ते ।
कामो निजं निषङ्गं
परिवृत्यामृशति साशङ्कः ॥

(आ) ŚP (MS) 99. 13 (a. Kāmarāja), AP 15, ZDMG 27. 629, SR 270. 10, SSB 93. 10.

(*d*) परिहृत्य परामृशति शशङ्कः or परिवृत्य परामृशङ्कः ŚP (MS) ; परिवृत्य पराचकर्ष (परामम‍र्श SSB) सा° SR, SSB.

Āryā metre.

Having observed the mass of your tresses ever adorned with flowers, Cupid becomes apprehensive and turns and touches his own quiver (to assure himself that it is at his back). (A. A. R.).

5354*

आलोक्य पाणी सुविमृज्य नेत्रे
तल्पात् समुत्थाय विधाय भूषाम् ।
आचुम्ब्य कान्तं परिधाय वासो
यान्ती सलज्जा हृदयं दुनोति ॥

(आ) PV 501 (a. Veṇīdatta).

Indravajrā metre.

Having looked at her hands and rubbed her eyes well, she gently rose from the couch and attented to her toilet, then having kissed her beloved and putting on her dress, she moved out with bashfulness; (seeing this) pains my heart. (A. A. R.).

5355*

आलोक्य प्रियतममंशुके विनीवौ
　　यत्तस्थे नमितमुखेन्दु मानवत्या ।
तन्नूनं पदमवलोकयांबभूवे
　　मानस्य द्रुतमपयानमास्थितस्य ॥

(अ) Śiś 9. 84.

Praharṣiṇī metre.

On seeing the beloved lover the dress of the angry lady got loosened at the knot and she stood with her moon-face downcast, thus, surely, she was watching the feet of her jealous anger which was quickly departing. (A. A. R.).

5356*

आलोक्य सुन्दरि मुखं तव मन्दहासं
　　नन्दन्त्यमन्दमरविन्दधिया मिलिन्दाः ।
किं चासिताक्षि मृगलाञ्छनसंभ्रमेण
　　चञ्चूपुटं चटुलयन्ति चिरं चकोराः ॥

(अ) BhV (BhV [POS] 2. 73, BhV[C] 2. 73).

(आ) Rasagaṅgā 359. 13-6.

(*b*) नन्दत्य° BhV (var.).

(*c*) वासिताक्षि BhV (var.) ; चापि पूर्ण° [चा°] BhV (var.).

Vasantatilakā metre.

O beautiful one, seeing your smiling face, bees are extremely delighted on account of their mistaking it for a lotus ; and, O dark-eyed one, *cakora*-birds move about their beaks for a long time on account of taking it to be the deer-marked moon. (H. D. Sharma's translation).

5357*

आलोचनं च वचनं च निगूहनं च
　　यासां स्मरन्नमृतवत् सरसं कृशस् त्वम् ।
तासां किमङ्ग पिशितास्रपुरीषपात्रं
　　गात्रं स्मरन् मृगदृशां न निराकुलोऽसि ॥

(आ) SR 371. 128, SSB 268. 14.

Vasantatilakā metre.

Remembering their glances, speech and their concealments, which are sweet like nectar, you have become thin : are you not, Oh friend, free of all worries when you remember that the bodies of the gazelle-eyed ones are receptacles filled with flesh, blood and other kinds of dirt. (A. A. R.).

5358

आलोच्य वाक्यं स्वयमन्तरात्मा
　　हृष्टः परानन्दमिव प्रविष्टः ।
प्रायेण भावीनि भवन्ति वस्तून्य्
　　आलोच्यमानानि मनोहराणि ॥

(आ) AA 82. 17-20.

Indravajrā metre.

Thinking over those words, the inward soul is pleased and seems to enter into supreme bliss ; generally, objects appear to possess a rosy picture when we think of them as happening in the days yet to come. (A. A. R.).

5359

आलोड्य सर्वशास्त्राणि　पुराणान्युत्तमोत्तमाः ।
विचिन्त्य सर्वभूतेषु　दयां कुर्वन्ति साधवः ॥

(अ) Cr 1246 (CnT V 132).

(आ) Pras 21. 8, IS 1034. (Cf. ZDMG 19. 322).

The good ones who excel the best, having churned out the essence of all ancient *śāstra*-s and pondering over these, practise compassion towards all beings.

5360

आलोड्य सर्वशास्त्राणि　विचार्यैवं पुनः पुनः ।
इदमेकं सुनिष्पन्नं　ध्येयो नारायणः सदा ॥

(अ) BhŚ 403 (doubtful).

(आ) SH 186, SRM 1. 10.

(*a*) धर्मशा° SRM.

(*b*) विचार्य च SH.

(*c*) एव [एकं] SH.

Having stirred [made a thorough study of] all ancient texts and pondering over them again and again, this alone has been finally seen as the perfect thing : the Lord Nārāyaṇa be ever meditated on. (A. A. R.).

5361*

आलोलामलकावलीं विलुलितां बिभ्रच्चलत्कुण्डलं
किंचिन्मृष्टविशेषकं तनुतरैः स्वेदाम्भसां जालकैः ।
तन्व्या यत् सुरतान्ततान्तनयनं वक्त्रं रतिव्यत्यये
तत् त्वां पातु चिराय किं हरिहरब्रह्मादिभिर्दैवतैः ॥

(अ) Amar (Amar [D] 3, Amar[K] 3, Amar [S] 3, Amar [POS] 3, Amar [RK] 3, Amar [NSP] 3)[1], MK (MK [S] 151, MK [G] 70. 160).

(आ) ŚP 3702 (a. Amaruka), VS 1304, Skm (Skm[B] 1141, Skm[POS] 2. 134. 1) (a. Amaru), Auc 107 *ad* 39 (a. Amaruka), KH 377. 9-12, SR 320. 18 (a. Amaru), SSB 180. 18 (a. Amaruka), IS 1035.

(*a*) °वलिं Amar (var.), Skm ; सकुसुमां [विलु°] ŚP, SR, SSB.

(*b*) तनुभवैः Skm(var.) ; स्वेदाम्भसः (°सं) शीकरैः (सी°) Amar (D), Amar (K), Amar (RK), Amar (NSP), ŚP, VS, Skm, Auc, SR, SSB ; स्वेदाम्बुनः शीकरैः KH.

(*c*) तन्वङ्ग्या सुतरां रतान्तसये Auc ; वक्त्रं Amar (D) ; °न्तकान्तनयनं KH ; रतव्य° ŚP, SR, SSB.

(*d*) °ब्रह्मा° Amar (var.); °स्कन्दा° [°ब्र°] Amar (K), Amar (NSP), Auc, KH; दैवतैः ŚP, VS, Skm, Auc, KH, SR, SSB.

Śārdūlavikrīḍita metre.

1. Westen (Arj) 3, Southern (Vema) 3, Ravi 3, Rāma 3, BrMM 3, BORI (I) 3, BORI (II) 3.

The countenance of the slender one, during the enjoyment of love in a reverse posture, with the fluttering dishevelled locks, with the swinging ear-pendants, with the forehead-mark a little blurred by the fine beads of perspiration, with the eyes grown languid at the end of the play of love—may that countenance preserve thee long ! What need is there of Viṣṇu, Śiva and other gods ? (C. R. Devadhar's translation).

5362*

आलोलैरुपगम्यते मधुकरैः केशेषु माल्यग्रहः
कान्तिः कापि कपोलयोः प्रथयते ताम्बूलमन्तर्गतम् ।
अङ्गानामनुलेपनं परिमलैरालेपनप्रक्रिया
वेषः कोऽपि सरोजसुन्दरदृशः सूते सुखं चक्षुषोः ॥

(आ) SR 252. 58, SSB 60. 65.

Śārdūlavikrīḍita metre.

Her tresses adorned with flowers are approached lovingly by buzzing bees ; enchanting is the glow of the cheeks proclaimed by the betel-roll in the mouth ; well smeared are the limbs by the application of fragrant cosmetics ; the adornment thus of the lily-eyed charmer gives pleasure to the eyes. (A. A. R.).

5363*

आलोहितमाकलयन्
कन्दलमुत्कम्पितं मधुकरेण ।
संस्मरति पथिषु पथिको
दयिताङ्गुलितर्जनाललितम् ॥

(आ) VS 1740 (a. Vararuci), SuMañ 148. 16-17 (a. Vararuci).

Āryā metre.

Observing rosy *kandala*-flower on the way shaken by a bee settling upon it, the traveller fondly remembers the charm of the finger of his beloved that was shaken at him. (A. A. R.).

अल्पारभ्येऽप्यल्पधियः see No. 5183.

5364*

आववत्रेन्दु तदङ्गमेव सृजतः स्रष्टुः समग्रस्त्विषां
कोषः शोषमगादगाधजगतीशिल्पेऽपि नाल्पायितः ।
निःशेषद्युतिमण्डलव्ययवशादीषल्लभैस्तत्तनू-
शेषः केशमयः किमन्धतमसस्तोमैरभून्निर्मितः ॥

(आ) Skm (Skm [B] 1397, Skm [POS] 3. 6. 2) (a. Śrī-Harṣa), Kav p. 117.

Śārdūlavikrīḍita metre.

In fashioning the beauty of her limbs upto her moon-like face, the vast store of bright objects in the world were fully expended by the Creator and the stock got themselves exhausted ; due to the use of all such brilliant things, little was procurable for the remaining parts of her body ; were the tresses therefore created by Him with a mass of darkness (which alone was left unused) ? (A. A. R).

5365*

आवत्सरमहिभीतिर्
न स्याद् अस्य प्रभावेण ।
शुकनासां च पिबेद् यो
जलपिष्टां तस्य भीर्नास्ति ॥

(आ) ŚP 2946. Cf. No. 5515.

Āryā-upagīti metre.

By its effect[1] one has no fear of snakes for the entire year ; (likewise) one who takes the extract of the *śukanāsa*-plant prepared by grinding it in water, he too has no fear of snakes. (S. Bhaskaran Nair's translation).

1. The effect of the root of the *śirīṣa*-tree, (see ŚP 2945 [=No. 5515]).

आवद्धा मकरध्वजस्य see No. 5180.

5366

आवयोर्योधमुख्याभ्यां मदर्थः साध्यतामिति ।
यस्मिन् पणः प्रक्रियते स संधिः पुरुषान्तरः ॥

(अ) KN (KN [ĀnSS] 9. 14, KN [TSS] 9. 14, KN [BI] 9. 13), H (HJ 4. 122, HS 4. 116, HM 4.118, HK 4.123, HP 4. 121, HN 4.121, HH 117.23-4, HC 158.10-1).

(आ) Sama 1आ 37, IS 1036.

(*a*) योधमुख्यैस्तु (°खै°) H (but HP as above), Sama.

(*b*) साध्य इत्यपि KN (BI) ; सदर्थः H (var.).

(*c*) पणस्तु क्रि° H, Sama ; निगम्य प्रब्रूयात् HS (var.).

(*d*) सन्धिपु° Sama ; पुरुषान्तरम् IS.

"The best of your troops should join those of mine to aggrandise my interests"—when under such a condition dictated by the conqueror upon the conquered, peace is concluded, it is called *puruṣāntara.* (M. N. Dutt's translation).

5367*

आवर्जित इव विनयाद्
ईषन्मधुरस्मिताननसरोजः ।
अङ्कार्पितकरयुगलः
कलयति विज्ञप्तिमीक्षितो नृपतेः ॥

(आ) SMH 4. 54.

(*d*) विज्ञाप्तुमीक्षितो SMH (var.) ; °प्तिमीक्षतो SMH (var.).

Āryā-gīti metre.

Looked at by the king and captivated by his courtesy, his lotus-face illuminated with a sweet little smile, he awaited to hear the message of the monarch with both his hands folded and resting on his lap. (A. A. R.).

5368*

आवर्जिता किंचिद् इव स्तनाभ्यां
वासो वसाना तरुणार्करागम् ।
पर्याप्तपुष्पस्तबकावनम्रा
संचारिणी पल्लविनी लतेव ॥

(अ) Kum 3. 54. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 49).

(आ) AR 37. 3-4, Cit 96. 15-6, KH 298. 8-9, RK 106. 16 (*a* only), Sar 5. 129 (p. 612), Alm 87, SCSL 96. 54.

(*c*) संजातपु° AR ; सुजातपु° Cit, KH, Sar ; अभिनवा [अव°] AR.

(*d*) पल्लविता Cit.

Indravajrā metre.

Who stooped a little with (the weight of) her breasts, and wore a garment of the hue of the morning sun, thus looking like a walking creeper covered with foliage and bending under the breast-like clusters of flowers. (M. R. Kale's translation).

5369*

आवर्जितालकालि
श्वासोत्कम्पस्तनार्पितैकभुजम् ।
शयनं रतिविवशतनोः
स्मरामि शिथिलांशुकं तस्याः ॥

(अ) ĀrS 2. 93.

Āryā metre.

With her tresses hanging loose, friend, and with one hand resting on her bosom tremulous by her regular breathing, her posture while asleep in her exhaustion by dalliance, I recall to my mind, when her clothes, too, were in disarray. (A. A. R.).

5370**

आवर्तः ककुदे यस्य　ककुदी स उदाहृतः ।
मुष्केणैकेन युक्तस्तु　हयस् त्वेकाण्डसंज्ञितः ॥

(आ) ŚP 1662.

The horse which has a circle of hair on its shoulder-top is called *kakudī* ; and that which has but one scrotum is known by the name of *ekāṇḍa*, the single-scrotumed. (A. A. R.).

5371*

आवर्तः संशयानाम् अविनयभवनं पत्तनं साहसानां
दोषाणां संनिधानं कपटशतमयं क्षेत्रमप्रत्ययानाम् ।
स्वर्गद्वारस्य विघ्नं नरकपुरमुखं सर्वमायाकरण्डं
स्त्रीयन्त्रं केन सृष्टं विषममृतमयं प्राणिलोकस्य पाशः ॥

(अ) BhŚ 94, P(PP 1. 146, Pts 1. 191, PtsK 1. 204), Śāntiś 2. 3, *ad* VCbr II 19 (p. 261*b*) , Vet *ad* 3. 11 (p. 116) and *bce ad* 19. 25 (p. 186).

(आ) SR 350. 83 (a. BhŚ), SSB 229. 83, SMJ 1397, SN 262, SSD 4 *f* 19*a*, SSV 1382, JSu 397, IS 1038.

(इ) PrŚ (C) 96.

(*a*) आरम्भः [आ°] Śānt° ; आवासः BhŚ (var.); आवर्तिस्संस्रोतानाम् PrŚ (C) ; संसयानां (शं°) BhŚ (var.) ; अविनयभुवनं or भुवनं कहता घर or अभिनवभवनं or अविनय भवं BhŚ (var.); °पत्तलं or °पट्टणं or °मण्डनं BhŚ (var.), Śānt° (var.).

(*b*) देवानां [दो°] BhŚ (var.) ; संविधानं Pts ; संनिपातं PrŚ (C) ; कपटशतगृहं (°मयं or ग्रहं BhŚ (var.), PP, Pts ; कपटमयशतं Vet *ad* 3. 11 ; शतकपटमय° or कृमिशतनिलयं BhŚ (var.) ; क्षत्रम् BhŚ (var.).

(*c*) दुर्ग्राह्यं (°ग°) यन् महद्भिर् नरवरवृषभैः PP, SR, SSB ; दुस्त्यज्यं (अत्याज्यं) यन् महद्भिर् सुरनरवृषभैः (नरशुरवृषभैः or सवनरवृषभैः) Śānt° ; विघ्नो or विप्रं [वि°] BhŚ (var.) ; सर्वमायाकराणां (°करुण्डं or °रत्नं° or °रन्तत् °ण्डः Śānt° [var.]), BhŚ (var.), Śānt° (var.).

(*d*) स्त्रीरूपं Śānt° ; स्पृष्टं or दृष्टं[सृ°] BhŚ (var.); सष्टं PrŚ (C) ; लोके [सृ°] P, Śānt°, SR, SSB ; अमृतनिभं BhŚ (var.) ; अयममृतं Śānt° (var.) ; अमृतयुतं PP, PtsK ; अमृतसमं PrŚ (C) ; जीवलोकस्य पाशः (शं) BhŚ (var.), PrŚ (C) ; सर्वलोकस्य पाशः or प्राणिनां मोहपाशः (°शं) or प्राणिलोकस्य पाशं or प्राणिनामेकपाशः or प्राणिनां ग्रीवपाशः or सर्वलोकैकपाशः or प्राणिनां प्राणहारी (°रि) सर्वलोकस्य पाशः BhŚ (var.) ; धर्मनाशाय (कर्म° or धर्म°) सृष्टं (मष्टं) Śānt°; प्राणिनासाये सृष्टम् SR, SSB ; प्राणिनां नेव (एक Vet) ; पाशः VC, Vet.

Sragdharā metre.

Who is it that has created the ambrosial poison of woman, the whirlpool of confusion, the home of immorality, the town of adventurous undertakings, the source of sin and crime, the embodiment of hundreds of deceits, the field of faithlessness, the barrier across the doors of heaven, the gate of the infernal city [hell], the magical basket of all illusionary tricks and the one unfailing snare for enticing men ? (P. G. Nath's translation).

5372

आवर्त इव तोयस्य ज्ञानावर्तो यदाकुलः ।
चित्तमास कृतावर्तम् उपसर्गः स उच्यते ॥

(अ) Mārk-pur 40. 12 *cd*–13 *ab*.

(आ) ŚP 4528.

(*c*) नाशयेच्चित्तमावर्तं Mārk-pur.

As a whirlpool in water, his knowledge is all in a whirl, and his mind too is in a reeling condition; this state is said to be *upasarga* or one disease superinduced on another. (A. A. R.).

5373*

आवर्त एव नाभिस्ते नेत्रे नीलसरोरुहे ।
तरङ्गा वलयस्तेन त्वं लावण्याम्बुवापिका ॥

(आ) SR 312. 20 (a. Sāh), SSB 166. 20, Sāh *ad* 7. 576 (p. 229), IS 1037, Pr 364.

Thy navel is but an eddy, thine eyes are bule lotuses, the wrinkles in thy waist are the waves. Therefore thou art a lake full of the water of loveliness. (Translation in *Bibl. Ind.* 9).

5374*

आवर्तशोभा नतनाभिकान्तेर्
भङ्ग्यो भ्रुवां द्वन्द्वचराः स्तनानाम् ।
जातानि रूपावयवोपमानान्य्
अदूरवर्तीनि विलासिनीनाम् ॥

(अ) Ragh 16. 63. (Cf. A Scharpé's Kālidāsa-Lexicon I. 4 : p. 259).

(आ) SR 337. 64 (a. Ragh), SSB 208. 6.

(*b*) भङ्च्यो SSB; भङ्गो Ragh (var.) ; द्वन्द्वचराङ्गनानाम् Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Those things which are the standards of comparison of beauty and parts of the body are at hand in the case of these sportive women, *viz.*, the beauty of the whirlpool may be compared with the beauty of the deep navel, the waves with the eye-brows, and the couples of the *cakravāka-s* with their breasts. (G. R. Nandargikar's translation).

5375*

आवर्तिनः शुभफलप्रदशुक्तियुक्ताः
संपन्नदेवमणयो भृतरन्ध्रभागाः ।
अश्वाः प्यधुर्वसुमतीमतिरोचमानास्
तूर्णं पयोधय इवोर्मिभिरापतन्तः ॥

(अ) Śiś 5. 4.

(आ) JS 360. 3 (a. Māgha).

Vasantatilakā metre.

Possessing the ten curls of hair and with special curls on their breasts which indicate auspicious results, with curls on their throats, with their flanks well shaped, and with charming curls on their necks, the horses galloped fast and covered the earth ; like the sea which has whirlpools, oysters that bear valuable pearls, various kinds of divine gems and great depths here and there, shining bright and dashing against the shore with their waves. (A. A. R.).

5376*

आवर्तैरातर्पण-
शोभां डिण्डीरपाण्डुरैर्दधती ।
गायति मुखरितसलिला
प्रियसंगममङ्गलं सुरसा ॥

(आ) ĀrS 2. 106.

Āryā metre.

The girl sings an impassioned song celebrating the re-union with her beloved lover, wearing gems bright like foam and spreading pleasing brilliance, with words that flowed like water; hence resembling the sea with whirlpools and sprays, white with foam that gives delight to the eyes and which has the water [waves] noisy in their movements. (A. A. R.).

5377*

आवर्त्य कण्ठं सिचयेन सम्यग्
आबद्धय वक्षोरुहकुम्भयुग्मम् ।
कासौ करालम्बिततैलपात्रा
मन्दं समासीदति सुन्दरीं ताम् ॥

(आ) SR 257. 28, SSB 69. 3, SRK 275. 4 (a. Pañcāyudha-prapañcabhāṇa).

Indravajrā metre.

Covering her neck well with her garment and tightening the cloth round the pair of her pot-like breasts and holding a vessel containing oil in her hand, who is the young lady that gently approaches the beautiful girl? (A. A. R.).

5378

आवर्त्य यो मुहुर्मन्त्रं धारयेच्च प्रयत्नतः ।
अप्रयत्नधृतो मन्त्रः प्रचलन्नग्निवद् दहेत् ॥

(आ) SRHt 105. 3 (a. P).

One should preserve with effort the *mantra-s* in memory by constantly repeating them over and over again; the *mantra-s* which are not carefully preserved with efforts will soon be lost as fire burns out when well stirred. (A. A. R.).

आवसो निशि शश्वदेव see No. 5381.

5379*

आवाचां व्यक्ततायाः कविपदविषयेष्वाचचष्टे समन्यो
मुक्तास्माभिर्न कोऽपि स्मरपदमवनौ संस्तुतः सत्यमेत् ।
मिथ्यैतद् भोः कथं रे ननु शतमकृथाः कुन्तलेन्द्रस्य तत्तत्
काव्यस्तोत्राणि धिक् त्वां जडमय न मनोरेव मूर्तिप्रभेदः ॥

(आ) Skm (Skm [B] 1374, Skm [POS] 3. 1. 4) (a. Umāpatidhara).

(*a*) °विषमैराचचष्टे Skm (var.).

(*b*) स्मरय° Skm (POS).

(*d*) °स्रोत्राणि Skm (POS).

Sragdharā metre.

"We do not indulge in the art of a poet in openly praising, except in the case of thinking persons, oh! you who are full of intolerance; recall the words of my compositions; what I say is true". "Oh! It is false, have you not praised the king of Kuntala in a hundred verses?" "Fie on you, fool, there is no difference in the case of thinking persons (descendant of Manu, the first king). (A. A. R).

5380*

आवाति स्फुटितप्रियङ्गुसुरभिर्नीहारवारिच्छलात्
स्वच्छन्दं कमलाकरेषु विकिरन् प्रच्छन्नवह्निच्छटाः ।
प्रातः कुन्दसमृद्धिदर्शनरसप्रीतिप्रकर्षोल्लसन्
मालाकारवधूकपोलपुलकस्थैर्यक्षमो मारुतः ॥

(आ) SkV 296, Prasanna 101 *a*.

(*b*) प्रच्छन्नं [स्व°] Prasanna.

(*d*) °फलक° [°पुलक°] SkV (var.); °फलके Prasanna.

Śārdūlavikrīḍita metre.

The wind blows fragrant with black mustard, / scattering haphazard in the guise of frost / concealed sparks of fire across the lotus-grove. / Upon the cheek of the gardener's wife / it preserves the bristling flesh / which rose from her delight / at first sight of the jasmine's wealth. (D. H. H. Ingalls's translation).

5381*

आवासः किलकिञ्चितस्य दयिताः पार्श्वे विलासालसाः
कर्णे कोकिलकामिनीकलरवः स्मेरो लतामण्डपः ।
गोष्ठी सत्कविभिः समं कतिपयैर्मुग्धाः सितांशोः कराः
केषांचित् सुखयन्ति चात्र हृदयं चैत्रे विचित्राः स्रजः ॥

(अ) BhŚ 138.

(आ) SLP 5. 23 (a. BhŚ), SK 3. 359 (a. BhŚ), IS 1039.

(*a*) आवासाः (°सं) BhŚ (var.) ; किलकिंचिदस्य (°तश्च ; °देव) BhŚ (var.) ; च सुधालयेषु or किलिकिंचितस्य (°कं°) BhŚ (var.) ; दयिता BhŚ (var.) ; विलासालया (°सा or °सः or °रसा or °सरसा or °सास्पदं) BhŚ (var.).

(*b*) पांते or वर्णे or कंठे or कंठ° [क°] BhŚ (var.) ; °काकली° or °भामिनी° [°कामिनी°] BhŚ (var.) ; °कलरवैः BhŚ (var.) ; स्मेरा or स्मेरोल° or एला° [स्मे°] BhŚ (var.) ; लतामंडपाः (°टपः or °डपे or °टपं or °टपाः or °डपं) BhŚ (var.).

(*c*) कृता [समं] BhŚ (var.) ; कतिपये BhŚ (var.); गुणिगणैः [कति°] BhŚ (var.) ; सेव्याः or स्निग्धाः or शेषः [मु°] BhŚ (var.) ; शितांशो or सुधांशोः or हिमांशोः or हितांशोः [सितां°] BhŚ (var.) ; गिरे शेखराः BhŚ (var.) ; कलाः [क°] BhŚ (var.).

(*d*) केषां न (नो) BhŚ (var.) ; सुखदान° or स्पृहयंति or प्रथयंति [मु°] BhŚ (var.) ; वात्र हृदयं or नेत्रहृदयं (°ये) or चित्रहृदयं or तत्र हृदयं or ह्यत्र हृदयं [चा° हृ°] BhŚ (var.) ; चित्रा विचित्राः स्रजः or चित्रैर्विचित्रैरपि or चेष्टं विचित्राः स्रजः or चैत्रे विचित्राः क्षपाः चैत्रे विचित्रस्रजः or चैत्र विचित्राः क्षपाः BhŚ (var.).

Śārdūlavikrīḍita metre.

There are but few, afflicted with the feelings of love, on whose side are lying their beloveds exhausted by amorous sports, who can afford either to enjoy the wonderfully pleasant garlands available in the month of *caitra* [spring] or the sweet cooings of female cuckoos, or a lovely bower of creepers, or conversation with good poets, or the cool rays of the moon. (S. Bhaskaran Nair's translation).

5382*

आवासः क्रियतां गाङ्गे पापवारिणि वारिणि ।
स्तनमध्ये तरुण्या वा मनोहारिणि हारिणि ॥

(अ) BhŚ 135, MK (GOS) 217.

(आ) VS 3425, SR 159. 293 (a. BhŚ), SSB 490. 300, SH 1471, SLP 5. 19 (a. BhŚ), IS 1040, Pr 364.

(*a*) निवासः [आ°] VS ; प्रीयतां or क्रियते [क्रि°] BhŚ (var.) ; गांगो BhŚ (var.).

(*b*) पापतारिणि BhŚ (var.) ; पापहारिणि BhŚ (var.), SR, SSB ; पारिणि BhŚ (var.).

(*c*) स्तनद्वये BhŚ (var.) ; स्तनयुग्मे MK ; कुचद्वंद्वे [स्त°] BhŚ (var.), VS ; मृगाक्ष्या वा [त° वा] BhŚ (var.), VS ; तरुण्याद्या or तरुण्याश्च or तरुण्यानां or (ऽ)थ नारीणां [त° वा] BhŚ (var.).

(*d*) वारिणि BhŚ (var.) ; हारिणी SH.

You should either go to the Ganges and take your abode on her pious banks quite capable of purifying your soul of all previous sins, or you should devote yourself to the charming breasts of young women adorned with beautiful necklaces. (P. G. Nath's translation).

आवासः संशयानाम् see No, 5371.

5383*

आवासेऽस्मिन् विदग्धाः क्वचिदपि न विभो
नापि निद्रोपभोग-
योग्यत्वं स्वस्तरास्था विलयमुपगता संमुखे विद्युदेषा ।
प्रोद्यंश्चायं पयोभृत् तदिति यदि रुचिर्नैशवासे
तदास्स्वेत्य्
उक्तः पान्थः सुदत्या हतमदनभयस् तत्र मुग्धो-
ऽतिमुग्धः ।।

(आ) SSB 217. 17 (a. Saṅgrahītṛ).

(*d*) तत्रैव SSB (*hypermetric*) ; (तत्र is my suggestion).

Sragdharā metre.

In this house, respected Sir, no one was burnt (by the lightning), [there is no one who is clever to spot lovers]; there is no possibility of sleep (due to rains *or* : due to indulgence in love) ; this lightning has come to an end having struck the couch [the lamp placed on the couch has gone out] ; the clouds are high in the sky [the bosom is heaving for pleasures] ; if, in these conditions, you have a liking, please stay the night, oh ! traveller—addressed thus by the charming-teethed one, the simple traveller, afraid of illicit love, was completely confounded. (A. A. R.).

5384*

आवासोत्सुकपक्षिणः कलरुतं क्रामन्ति वृक्षालयान्
कान्ताभावविवियोगभीरुरधिकं क्रन्दत्ययं कातरः ।
चक्राह्वो मधुपाः सरोजगहनं धावन्त्युलूको मुदं
धत्ते चारुणतां गतो रविरसावस्ताचलं चुम्बति ।।

(आ) SR 295. 68, SSB 137. 71.

Śārdūlavikrīḍita metre.

The birds eager to reach their nest fly towards the trees chirping sweetly; the female *cakravāka*-bird, afraid of the impending separation, cries much and the male is greatly worried ; the bees rush to their home—the lotus ; the owl is jubilant ; the sun becoming red (with passion) reaches [kisses] the setting mountain. (A. A. R.).

5385*

आवासो विपिनायते प्रियसखीमालापि जालायते
तापोऽपि श्वसितेन दावदहनज्वालाकलापायते ।
सापि त्वद्विरहेण हन्त हरिणीरूपायते हा कथं
कन्दर्पोऽपि यमायते विरचयञ् शार्दूलविक्रीडितम् ।।

(अ) GG 4. 10.

(आ) ŚP 3481 (a. Jayadeva), SR 289. 69 (a. GG), SSB 126. 73 (a. Jaydeva).

(*a*) ज्वालायते GG (var.).

(*b*) तापो निःश्वसितेन GG (var.).

(*d*) विरचयन् SR.

Śārdūlavikrīḍita metre.

Alas, what dire misfortune ! Her very abode is turned into a tangled forest. Her body of solicituous companions forms a veritable net that strangles her ever closer. And her long, deep sighs fan her grief, which blazes forth into a fierce conflagration ! Rādhā herself, in her unrequited love, is turned in a hapless doe. And oh, the pity of it ! Manmatha, like the Destroyer incarnate, becomes the very tiger who pounces with ferocity upon his pray ! (S. L. Sastri's translation).

5386*

आ विन्ध्यादा हिमाद्रेर्विरचितविजयस्तीर्थ-
यात्राप्रसङ्गाद्
उद्ग्रीवेषु प्रहर्ता नृपतिषु विनमत्कन्धरेषु प्रसन्नः ।
आर्यावर्तं यथार्थं पुनरपि कृतवान् म्लेच्छ-
विच्छेदनाभिर्
देवः शाकंभरीन्द्रो जगति विजयते बीसलः क्षोणिपालः ।।

(आ) ŚP 1255 (a. Nṛganṛpati-pāṣāṇayajña-yūpa-praśasti), SR 116. 70 (a. ŚP), SSB 415. 1.

(*b*) अद्री° ŚP; प्रहर्षान् [प्र°] SR, SSB.

(*d*) बीसलक्षो° ŚP.

Sragdharā metre.

From the Vindhya to the Himālayas he has accomplished the victorious march ; as also a pilgrimage, he has struck down the haughty princes and well pleased with those who bowed their heads to him ; thus he made *Āryāvarta* [the land between the two mountains] true to its name as the abode of Ārya-s by exterminating the untouchable foreigners ; victorious is the Śākambarī king in the world, bearing the name Bīsala and protecting the earth. (A. A. R.).

5387*

आविर्भवति नारीणां वयः पर्यस्तशैशवम् ।
सहैव विविधैः पुंसाम् अङ्गजोन्मादविभ्रमैः ॥

(अ) KāD 2. 256.

That age which leaves behind childhood makes its appearance in women along with amorous gestures of various kinds, which intoxicate the amorous feelings of men. (A. A. R.).

5388*

आविर्भवन्ती प्रथमं प्रियायाः
सोच्छ्वासमन्तःकरणं करोति ।
संतापदग्धस्य शिखण्डियूनो
वृष्टेः पुरस्तादचिरप्रभेव ॥

(अ) Mālatī 3. 4.

(आ) Amd 311. 894, AlK 102. 5-6, Sar *ad* 3. 157 (p. 385).

(*c*) निदाघसंतप्त [सं°] Mālatī (var.), Sar.

Indravajrā metre.

(She) appearing before (my) beloved relieves the heart of me burnt down by torment, like the lightning (appearing) before the shower (of rain, that) of the young peacock scorched up by great heat. (R. D. Karmarkar's translation).

5389*

आविर्भावदिने न येन गणितो हेतुस्तनीयानपि
क्षीयेतापि न चापराधविधिना नत्या न यो वर्धते ।
पीयूषप्रतिवेदिनस्त्रिजगतीदुःखद्रुहः सांप्रतं
प्रेम्णस्तस्य गुरोः कथं नु करवै वाङ्निष्ठतालाघवम् ॥

(आ) PG 341.

(*b*) क्षीयेताममुनापराधविधिना PG (var.).

(*c*) पीयुषप्रतिवादित° PG (var.); °स्त्रिजगतां दुःखद्रुहः PG (var.).

(*d*) गुरोः किमद्य क° PG (var.).

Śārdūlavikrīḍita metre.

He who never counted in the least my motive in my approach to him (for instruction), who would endure poverty but never attempt to prosper by wrong means or servility to others, who imparted nectarian instruction which destroyed the ills of the three worlds, to that affectionate teacher—how can I resort to the meanness of harsh words ? (A. A. R.).

5390*

आविर्भूतं चतुर्धा यः कपिभिः परिवारितः ।
हतवान् राक्षसानीकं रामं दाशरथिं भजे ॥

(आ) Sama 1 आ 1.

He [Lord Viṣṇu] who incarnated himself in a four-fold way, who, surrounded by monkeys as followers, destroyed the army of the demons ; Him, Rāma, the son of Daśaratha, I worship. (A. A. R.).

5391*

आविर्भूतज्योतिषां ब्राह्मणानां
ये व्याहारास्तेषु मा संशयो भूत् ।
भद्रा ह्येषां वाचि लक्ष्मीर्निषिक्ता
नैते वाचं विप्लुतार्थां वदन्ति ॥

(अ) Uttara 4. 18.

(*b*) संशयोऽभूत् Uttara (K) (but Uttara [R] as above, [grammatically better]).

(*d*) विप्लुतां व्याहरन्ति Uttara (R).

Śālinī metre.

Let there be no doubt with respect to the utterance of Brāhmaṇa-s to whom the supreme light is revealed; for an excellent fortune waits upon their word; they speak not an ineffectual speech. (C. N. Joshi's translation).

5392*

आविर्भूतविपाण्डुरच्छवि मुखं क्षामा कपोलस्थली
सव्यापारपरिश्लथे च नयनेऽनुत्साहमुग्धं वपुः ।
श्यामीभूतमुखं पयोधरयुगं मध्यः स्वभावोच्छ्रितो
जातान्यैव मनोहराकृतिरहो गर्भोदये सुभ्रुवः ॥

(अ) Skm (Skm [B] 521, Skm [POS] 2. 10. 1) (a. Kālidāsanandin). (Cf. No. 5396).

(*b*) स्वव्या° Skm (POS).

Śārdūlavikrīḍita metre.

The face has paleness settled upon it, the cheeks are emaciated, the eyes relaxed after all efforts, the body charmingly lethargic, the breasts with the nipples darkened, the belly becoming bigger naturally—thus at the advent of pregnancy the charm of the beautiful-eyebrowed one is indeed of a different kind. (A. A. R).

5393*

आविर्भूतानुरागाः क्षणमुदयगिरेरुज्जिहानस्य भानोः
पर्णच्छायैः पुरस्तादुपवनतरवो दूरमाश्वेव गत्वा ।
एते तस्मिन् निवृत्ताः पुनरपरगिरिप्रान्तपर्यस्तबिम्बे
प्रायो भृत्यास्त्यजन्ति प्रचलितविभवं स्वामिनं सेवमानाः ॥

(अ) Mudr 4. 22.

(आ) SR 180. 1057, SSB 519. 1057.

(*b*) पत्र° [पर्ण°] Mudr (var.).

(*c*) पुनरितरककुप्° Mudr (var.), SR, SSB.

Sragdharā metre.

The garden-trees, who, making a display of affection, had, for a moment, with the shadows of their foliage, quickly run far ahead of the sun emerging from the Eastern mountain, now revert as his orb touches the fringes of the Wastern mountain; so do servants in attendance generally desert the master when his glory wanes. (R. S. Walimbe's translation).

5394*

आविर्भूते शशिनि तमसा मुच्यमानेव रात्रिर्
नैशस्यार्चिर्हुतभुज इव छिन्नभूयिष्ठधूमा ।
मोहेनान्तर्वरतनुरियं लक्ष्यते मुक्तकल्पा
गङ्गा रोधःपतनकलुषा गृह्णतीव प्रसादम् ॥

(अ) Vik (Vik [SA] 1. 7, Vik [BSS] 1. 7; in some other editions 1. 8). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2: p. 66; A. B. Keith, *The Sanskrit Drama*, p. 164).

(आ) SR 310. 2 (a. Vik), SSB 163. 1, SRK 287. 4 (a. Vik), Alm 88, Kuv *ad* 22. 60 (p. 68).

(*a*) रिच्यमानेव Vik (var.).

(*b*) °भुज SR, SSB; च्छिन्न° Vik (var.), Alm, SRK.

(*c*) दृश्यते [ल°] Vik (var.); मुच्यमाना [मु°] Vik (var.).

(*d*) गच्छतीव Vik (var.), Alm.

Mandākrāntā metre.

See, like the night when it escapes from darkness, at the rising of the moon; or like the flame of the nocturnal fire, when it bursts through the thickness of the smoke, thy fair-formed companion is freed from her fainting; like Gaṅgā, as she flows back into serenity, when the fall of a bank hath troubled her waters. (E. B. Cowell's translation).

5395*

आविर्भूतो जगति सुषमारूपतो भौतिकेऽस्मिन्
ज्ञानात्मासौ लसति भगवान् विष्टपे मानसीये ।
प्राणानां वा ज्वलति भुवने प्रस्फुटः शक्तिमूर्त्या
प्रेमद्वारा प्रकटिततनुर्भासते चैत्यलोके ॥

(आ) SSMā 15. 11-4.

Mandākrāntā metre.

The Lord has made his appearance as effulgence [the sun and the moon]; in the realm of the mind he shines as knowledge and wisdom; in the world of living beings he glows clearly in the form of power and strength; and in the realm of consciousness he manifests himself as love. (A. A. R.).

5396*

आविलपयोधराग्रं
लवलीदलपाण्डुराननच्छायम् ।
तानि दिनानि वपुरभूत्
केवलमलसेक्षणं तस्याः ॥

(अ) Vik (Vik [SA] 5. 8, Vik [BSS] 5. 8). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 119). (Cf. No. 5392).

(a) आनीलचूचुका° Vik (var.).

(b) °फल° [°दल°] Vik (var.)

(c) कतिचिद् अहानि शरीरं Vik (var.); कानि [तानि] Vik (var.).

(d) श्लथवलयम् इवाभवत् त° Vik (var.).

Ārya metre.

During those days[1], her breasts had their nipples darkened, and her cheeks grew pale as the *lavalī*-leafs and her eyes were full of lassitude. (C. R. Devadhar's translation).[2]

1. When Urvaśī was pregnant.
2. The second version in E. B. Cowell's translation reads : "Yet I remember, for some days the shade of her face was pale as the *lavalī*-fruit; and she seemed to wax thin, so that the bracelets round her arms hung loose".

5397*

आ विवाहसमयाद् गृहे वने
शैशवे तदनु यौवने पुनः ।
स्वापहेतुरनुपाश्रितोऽन्यया
रामबाहुरुपधानमेष ते ।

(अ) Uttara 1. 37.

(आ) Sar *ad* 5. 365 (p. 681).

(c) °पाश्रितो Sar (but some texts as above).

Rathoddhatā metre.

Ever since the time of my marriage, whether in the house or in the forest, in childhood and after that in youth, this arm of Rāma has been thy[1] pillow lulling thee to sleep, and not resorted by any other woman. (C. N. Joshi's translation).

1. Sītā's

5398*

आविशद्भिरुटजाङ्गणं मृगैर्
मूलसेकसरसैश्च वृक्षकैः ।
आश्रमाः प्रविशदग्निधेनवो
बिभ्रति श्रियमुदीरिताग्नयः ॥

(अ) Kum 8. 38. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 125).

(आ) SR 294. 17 (a. Kum), SSB 134. 19.

(a) आवासद्भिर् or आसवद्भिर् Kum (var.); उटजोङ्गणे Kum (var.).

(c) अग्र्य° [अग्नि°] Kum (var.), SR, SSB; अघ्य° [अग्नि°] Kum (var.).

Rathoddhatā metre.

With deer entering the court-yards of the cottages, and with the small trees moistened with the sprinkling of water at their roots, these hermitages, wherein sacrificial cows are entering, and wherein (sacred) fires are kindled, present a charming appearance. (M. R. Kale's translation).

5399

आविष्करोति न स्नेहं रागं बध्नाति नो रते ।
अभियुक्ता तु मन्देच्छा सान्यकामा तु कामिनी ॥

(अ) Viṭavṛtta (in BhŚ [p. 206]) 27.

When a young woman is attached to someone else, she shows not any love for her husband, nor does she put her heart in love-enjoyments; when courted ardently she shows but little interest.

1. She has only a feeling of boredom.

5400*

आविष्कुर्वन्निव नवनवेनादरेणानुरागं
सर्वाङ्गीणं सुचिरविरहोन्मूर्च्छितायां नलिन्याम् ।
त्रैलोक्यान्धीकरणतिमिरद्वेषरोषारुणत्वं
व्याकुर्वन् वा किमयमुदयत्यम्बरे तिग्मरोचिः ॥

(अ) SMH 8. 38.

(*b*) सार्वाङ्गीणं (°नं) SMH (var.).

(*d*) व्याहुर्वन्ति SMH (var.).

Mandākrāntā metre.

Does the sun [the hot rayed one] rise in the sky manifesting his love for the lotus, which has swooned away by the long separation, by pervading all its limbs with ever fresh attentions? Or is it for exhibiting his redness of anger against the hateful darkness which blinds all in the three worlds? (A. A. R.).

5401

आविष्कृतान् परगुणान् कलयन्ति तूष्णीं
दुश्चेतसो बत विदूषयितुं न रागात् ।
आकर्णयन्ति किल कोकिलकूजितानि
संधातुमेव किल सप्तनलीं किराताः ॥

(आ) Kt 19, KtR 19, IS 1041.

Vasantatilakā metre.

Evil-minded people silently pay attention to others' merits which are well disclosed, only for the purpose of slandering them later and not to affectionate regard; the hunters indeed listen attentively to the cooings of the cuckoos only for the purpose of securing correct aim to discharge their arrows of reeds. (A. A. R.).

5402

आविष्ट इव दुःखेन तद्गतेन गरीयसा ।
समन्वितः करुणया परया दीनमुद्धरेत् ॥

(अ) KN (KN [ĀnSS] 3. 3, KN [TSS] 3. 3, KN [BI] 3. 3).

(आ) IS 1042.

(*b*) हृद्गतेन KN [BI].

A man should extricate a distressed person out of his difficulties, being actuated by tenderest compassion and moved by the heavy weight of the latter's grief that had touched his heart. (M. N. Dutt's translation).

5403

आवृणोति यदि सा मृगीदृशी
स्वाञ्चले कुचकाञ्चनाचलम् ।
भूय एव बहिरेति गौरवाद्
उन्नतो न सहते तिरस्क्रियाम् ॥

(आ) SR 255. 21, SSB 65. 24.

Rathoddhatā metre.

Whenever the gazelle-eyed damsel covers with the end of her garment the golden hillock of her bosom, it emerges out of it again and again due to its greatness [stoutness]; (for the reason that) a person in high position does not brook insult from others. (A. A. R.).

5404*

आवृण्वतो लोचनमार्गमाजौ
रजोऽन्धकारस्य विजृम्भितस्य ।
शस्त्रक्षताश्वद्विपवीरजन्मा
बालारुणोऽभूद् रुधिरप्रवाहः ॥

(अ) Ragh 7.42. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 110).

(आ) SR 128. 28 (a. Ragh), SSB 437. 26, Cit 59. 20-1.

Upajāti metre (Indravajrā and Upendravajrā).

As on the battle-field there spread the darkness in the form of dust obstructing the sight, the stream of blood gushing forth from the bodies of horses, elephants and warriors, wounded with the weapons of war, arose like the morning sun. (M. R. Kale's translation).

5405*

आवृण्वाना झगिति जघनं मद्दुकूलाञ्चलेन
प्रेङ्खत्क्रीडाकुलितकबरीबन्धनव्यग्रपाणिः ।
अर्धोच्छ्वासस्फुटनखपदालंकृताभ्यां स्तनाभ्यां
दृष्टा धाष्टर्यस्मृतिनतमुखी मोहनान्ते मया सा ॥

(आ) SkV 589 (a. Abhinanda), Kav 313 (a. Abhinanda), Prasanna (a. Rājaśekhara), Skm (Skm [B] 1151, Skm [POS] 2. 136. 1) (a. Rājaśekhara), JS 282. 5, (v. Kav p. 83).

(*a*) झटिति SkV (var.), Skm, JS ; सा दुकू° JS ; °ञ्चनेन Kav (MS).

(*b*) प्रेङ्खन् Kav; प्रेङ्खल्लीलालुलि° Skm; क्रीडाङ्कलितकवली° Prasanna.

(*c*) ऊर्ध्वोच्छ्वा° JS ; अर्धग्रास° Prasanna ; °पदैश्चिह्नितताभ्यां JS ; कुचाभ्यां Prasanna.

(*d*) धाष्टर्यादवनत° Skm, Prasanna ; सा म° मो° tr. Skm, Prasanna ; प्रियेण [म° सा] JS.

Mandākrāntā metre.

She covered her loins quickly with my silken skirt / and her hands busied themselves with her hairknot / shaken lose in the swaying sport. / Her breasts were ornamented with my nail-marks / clearly revealed by her rapid breath. / Thus I saw her, with face lowered in remembrance of her boldness, / after the sweet act was done. (D. H. H. Ingalls's translation).

5406

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥

(अ) MBh (MBh[Bh] 6. 25. 39=BhG 3. 39).

By this is obscured the knowledge / of the knowing one, by this his eternal foe, / that has the form of desire, son of Kuntī, / and is an insatiable fire. (F. Edgerton's translation).

5407*

आवृतान्यपि निरन्तरमुच्चैर्
योषितामुरसिजद्वितयेन ।
रागिणामित इतो विमृशद्भिः
पाणिभिर्जगृहिरे हृदयानि ॥

(अ) Śiś 10. 56.

(आ) SR 317. 17, SSB 173. 17.

Svāgatā metre.

Though the region of the chest of the damsels was completely covered by the two breasts of ample dimensions, the hands of the lovers, full of passion, groping here and there (for a hold) were able to grasp them (to the delight of both). (A. A. R.).

5408

आवृत्य श्रीमदेनान्धान् अन्योन्यकृतसंविदः ।
स्वैरं हसन्ति पार्श्वस्था बालोन्मत्तपिशाचवत् ॥

(अ) Kalivi 62.

Attending on and surrounding the rich who are blinded by the intoxication of wealth, the people near them make signals to one another and laugh at them to their hearts' content, as do boys, mad men and ghostly creatures. (A. A. R.).

5409

आवेदयितुमस्माकं कृतज्ञत्वं प्रभुं प्रति ।
पन्थाः श्रेयस्करो नान्यः तूष्णीं तोषेण वर्तनात् ॥

(आ) SSMā 8. 1-2.

In order to show our gratitude to the lordly master there is not a more beneficial way than to keep silent and remain happy. (A. A. R.).

आवेद्धा मानुषाः see No. 4978.

5410*

आवेद्यतामविदितं किमथाप्यनुक्तं
वक्तव्यमान्तररुजोपशमाय नालम् ।
इत्युच्यते किमपि तच्छ्रवणे निधातुं
मातः प्रसीद मलयध्वजपाण्ड्यकन्ये ॥

(अ) Ānas 2.

Vasantatilakā metre.

What is there unknown to you, divine mother, that is to be told, none-the-less what is in the mind must be communicated, although it may not be enough to still the pangs of the heart; for this reason this prayer is made to you; to listen to it be pleased, oh daughter of the Pāṇḍya king Malayadhvaja! (A. A. R.).

5411*

आवेपते भ्रमति सर्पति मोहमेति
कान्तं विलोकयति कूजति दीनदीनम् ।
अस्तं हि भानुमति गच्छति चक्रवाकी
हा जीवितेऽपि मरणं प्रियविप्रयोगः ॥

(आ) Skm (Skm [BI] 2071, Skm [POS] 5. 15. 1), VS 1914.

(*a*) रोदिति [स°] VS (but C in VS as above).

(*d*) जीवतोऽपि Skm (POS).

Vasantatilakā metre.

The female *cakravāka*-bird is in a tremble, wanders about, attempts to reach her mate and falls into a swoon when the sun sets; alas! death, while living, is separation from the beloved lover. (A. A. R.).

5412*

आशङ्क्य प्रणतिं पटान्तपिहितौ पादौ करोत्यादराद्
व्याजेनागतमावृणोति हसितं न स्पष्टमुद्वीक्षते ।
मय्यालापवति प्रतीपवचना सख्या समं भाषते
तन्व्यास् तिष्ठतु निर्भरप्रणयिता मानोऽपि रम्योदयः ॥

(अ) Amar (Amar [D] 43, Amar [RK] 48, Amar [K] 47, Amar [S] 42, Amar [POS] 42, Amar [NSP] 47)[1].

(आ) ŚP 3537 (a. Bhīma), VS 1590 (a. Bhīma), Skm (Skm [B] 693, Skm [POS] 2. 44. 3) (a. Amaru), JS 55. 11 (a. Bhīma), SG 661 (a. Bhīmasena), SR 358. 60 (a. Amaru), SSB 243. 20 (a. Bhīma), IS 1043.

(*a*) प्रणतं [प्र°] Amar.

(*b*) °न द्रुतम् [आग°] Amar (RK); °नेङ्गितम् Amar (var.); (न om.) स्पष्टं समु° Skm; नो [न] Amar (var.); साकूतमुद्वीक्षते Amar (var.); चास्य° ŚP.

(*c*) मिथ्याला° [म°] Amar (var.); सख्याला° VS; प्रतीपवचनं (°नात्) Amar (D), Amar (K), Amar (POS), Amar (NSP), ŚP, SR, SSB; प्रकोपपिशुनं पत्या (सख्या Skm) सहाभाषते VS, Skm; सहाभाषते [स° भा°] Amar (D), Amar (RK), Amar (K), Amar (NSP), ŚP, SR, SSB.

(*d*) तस्यास् [त°] Amar (var.); रम्यक्रमः [र°] Amar.

1. Western (Arj) 47, Southern (Vema) 42, Ravi 42, Rama 50, BrMM 48, BORI (I) 50, BORI (II) 48.

Śārdūlavikrīḍita metre.

Expecting that I would fall at her feet she carefully covers them up with the hem of her garment; she conceals the smile upon her face under some pretext, and does not look me in the face; when I talk to her, being averse to talking (to me), she engages her friend in conversation; let alone her ardent love, even this anger of the slender one, as it rises within her, is so sweet! (C. R. Devadhar's translation).

5413

आशया कृतदासो यः स दासः सर्वदेहिनाम् ।
आशा दासीकृता येन तस्य दासायते जगत् ॥

(अ) BhŚ 404. (Variant of Nos. 5444 and 5445).

(आ) Bahudarśana 134, IS 7475.

(*a*) आशया ये कृता दासास् BhŚ.

(*b*) ते BhŚ.

(*c*) आशो IS, Bahud°.

One whom desire made its slave, is the slave of all; (but) to one who made desire as his slave, the whole world becomes a slave.

आशया ये कृता दासास् see No. 5413.

5414*

See No. 5452* A

5415

आशां कालवतीं कुर्यात् कालं विघ्नेन योजयेत् ।
विघ्नं निमित्ततो ब्रूयान् निमित्तं चापि हेतुतः ॥

(अ) MBh (MBh [Bh] *ad* 1. [Appendix I. 81, *l.* 178-9 and 12. 138. 32, MBh [R] 1. 142. 87 and 12. 140. 32, MBh [C] 1. 5629 and 12. 5278), PT 2. 126. Cf. Ru 119. (Cf. No. 4689).

(आ) IS 1045.

(*a*) आशा MBh (var.); कालवती or फलवतीं MBh (var.).

(*b*) तं च [का°] MBh (Bh) 12. 138. 32, PT.

(*c*) निमित्तशो MBh (Bh) *ad* 1; निमित्तसो PT, IS; युञ्ज्यान्निमित्तेन [नि° ब्रू°] PT.

(*d*) वापि IS; दैवतः or हेतुमत् [हे°] MBh (var.); हेतुना PT.

(The king) should first strengthen the hopes (of those that approach him as suitors); he should then put obstacles in the way of the fulfilment of those hopes; he should say that those obstacles are merely due to occasion; he should next represent that those occasions are really the results of grave causes. (P. C. Roy's translation).

5416

आशाः काञ्चनपुष्पकुड्मलकुलच्छन्ना न काः क्ष्मातले
सौजन्यामृतवर्षिभिस् तिलकितं सेव्यैर्न किं मण्डलम् ।
पन्थानः सुचिरोपचाररुचिरैर्व्याप्ता न कैः संस्तुतैस्
तेषामत्र वसन्ति निह्नुतगुणाः कालेन ये मोहिताः ॥

(अ) RT (RT [S] 2. 40, RT [VVRI] 2. 40, RT [T] 2. 40).

(आ) IS 1044.

(*a*) °पुष्पकुट्म° RT (S); कः RT (VVRI) (var.).

(*b*) सेव्यैर्न RT (var.).

(*c*) °प्रचुरो° [सु°] RT (var.); के [कैः] IS; °तैर् RT (var.).

(*d*) एषा° RT (var.); ते [ये] RT (var.); न सन्ति [व°] RT (VVRI), RT [T].

Śārdūlavikrīḍita metre.

What regions on the surface of the earth are not covered with plentiful buds of golden flowers? What country is not adorned with persons worthy to be served spreading around themselves the nectar of benevolence? What men of note who have distinguished themselves by long service, do not find the roads (open for their advancement)? Those only among them whom fate has deceived, are hidden away in this land with their good qualities. (M. A. Stein's translation).

5417*

आशाः खर्वय गर्वयातिमुखरानुन्नादिनो बर्हिणः
सर्वास्त्रासय गर्जितैः कलगिरो हंसान् समुत्सारय ।
द्रागास्कन्दय मित्रमण्डलमलं सद्वर्त्म संदूषय
श्रीमन्नब्द नयत्ययं न पवनो यावद् दशां कामपि ॥

(आ) Skm (Skm [B] 1948, Skm [POS] 4. 62. 3) (a. Sarasīruha).

(*d*) भ्राम्यन् [श्री°] Skm (POS) ; नयत्यये Skm (POS).

Śārdūlavikrīḍita metre.

Close up [contract] the quarters[1], intoxicate the pea-cocks[2] who utter their notes in their highest pitch, frighten everyone with your thunder, banish the sweet-songed swans, invade and screen the disc of the sun[3], make all good roads muddy[4], oh ! cloud, rich in water, do all these before the wind takes you away to another (pitiable) state. (A. A. R.).

1. Frustrate the hopes of dependants.
2. Support noisy worthless sycophants.
3. Give trouble to all friends.
4. Corrupt the path of righteousness.

5418*

आशाः पूरयति श्रियं वितरति त्रैलोक्यतापं हरत्य्
अव्याजामृतसेचनं विदधति प्रीतिं परां तन्वति ।
एतेन प्रसभं चिरं जलमुचा कालेन दूरीकृते
पूर्णे राजनि जातमुल्बणतमस्तोमावशेषं जगत् ॥

(आ) JS 66. 11 (a. Harihara).

Śārdūlavikrīḍita metre.

When the full moon was filling all quarters with effulgence, showering beauty all around, removing the heat in the three worlds, raining truly nectarian rays and giving great pleasure to all, a black cloud has completely screened it off for long and the world has been left with a powerful mass of darkness. [*or* : When the great king was fulfilling the desires of all bringing prosperity to the land, removing the troubles of the three worlds, showering nectarian happiness and greatly pleasing to all, bad times have forcibly banished him far away and the world is left with the darkness' of misery]. (A. A. R.).

5419

आशाः प्रकाशयति यस्तिमिराणि भङ्क्त्वा
बोधं दृशां दिशति भूरिगुणेष्वभीष्टः ।
खेदाय यस्य न परोपकृतिष्वटाट्या
धीमान् नमस्यति न कस्तमिनं प्रशस्यम् ॥

(आ) VS 574 (a. Dyutidhara).

Vasantatilakā metre.

He illuminates the quarters[1], breaks up darkness, gives the power of vision to the eyes and is loved for his many virtues. Who does not endure sufferings when roaming for doing good to other ? Who possessing intelligence will not bow to such a praiseworthy *ina* [sun *or* : lord] ? (A. A. R.).

1. Fulfils desires of supplicants in the case of the lord.

5420*

आशाः प्रसादयतु पुष्यतु वा चकोरान्
कामं तनोतु कुमुदेषु मुदं सुधांशुः ।
एकः स एव परमुत्कटराहुदन्त-
पत्रप्रवेशसमदुःखसुखः कुरङ्गः ॥

(आ) Skm (Skm [B] 1665, Skm [POS] 4. 5. 5) (a. Yogeśvara), Kav p. 77.

Vasantatilakā metre.

May the moon brighten the quarters or nourish the *cakora*-birds or impart delight to the water-lilies to their satisfaction; (thus the moon's beneficiaries are many), but none other than the deer (on his lap) shares with him equally the happiness and the misery of entering into Rāhu's mouth dreadful with its jaws. (S. Bhaskaran Nair's translation).

5421*

आशाः संतमसोपलेपमलिनाः पीयूषगौरैः करैर्
आलिम्पन्नयमुद्गतैर्दिवमिमां कर्पूरपूरं सृजन् ।
चन्द्रश्चन्द्रशिलैककुट्टिममयं क्षोणीतलं कल्पयन्
पश्योद्गच्छति पाकपाण्डुरशरच्छायोपमेयच्छविः ॥

(आ) Skm (Skm [B] 1220, Skm [POS] 2. 149. 5) (a. Ananga).

(*b*) दिवमिमां Skm (B) (printer's error).

(*c*) कम्पयन् [क°] Skm (var.).

Śārdūlavikrīḍita metre.

Having smeared [filled] the quarters that are tainted with unguent like darkness with his rays white like nectar, and having made the region of the sky as if filled with powdered camphor, and rendering the surface of the earth as if furnished with a pavement inlaid with moon-stones, see, the moon now has come to possess a colour similar to the *śara*-reed that is fully matured. (A. A. R.).

5422

आशाखनिरगाधेयं दुष्पूरा केन पूर्यते ।
या महद्भिरपि क्षिप्तैः पूरकैरेव खन्यते ॥

(आ) SRHt 224. 1 (a. Vallabhadeva), SSSN 172. 1 (a. Vallabhadeva).

(*c*) सा [या] SSSN.

Who can fill up the mine of desires, which is very deep and difficult to fill ? The more filling materials are thrown into it, the deeper it becomes by the very materials ! (A. A. R.).

5423

आशाखनिरगाधेयम् अधःकृतजगत्त्रया ।
उद्धृत्योद्धृत्य तत्रस्थान् अहो सद्भिः समीकृता ॥

(आ) SRHt 226. 20 (a. Sar, but not found in the KM edition), SSSN 174. 11 (a. Bhojarāja).

Unfathomable is the mine of desires which has thrown down the three worlds into it ; oh wonder ! The good people having rescued those submerged therein, have made it level ground [possessed of evenness]. (A. A. R.).

5424

आशागर्तः प्रतिप्राणि यस्मिन् विश्वमणूपमम् ।
कस्य किं कियदायाति वृथा या विषयैषिता ॥

(आ) SRHt 226. 19 (a. Bhojarāja), SSSN 174. 10 (a. Bhojarāja).

(*a*) °गर्त्तः SRHt.

The chasm of desires is in every living being in which the whole universe is but a dot of atomic size ; to whom, what and of how much use is it ? Vain indeed are the desires for fulfilling sensual objects ! (A. A. R.).

5425

आशागृहीता विकला भवन्ति
हतत्रपा न्यस्तगुणाभिमानाः ।
भ्राम्यन्ति मत्ता इव नष्टसंज्ञा
देहीतिवाचस् तरलस्वभावाः ॥

(आ) SSB 349. 38.

Upajāti metre (Indravajrā and Upendravajrā).

Those under the grip of desires become helpless beings, devoid of shame and with virtues and honour thrust aside ; they wander about as if intoxicated and devoid of consciousness, always saying the words, 'Give[1] me', with an unsteady disposition. (A. A. R.).

1. Or : merely possessing a body in name.

आशातन्तर्न च कथयतात् see दैवात् पश्येर्जगति.

5426

आशातुरगमारुह्य नित्यं धावति याचकः ।
न चार्तिः न श्रमो ह्यस्य न गतौ नापि मन्दता ॥

(आ) NBh 300.

(*d*) or वापि [नापि] NBh.

A person of begging disposition ever runs, having mounted the horse of desires ; there is neither distress nor fatigue to him ; neither does he stop in his flight, nor does he slow down. (A. A. R.).

5427

आशा धृतिं हन्ति समृद्धिमन्तकः
क्रोधः श्रियं हन्ति यशः कदर्यता ।
अपालनं हन्ति पशूंश्च राजन्
एकः क्रुद्धो ब्राह्मणो हन्ति राष्ट्रम् ॥

(अ) MBh (MBh [Bh] 5. 40. 7, MBh [R] 5. 39. 8, MBh [C] 5. 1540).

(आ) IS 1046.

(*a*) समस्तं [स°] MBh (var.).

(*c*) अरक्षणं [अपा°] MBh (var.).

Epic Upajāti metre.

Oh ! king, greed destroys steadiness; death—abundance ; anger—prosperity ; avarice—fame ; lack of protection—the cattle ; one angry Brāhmaṇa—the (whole) kingdom.

5428

आशा नाम नदी मनोरथजला तृष्णातरङ्गाकुला
रागग्राहवती वितर्कविहगा धैर्यद्रुमध्वंसिनी ।
मोहावर्तसुदुस्तरातिगहना प्रोत्तुङ्गचिन्तातटी
तस्याः पारगता विशुद्धमनसो नन्दन्तु योगीश्वराः ॥

(अ) BhŚ 173, Śānt 4. 24.

(आ) ŚP 4103 (a. BhŚ), SRHt 270. 33 (a. BhŚ), SSSN 173. 5 (a. Bhartṛhari), SPR 536. 30 (a. Bhartṛhari), SR 369. 76 (a. BhŚ), SSB 265. 78 (a. BhŚ), SRK 67. 8 (a. BhŚ), SSg 233, SK 7. 16, SL f 40*b*, SN 347, SSD 4 f 25*b*, IS 1047, Subh 7 and 97.

(*a*) आस्य ताम IS ; °जनौ IS ; °जन Śānt (var.); तष्ण° Śānt (printer's error).

(*b*) विकर्त° or विकर्क° BhŚ (var.) ; °गहना BhŚ, Śānt (var.) ; °विग्रहा BhŚ (var.) ; °हृदया [°वि°] SRHt ; धर्मद्रु° BhŚ (var.).

(*c*) मोदावर्त BhŚ (var.) ; (अ)पि or सु° [(अ)ति°] BhŚ (var.) ; उतिघटना or प्रकतिट° IS ; प्रकटित (ता°) Śānt ; प्रोत्सङ्ग° Śānt (var.) प्रोत्तंग° or उत्तुंग° BhŚ (var.) ; °चिताटवी (°टा°) BhŚ (var.) ; °नटी [°त°] IS.

(*d*) स्तस्या [त°] IS ; चास्या or तस्या or अस्याः Śānt (var.) ; पारगता Śānt ; पारमिता BhŚ (var.), Śānt (var.) ; तीरगता BhŚ (var.) ; °मनसा (°सां) BhŚ (var.), SSg ; नन्दति BhŚ (var.), Śānt, ŚP, SRHt, SSSN, SR, SSB, SRK ; निन्दन्तु IS ; योगेश्वरः IS.

Śārdūlavikrīḍita metre.

The River of Hope having Desire for its water, Greed for agitating waves, Passion for its sharks, Sceptic reasoning for birds, Patience for the tottering trees on its sides, and worldly Cares and Anxieties for its lofty banks, is very difficult to be crossed on account of its total whirlpool of Illusion. Those pure-minded *Yogi-s* who have swum over to the opposite bank of this mighty stream are therefore leading a safe and happy life. (P. G. Nath's translation).

5429

आशा नाम मनुष्याणां काश्चिदाश्चर्यशृङ्खला ।
यया बद्धाः प्रधावन्ति मुक्तास् तिष्ठन्ति कुत्रचित् ॥

(अ) BhŚ 405 (doubtful).

(आ) SRHt 225. 18, SSSN 173. 3 (a. Bhartṛhari), SR 76. 10, SSB 348. 12, SMa 2. 46, NBh 298, SLPr 41. 24-5, SRM 1. 2. 79, SSD 4 f 16*a*, SK 6. 206.

(*b*) काचिद् SRHt, SSSN, SR, SSB, SMa, NBh, SLPr.

(*d*) पङ्गुवत् [कु°] SR, SSB, SMa, SLPr ; बद्धवत् [कु°] NBh (var.).

Wonderful is the chain called desire to men ; those bound by it run [are ever active] ; freed from it they remain quiet. (A. A. R.).

5430

आशा निष्ठा प्रतिष्ठा मम किल महिला-
स्तासु सौख्यं कदा स्याद्
या प्रान्त्या सा विदध्यादिह किमपि तथा
मध्यमा सा परत्र ।
आद्या सा नोभयत्राप्यहह तदपि किं
सक्ततां यामि तस्यां
या प्रौढ्यादप्रगल्भे प्रतिदिवसमुभे
ते कदर्थीकरोति ॥

(अ) SR 371. 114, SSB 268. 116.
Sragdharā metre.

Three dames do I possess—Desire, Devotion to duty and Stability in life; when can I derive happiness from them? The last one may impart happiness here in this world to some extent and the middle one in the world hereafter, but the first one neither here nor hereafter; alas! though the fact is such, I am deeply attached to the first, for the reason that she, on account of her innate strength, subdues, day by day, the other two who are not so clever. (S. Bhaskaran Nair's translation).

5431

आशापाशनिबद्धो
नृत्यति किं वा नरो न धनिकपुरः ।
हतशैलूषस्य विधेः
कुत्र विधेयः सुखमुपैति ॥

(अ) SMH 6. 27.
Āryā metre.

Bound by the shackles of desires what all kinds of dance does not a man perform before a rich man? Where does a man who is a dependant on fate, that is like a wretched actor on the stage, get happiness? (A. A. R.).

5432

आशापाशविमुक्तिनिश्चलसुखा स्वायत्तचित्तस्थितिः
स्नेहद्वेषविषादलोभविरतिः संतोषतृप्तं मनः ।
चिन्ता नित्यमनित्यतापरिचये सङ्गेऽपि निःसङ्गता
संवित्सेकविवेकपूतमनसामित्येष मोक्षक्रमः ॥

(अ) VS 3479 (a. Kṣemendra), Kavi *ad* 5. 1 (p. 62) (a. Lakṣmaṇāditya).
Śārdūlavikrīḍita metre.

The state of the mind under control, being happy by the steadiness born of freedom from the shackles of desires; cessation of love and hatred and of sorrow and greed; the mind ever contented, deep thought always bestowed on the transitory nature of worldly affairs, non-attachment even in the attachment (to good things)—such is the way for liberation to those whose minds are purified by discrimination watered [nourished] by true knowledge. (A. A. R.).

5433

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थम् अन्यायेनार्थसंचयान् ॥

(अ) MBh (MBh [Bh] 6. 38. 12=BhG 16. 12).

(*c*) रोहंते or ईहते MBh (var.); कामभोगार्थान् or कामलोभार्थम् MBh (var.).

(*d*) °संचयं or °संजयान् MBh (var.).

Bound by hundreds of bonds of longing, / devoted to desire and wrath, / in order to enjoy desires, they[1] seek / hoardings of wealth by wrong means. (F. Edgerton's translation).

1. Men of lost souls and of scant intelligence (BhG 16. 9).

5434

आशापाशशतैर्बद्धा वासनाभरवाहिनः ।
कायात् कायमुपायान्ति वृक्षाद् वृक्षमिवाण्डजाः ॥

(अ) ŚP 4342 (a. Vāsiṣṭha-rāmāyaṇa).

Bound by the shackles of hundreds of desires and bearing the load of persisting tendencies, human life goes from one body to another, as birds flit from tree to tree. (A. A. R.).

5435

आशापाशैः परीताङ्गा ये भवन्ति नरोऽर्दिताः ।
ते रात्रौ शेरते नैव तदप्राप्तिविचिन्तया ॥

(अ) SkP, Nāgarakhaṇḍa, 184. 34.

Those men who become afflicted by the shackles of desires, every fibre of the body being affected by it, they do not settle down peacefully at night as they are worried by the non-attainment of the same. (A. A. R).

5436

आशापिशाचिका मां
  भ्रमयति परितो दशस्वपि दिशासु ।
स्वीये पिशाचवर्गे
  सेवार्थं किं न योजयसि ॥

(अ) Āry 37.

(c) पिशाचिवर्गे Āry (var.).

(d) नियोजयसि [न यो°] Āry (var.).

Āryā metre.

The demon-like desire caused me to whirl bewildered in ten directions. Why are you not taking it in your service in the company of demons ?

5437

आशापिशाचिकाविष्टः पुरतो यस्य कस्यचित् ।
वन्दते निन्दति स्तौति रोदिति प्रहसत्यपि ॥

(आ) SRHt 224. 7 (a. Bṛhatkathā), SSSN 173. 7 (a. Bṛhatkathā), NBh 299.

Possessed of the devil of various desires, a person regardless (of the worthiness or otherwise) of persons, bows to them, censures, praises, weeps and laughs. (A. A. R.).

5438

आशा बलवती कष्टा नैराश्यं परमं सुखम् ।
आशां निराशां कृत्वा तु सुखं स्वपिति पिङ्गला ॥

(अ) MBh (MBh [Bh] *ad* 12. 171. 61 [475*l. 1-2], MBh [R] 12. 178. 8, MBh [C] 12. 6647). (Cf. Nos. 5439, 5440 and सुखं निराशः स्वपिति).

(आ) VS 3246, SR 76. 22 (a. VS), SSB 348. 24 (a. Vyāsa), IS 1048.

(*a*) राजन् [क°] MBh (var.), SRK ; कष्टं MBh (var.), VS, SR, SSB.

(*b*) आशा VS, SR, SSB ; निराशं (°शा ; °शां) MBh (var.) ; निराशाः VS, SR, SSB.

Hope is very powerful (in agitating the heart). Freedom from hope is high felicity ! Reducing hope to an absence of expectation, Piṅgalā sleeps in peace. (P. C. Roy's translation).

5439

आशा बलवती राजन् विपरीता हि शृङ्खला ।
यया बद्धाः प्रधावन्ति मुक्तास्तिष्ठन्ति पङ्गुवत् ॥

(आ) SRK 68. 14 (a. Sphuṭaśloka), IS 7739.

Powerful are the desires of man, oh ! king, it is a chain that binds in a contradictory way ; those who are bound by it run (to secure objects), those free (from its shackles) remain quiet like the lame. (A. A. R.).

5440

आशा भङ्गकरी पुंसाम् अजेयारातिसंनिभा ।
तस्मादाशां त्यजेत् प्राज्ञो यदीच्छेच्छाश्वतं सुखम् ॥

(अ) Nāradīya-purāṇa 1. 35. 24.

Desires (of various kinds) break the man (of his happiness), they are similar to enemies who are invincible ; a wise man should therefore give up desires if he wishes for everlasting happiness. (A. A. R.).

5441*

आशाभरेण निखिलाशासु धावनमथाशातकुम्भगिरि वा
  क्लेशावहं विविधदेशाटनं द्रविणलेशायनापि ववृते ।
आशातिदाम्यवितुमाशास्व पाणिधृतपाशामनेकजगताम्
  ईशामुपासितगिरीशामिहाङ्गदिगधीशार्चिताङ्घ्रि-
    नलिनाम् ।

(आ) SRK 267. 20 (form Aśvadhāṭī).
Mattebha metre.

Weighed by a load of desires you run in all directions or in the mountain of thorn apples[1]; you undergo various hardships by wandering from country to country, all for the sake of a little wealth, but they are not satisfying; pray for protection to that goddess who can give more than you desire, who holds the *pāśa* in her hands, who is the ruler of all the worlds, who serves Lord Śiva, friend, and whose lotus-feet are worshipped by the guardians of the quarters. (A. A. R.).

1. *Or*: in the golden mountain Meru in thought.

5442

आशाभिभूता ये मर्त्या महामोहा महोद्धताः ।
अवमानादिकं दुःखं न जानन्ति कदाप्यहो ॥

(अ) Nāradīya-purāṇa 1. 35. 27.

Those who are overcome by desires, full of great delusions and highly haughty, do not alas ! realize at any time the great miseries such as receiving insults and other indignities. (A. A. R.).

5443

आशामुत्पाद्य चाकृष्य वञ्चयेद् रिपुमन्त्रिणम् ।
असुरेभ्यो हृतौ दत्वा शाण्डामर्कौ ग्रहं सुरैः ॥

(अ) Purāṇārthasaṁgraha, Rājanīti, 100.

(The king) should deceive the rival king by attracting away his ministers by offering powerful temptations; just as the gods spirited away from the camp of the demons the two powerful leaders Śāṇḍa and Āmarka by giving them the cup containing Soma juice in sacrifices. (A. A. R.).

5444

आशायाः खलु ये दासास् ते दासाः सर्वदेहिनाम् ।
आशा दासीकृता येन तस्य दासायते जगत् ॥

(आ) Kt 27, KtR 27, SRK 66. 2 (a. Sabhātaraṅga [corrupt]), Sama 1 आ 16, IS 1049. (Variant of Nos. 5413 and 5445).

(*a*) खलु om. SRK.

(*b*) सर्वलोकस्य SRK.

(*c*) आशा येषां दासी SRK (*contra metrum*); दासा जगतामपि Sama.

(*d*) तेषां [त°] SRK ; विश्वं [ज°] SRK.

Those who are slaves of desires are slaves of all the people, but to him who has subjugated desires the whole world belongs.

आशाया दासा ये see No. 5445.

5445

आशाया ये दासास्
ते दासाः सर्वलोकस्य ।
आशा येषां दासी
तेषां दासायते लोकः ॥

(अ) Nāradīya-purāṇa 1. 11. 151.

(आ) SSSN 173. 4, SR 76. 28, SSB 348. 30, NBh 82, SRS 3. 58, Sama 2 आ 28, SLPr 41. 21-2, GSL 39, SRM 1. 2. 82. (Variant of Nos. 5413 and 5444).

(*a*) आशायाश्च SSSN, Nār°, SRM, NBh ; आशायास् ये Nār° ; दासा ये SSSN, NBh.

(*b*) दासास्ते NBh ; दासा SLPr.

(*c*) आ° दा° ये° tr. SSSN, NBh.

(*d*) दासयते NBh ; विश्वम् [लो°] SRM.

Āryā-upagīti metre.

Those who are slaves of desire are slaves of the whole world. But those who make desire their slave, have the whole world at their service. (Dr. Aryendra Sharma's translation).

आशायाश्च ये see No. 5445,

5446

आशायास् तनया माया　　क्रोधोऽसूयासुतः स्मृतः ।
हिंसायास् तनयः पापः　　कृतघ्नो नार्हति प्रजाम् ॥

(आ) SRHt 222. 15 (a. Bhallaṭa).

Delusion is the daughter of desire; anger is considered as the son of jealousy; sin is the offspring of violence; but a person of ungrateful disposition never deserves to have any progeny[1]. (S. Bhaskaran Nair's translation).

1. Since ungratefulness is the worst of all vices.

आशायास् ये दासास् see No. 5445.

5447

आशालतावलयितं　　बद्धमूलमविद्यया　　।
को हि तापयितुं शक्तः　　मुखेन　　भवपादपम् ॥

(आ) SRHt 260. 9 (a. Vyāsa [?]), SSSN 242. 4.

(*a*) °तापरिवृतं SSSN.

(*b*) च विद्यया SRHt (before suggestion); त्वविद्यया SRHt (after suggestion); (SSSN as above).

(*d*) भवदापदम् SRHt (before suggestion, but after suggetion as above).

Who is capable of drying up, by blowing with his mouth the tree of worldly life which is entwined by creepers in the form of desires and which is deeprooted by nescience? (A. A. R.).

5448

आशावलम्बोपचिता न कस्य
　　तृष्णालतानर्थफलं प्रसूते ।
दिने दिने लब्धरुचिर्विवस्वान्
　　मीनं च मेषं च वृषं च भुङ्क्ते ॥

(आ) JS 438. 8 (a. Ratnākara), SH 1062 (a. Ratnākara), SRK 69. 26 (a. Sphuṭa-śloka), SR 76. 35, SSB 349. 37, IS 7740.

(*d*) नीरं [मी°] JS (var.); मेघं JS (var.); फलं [वृषं] JS (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Who does not reap the fruit of calamities from the creeper of greed which is nourished and supported by desires? *vivasvān* [the sun] having cultivated a taste (for meat) day by day, eats (gradually) a fish, a goat and an ox [*or*: the sun getting brighter day by day shines well in the months of Mīna, Meṣa and Vṛṣabha[1]]. (A. A. R.).

1. Corresponding to the months of March to May.

5449

आशाविप्लुतचेतसोऽभिलषिताल्लाभादलाभो वरस्
　　तस्यालाभनिराकृता हि तनुतामापद्यते प्रार्थना ।
इष्टावाप्तिसमुद्भवस्तु सुतरां हर्षः प्रमाथी धृतेः
　　सेतोर्भङ्ग इवाम्भसां विवशतां वेगेन विस्तार्यते ॥

(आ) P (PT 2. 74, PTem 2. 63). Cf. WZKM 25. 19, Ru 106.

(*c*) प्रमाथे धृते PTem.

Śārdūlavikrīḍita metre.

The non-attainment is better for one whose heart is aroused by hope, than the attainment of the desired, since his desire would become weaker if it would be suppressed by the non-attainment. On the other hand, the satisfaction caused by the attainment of the desired would upset greatly his stability and would spread vehemently, like waters in case of a breach in a dyke and would become unbridled.

आशा सम्पद्यते बुद्धिः see सा सा सम्पद्यते बुद्धिः.

5450

आशासरसीं शोषय तपसा
　　तन्मध्यस्थः पोषय मनसा ।
कायक्लेशं शोधय परुषं
　　शिथिलय परमब्रह्मणि कलुषम् ॥

(अ) Vet 22. 2.

Mātrāsamaka metre.

Dry up the lake of desires by penance, and remaining in the midst of it, nourish the mind (in the right path); purify the harsh exertions of the body and loosen the dirt of ignorance envoloping the supreme spirit. (A. A. R.).

5451

आशासानो न वै भृत्यः स्वामिन्याशिष आत्मनः ।
न स्वामी भृत्यतः स्वाम्यम् इच्छन् यो राति चाशिषः ।।

(अ) BhPṇ 7. 10. 5.

He is no (good) servant who desires to receive blessings from his master (without true devotion); he is no master, who wishes to maintain his position by giving such blessings to a servant (without affectionate regard). (A. A. R.).

5452*

आशासु राशीभवदङ्गवल्ली-
भासैव दासीकृतदुग्धसिन्धुम् ।
मन्दस्मितैर्निन्दितशारदेन्दुं
वन्देऽरविन्दासनसुन्दरि त्वाम् ।।

(आ) SSH 2. 1, SR 3. 8, SSB 5. 11 (a. Mallinātha), Sama 1 आ 12 SuMañ 8. 17-20 (a. Mallinātha),
Indravajrā metre.

Oh ! beautiful goddess seated on the lotus, I bow to you who have eclipsed by the effulgence of your creeper-like limbs the brilliance of the milky ocean that has become a mass in all quarters; (indeed), you have set at nought the autumnal moon by your smiles. (S. Bhaskaran Nair's translation).

5452* A

आशास्यमन्यत् पुनरुक्तभूतं
श्रेयांसि सर्वाण्यधिजग्मुषस् ते ।
पुत्रं लभस्वात्मगुणानुरूपं
भवन्तमीड्यं भवतः पितेव ।।

(अ) Ragh 5. 34. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 79).

(आ) AR 51. 20-1, Cit 37. 7-8, AlK 158. 9 (*cd* only).

(*a*) अन्यत् Ragh (var.) .

(*d*) इढ्यो (°ढ्यं) Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Any other blessing (than that of issue) would be superfluous to you who have attained all the blessings of life. May you obtain a son worthy of your excellences just as your father obtained your praiseworthy self. (M. R. Kale's translation).

5453

आशा हि परमं दुःखं निराशा परमं सुखम् ।
आशापाशं परित्यज्य सुखं स्वपिति पिङ्गला ।।

(आ) Subh 160, IS 1050. Cf. Nos. 5439, 5454 and सुखं निराशाः स्वपिति.

(*a*) आसा Subh.

(*b*) निरासा Subh.

(*d*) स्वपति Subh.

Hope is the greatest misery and the giving up hope the greatest bliss; Piṅgalā slept well after she cast away the chain of hope.

5454

आशा हि परमं दुःखं नैराश्यं परमं सुखम् ।
यथा सञ्छिद्य कान्ताशां सुखं सुष्वाप पिङ्गला ।।

(अ) BhPṇ 11. 8. 44 (in some texts 11. 8. 43). Cf. Nos. 5439, 5443 and सुखं निराशाः स्वपिति.

(आ) IS 1051, Sāṅkhyapravacana *ad* Kapila (*Bibl. Ind.* 1856) 4. 11.

Hope is the greatest misery and the giving up hope is the greatest bliss; Pingalā slept well after she cut off the thread of hope, which (joined her) with her lover.

5455

आशिषं च तिलकं च जनन्या
मन्यते स्म कवचाधिकमन्यः ।
येन संयति हि सर्वभटानां
विक्रमैकवचतां (?) प्रतिपेदे ॥

(आ) SuM 29. 7.

Svāgatā metre.

The blessing and the *tilaka*-mark on the forehead made by his mother, another (soldier) considered as superior to an armour; in the battle, by these two things, he became the object of great deeds of valour[1] which were commended by all the fighters. (A. A. R.),

1. His valour constituted his armour.

आशीमहि वयं भिक्षाम् see No. 3497.

5456*

आशीर्वादमुखा स्त्री
मन्त्रमुखो ब्राह्मणः प्रियवाक् ।
कुशलं पृच्छन्नतिथिः
प्रियसुहृदानन्दपरिपूर्णः ॥

(आ) ŚP 2565.

Āryā-upagīti metre.

The hostess was uttering blessings and the Brāhmaṇa host was reciting (appropriate) *mantra*-s and spoke sweetly; thus welcomed and made kindly enquiries by them the guest, a dear friend, was greatly filled with joy. (A. A. R.).

5457

आशीविषमिव क्रुद्धं प्रभुं प्राणधनेश्वरम् ।
यत्नेनोपचरेन् नित्यं नाहमस्मीति मानवः ॥

(अ) MBh (MBh [Bh] 12. 83. 29, MBh [R] 12. 82. 29, MBh [C] 12. 3084).

(आ) SRHt 144. 4 (a. MBh), SSSN 165. 3 (MBh).

(*c*) यज्ञेन or यतेन [य°] MBh (var.).

(*d*) माधवः or वा नवः or मानव (°वा) MBh (var.).

When the master (king) is angry like a serpent and is the lord of his life as well as his wealth, a person should approach him and do service with care with the idea ever in his mind that he is doomed at any time. (A. A. R.).

5458*

आशीविषेण रदनच्छददंशदानम्
एतेन ते पुनरनर्थतया न गण्यम् ।
बाधां विधातुमधरे हि न तावकीने
पीयूषसारघटिते घटतेऽस्य शक्तिः ॥

(अ) Naiṣ 11. 20.

Vasantatilakā metre.

That this serpent "whose venom is in the jaw" will give (amorous) bites to thy lips is not to be counted as peril; no power has he to do any harm to thy lips made of nectar's cream. (K. K. Handiqui's translation).

5459*

आशु कान्तमभिसारितवत्या
योषितः पुलकरुद्धकपोलम् ।
निर्जिगाय मुखमिन्दुमखण्डं
खण्डपत्रतिलकाकृति कान्त्या ॥

(अ) Kir 9. 38.

Svāgatā metre.

When going quickly to meet her lover at the rendezvous, the face of the damsel with the decorations and *tilaka*-mark neglected, but with cheeks bristling (with pleasurable anticipation), vanquished by its brilliance the moon with all digits intact. (A. A. R.).

5460*

आशु लङ्घितवतीष्टकराग्रे
नीविमर्धमुकुलीकृतदृष्ट्या ।
रक्तवैणिकहताधरतन्त्री-
मण्डलक्वणितचारु चुकूजे ॥

(अ) Śiś 10. 64.

(आ) SuM 17. 11, SR 317. 25 (a. Śiś), SSB 173. 25 (a. Māgha), Amd 169. 442, Sar *ad* 1. 130 (p. 91). (Cf. D. Sharma, *Quotations by Bhoja from the Kāma-sūtra* in IHQ 10. 13).

(*b*) °मर्द्द° Amd ; °तदृष्ट्वा Amd (var.).

(*c*) °वैणिककराहततन्त्री Sar.

(*d*) भुक्तजे [चु°] Amd (var.) (*contra metrum*).

Svāgatā metre.

When the fingers of the beloved lover loosened the knot of her dress, she, with eyes half-closed (with shame) and pleasure cooed in joy as sweetly as the music of a lute when the expert hand of a musician has struck the lower strings. (A. A. R.).

5461°

आशैकतन्तुमवलम्ब्य विलम्बमाना
रक्षामि जीवमवधिर्नियतो यदि स्यात् ।
नो चेद् विधिः सकललोकहितैककारी
यत् कालकूटमसृजत् तदिदं किमर्थम् ॥

(आ) PG 333 (a. Hari).

(*c*) हितैककर्ता PG (var.).

Vasantatilakā metre.

Holding on to the thread of hope (of reunion) and thus in suspense, I shall guard my life if the time limit of return is thus fixed by you ; otherwise fate which does actions that are beneficial to all, has also created the dreadful poison *kālakūṭa* ; for what purpose is it ? (A. A. R.).

5462*

आ शैलेन्द्राच् छिलान्तःस्खलितसुरधुनीशीकरासारशीताद्
आ तीरान्नैकरागस्फुरितमणिरुचो दक्षिणस्यार्णवस्य ।
आगत्यागत्य भीतिप्रणतनृपशतैः शश्वदेव क्रियन्ते
चूडारत्नांशुगर्भास्तव चरणयुगस्याङ्गुलीरन्ध्रभागाः ॥

(आ) SR 112. 284, SSB 407. 300.

Sragdharā metre.

From the regions of the king of mountains which are rendered cool by the sprays of the heavenly Gaṅgā which stumble against the rocks, up to the shore of the southern sea which shines with gems of innumerable hues, the princes in hundreds come out of fear and prostrate at your feet ; thus the interstices of your toes are always filled with the rays of their crest jewels. (A. A. R.).

5463

आशैव राक्षसी पुंसाम् आशैव विषमञ्जरी ।
आशैव जीर्णमदिरा धिगाशा सर्वदोषभूः ॥

(आ) SR 76. 13, SSB 348. 15, SPR 287, 1 (a. Yogaśāstra 2. 115. 19), SRK 68. 23 (a. Sphuṭaśloka), Sama 2 न 97, SRM 2. 1. 270, Subh 287, IS 1052.

(*a*) आसैव Subh.

(*c*) मदिरा घोरा [जी°] SSB.

(*d*) हन्ताशा [धि°] SSB ; नैराश्यं परमं सुखम् Sama, SRM.

Desire is a she-demon for all men ; desire is poisonous *mañjarī*-plant ; desire is decayed wine[1] ; alas ! desire is the root of all evil !

1. Spirituous liquor.

5464*

आ शैशवान् ममतया कलितस् त्वयासौ
आनृण्यमस्ब तव लब्धुमना मृगाङ्कः ।
स्वात्मानमेव नियतं बहुधा विभज्य
त्वत्पादयोर्विनिदधे नखरापदेशात् ॥

(आ) Ānas 64.

(*a*) त्वसौ Ānas (var.) (*contra metrum*).

Vasantatilakā metre.

The moon, who has been made your own from his childhood, wishing to free himself from that obligation, oh ! divine mother, surely, has divided his own body into many a part and offered them at your feet under the guise of your toe-nails. (A. A. R.).

आशोमहे (°हि) वयं भिक्षाम् see No. 3497.

5465*

आश्चर्यं कथयामि कस्य पुरतः कुर्वे किमेमि क्व वा
काचित् काञ्चनवल्लरी गृहशिरोरूढा समुज्जृम्भते ।
अस्यां किं च सखे दधन्ति सुषमां नारङ्गबिम्बोपमां
दृष्ट्वा पक्वफलानि मे मृदु मनो मोहं समुत्पद्यते ॥

(आ) SSB 527. 1 (a. Kṛṣṇarāma).

Śārdūlavikrīḍita metre.

In whose presence am I to narrate this wonder, what am I to do, where to go ? There shines in all splendour a golden creeper that has climbed to the top of the house; she has oh ! friend, a splendour similar to that of an orange and *bimba*-fruit ; seeing the ripe fruit my soft mind is overcome with infatuation. (A. A. R.).

5466*

आश्चर्यं पाणिपाशस्य गिरीन्द्रतनये तव ।
जगद्बन्धनहा शंभुर् येन बन्धं समिच्छति ॥

(आ) PV 217 (Veṇīdatta).

Wonderful is the state of the noose of your hand, oh ! daughter of the lord of mountains [Pārvatī] ; Lord Śiva removes the bondage of the world and this your hand desires to bind him (in marriage). (A. A. R.).

5467*

आश्चर्यं वडवानलः स भगवानाश्चर्यमम्भोनिधिर्
यत्कर्मातिशयं विचिन्त्य हृदये कम्पः समुत्पद्यते ।
एकस्याश्रयघस्मरस्य पिबतस्तृप्तिर्न जाता जलैर्
अन्यस्यापि महात्मनो न वपुषि स्वल्पोऽपि तोयव्ययः ॥

(आ) SkV 1198 (a. Keśaṭa), Prasanna 202 *b*, Skm (Skm [B] 1699, Skm [POS] 4.12. 4) (a. Keṣaṭa), VS 884, JSub 302. 2, Auc *ad* 31 (89) (a. Bhaṭṭendurāja).

(*a*) भगावा° Skm (printer's error) ; °मम्बो° Auc.

(*b*) कार्याति Skm ; विलोक्य [वि°] Skm ; °विभिस्त्व° SkV (var.) ; कल्प: Prasanna ; मनस: [हृ°] VS, Auc.

(*c*) °स्याशय° Auc.

(*d*) वपुष: VS ; जात: श्रम: [तो°] VS, Auc.

Śārdūlavikrīḍita metre.

How marvelous the underwater fire ! / How marvelous the blessed sea ! / The mind grows dizzy thinking of their greatness. / The first keeps drinking greedily its dwelling / and yet its thirst by water is not quenched ! / the other is so great it never suffers / the slightest loss of water in extent. (D. H. H. Ingalls's translation).

5468*

आश्चर्यं समराम्बरे रिपुयशश्चन्द्रप्रतापार्कयोः
सर्वग्रासमयं सहैव तनुते त्वत्खड्गराहुः कथम् ।
किं चान्यत् परलोकनिर्भय भवांस्तस्मिन् महत्युत्सवे
गृह्णाति त्यजतामकम्पहृदयो राज्ञां समस्ता भुवः ॥

(आ) SR 124. 13, SSB 433. 13, RJ 141 (a. Dāmodara-bhaṭṭa; see H. D. Sharma, *Some Unknown Sanskrit Poets of Mithilā* in *Jhā Commemoration Volume*, p. 363).

(*b*) सदैव [स°] RJ.

(*c*) प्रहृत्युत्सवे [म°] SR, SSB ; प्रहृत्योत्सवे [म°] RJ.

Śārdūlavikrīḍita metre.

Oh ! wonder, in the sky of battle how is it that the Rāhu of your sword swallows up simultaneously the fame of your enemies in the form of the brilliance of the sun and the moon ? Moreover, your honour, you are not afraid of the next world (being righteous) and take away with a steady heart, in this great festival, all the kingdoms abondoned by the (rival) princes. (A. A. R.).

5469

आश्चर्यधामभिरतीव गुणैः किमेतज्
जालं त्वया विरचितं यदपूर्वमेव ।
चेतांसि मूर्तिरहितान्यपि चञ्चलानि
बध्नाति यच्छ्रुतिगतं तदपूर्वमेव ॥

(आ) VS 2498 (a. Vallabhadeva).

Vasantatilakā metre.

Novel is the net that you have made out of the strings of virtues, which are the abodes of wonder ; and greater is the novelty that it binds the inconstant minds of men, when it reaches their ears, though they are devoid of visible forms. (A. A. R).

5470*

आश्चर्यमुत्पलदृशो वदनामलेन्दु-
सांनिध्यतो मम मुहुर्जडिमानमेत्य ।
जात्येन चन्द्रमणिनेव महीधरस्य
संधार्यते द्रवमयो मनसा विकारः ॥

(अ) Mālatī 3. 5.

(आ) Alm 89, Sar *ad* 5. 116 (p. 609).

Vasantatilakā metre.

Wonder ! by my mind after getting benumbed repeatedly, owing to the proximity of the spotless moon in the form of the face of the blue-lotus-eyed one, is experienced a liquid transformation, as by an excellent moon-stone from the mountain (owing to the proximity of the face-like spotless moon). (R. D. Karmarkar's translation).

5471*

आश्चर्यमूर्जितमिदं किमु किं मदीयश्
चित्तभ्रमो यदयमिन्दुरनम्बरेऽपि ।
तत्रापि कापि ननु चित्रपरंपरेयम्
उज्जृम्भितं कुवलयद्वितयं यदत्र ॥

(आ) SkV 390 (a. Harṣapāladeva ; in some texts a. Śrī-Harṣa), Kav 152 (a. Harṣapāladeva).

Vasantatilakā metre.

Is this some marvel, or is my mind confused, / that there should be a moon here where there is no sky ? / And here are wonders more I think, / for in the moon are two dark water-lilies[1]. (D. H. H. Ingalls's translation).

1. eyes.

5472*

आश्चर्यस्तिमिताः क्षणं क्षणमथ प्रीतिप्रमीलत्पुटा
वातान्दोलितपङ्कजातसुमनःपीयूषधारामुचः ।
एताः कस्य हरन्ति हन्त न मनः किंचित्त्रपामञ्जुल-
प्रेमप्रेरणमत्र मुग्धमुरचत्तारोत्तरा(?) दृष्टयः ॥

(आ) Skm (Skm [B] 1075, Skm [POS] 2. 120. 5) (a. Śaṅkaradhara ; in some texts a. Śaṅkara).

(*b*) प°...नः *lacuna* filled in as suggested in Skm (B) ; Skm (POS) suggestes : नीलपङ्कजगलत् ; °मुचः [°मु°] Skm (var.).

(*c*) °चञ्चल- [°म°] Skm (POS) (var.) ; °कुञ्चन- [°म°] Skm (var.).

Śārdūlavikrīḍita metre.

Steady with wonder for a moment and then with the lids closed with pleasure, raining a shower of nectar like the lotus flowers swaying in a breeze, whose hearts do not these eyes captivate as they are set in motion by love, rendered attractive by bashfulness and the pupils charming by their innocence ? (A. A. R.).

5473*

आश्चर्यैकनिधिः स दुग्धजलधिर्मन्ये किमन्यद् यतो
लेभे जन्म स लोकलोचनसुधासारस् तुषारद्युतिः ।
देवीकेलिकचग्रहेण ललिते गङ्गातरङ्गाङ्किते
निःशङ्कं निरटङ्कि शंकरजटाजूटेऽपि येन स्थितिः ॥

(अ) Anymuk 21.

Śārdūlavikrīḍita metre.

I considerd the milky ocean to be the sole repository of wonders ; what else can it be ? For, the cool-rayed one, the moon, the essence of nectar to the eyes of the world had his birth therein ; and who remained steady on the matted hair of Lord Śiva even when the Gaṅgā therein was set in motion with waves when the goddess Pārvatī playfully pulled him by his hair. (A. A. R.).

5474

आ श्मशानान् निवर्तन्ते ज्ञातयः सह बान्धवैः ।
त्वयैकेनैव गन्तव्यं तत् कर्म सुकृतं कुरु ॥

(आ) ŚP 677, SH 410, IS 1053. Cf. Nos. 2958, 4809, 5608, गृहादर्था निवर्तन्ते and मृतं शरीरमुत्सृज्य.

(इ) (Cf. Ślt [OJ] 10, SS [OJ] 38), ShD (T) 127.

Kinsmen along with friends return from the cemetery ; you must then proceed alone ! Perform, therefore, good deeds (otherwise you will be without retenue) !

5475*

आश्यानैर्गलितं दलैर्बत कथाशेषाः प्रसूनश्रियो
नोद्भेदोऽपि फलं प्रति प्रतिदिशं याता निराशाः खगाः ।
आपातालविशुष्कमूलकुहरोन्मीलज्जटासंततिस्
तूष्णीमस्ति तथाप्यकालजलदं ध्यायन् मरुक्ष्मारुहः ॥

(आ) Skm (Skm [B] 1923, Skm [POS] 4. 57. 3) (a. Bhaṭṭaśālīya-Pītāmbara).

Śārdūlavikrīḍita metre.

Even the half-dried leaves have fallen down ; the splendour of flowers is now a thing of the past ; not a single sprout is springing afresh ; the frustrated birds with no hope of fruit have flown away in different directions ; the wide-spread net-work of the dry roots has reached down the nether regions (vainly searching for water) ; and yet the tree in the desert region remains silent hopefully thinking of (an early shower from) an untimely cloud, (as optimism is a part of life). (S. Bhaskaran Nair's translation).

आश्यारेण न हर्म्यतः see No. 5578.

आश्रमांस् त्रीनपाकृत्य see ऋणानि त्रीण्यपाकृत्य.

5476

आश्रमादाश्रमं गत्वा हुतहोमो जितेन्द्रियः ।
भिक्षाबलिपरिश्रान्तः प्रव्रजन् प्रेत्य वर्धते ॥

(अ) Mn 6. 34, B. 2. 10. 17. 16 (cf. B. 2. 10. 17. 15, Y 3. 60).

(*d*) पश्चाद्भवति भिक्षुकः B.

He[1] who after passing from order to order, after offering sacrifices and subduing his senses, becomes, tired with (giving) alms and offerings of food, an ascetic, gains bliss after death. (G. Bühler's translation).

1. A hermit in the forest.

5477

आश्रमी यदि वा वर्णी पूज्यो वाथ गुरुर्महान् ।
नादण्ड्यो नाम राज्ञोऽस्ति यः स्वधर्मेण तिष्ठति ॥

(अ) Matsya-purāṇa 225. 5.

(आ) ŚB 446.

(*b*) गुणिर्महान् ŚB.

(*d*) स्वधर्मे वावतिष्ठति ŚB.

Persons of any stage of life or of any caste, even if they be highly respected or great preceptors, (if found guilty), are not beyond punishment by a king who stands by his duty. (S. Bhaskaran Nair's translation).

5478

आश्रमेषु द्विजातीनां कार्ये विवदतां मिथः ।
न विब्रूयान् नृपो धर्मं चिकीर्षन् हितमात्मनः ॥

(अ) Mn 8. 390, Śukranīti 4. 5. 20.

(*c*) धर्मे Śukranīti.

(*d*) चिकीर्षन्नात्मनो हितम् Govindarāja's commentary ; चिकीर्षुर् Śukranīti.

If twice-born men dispute among each other concerning the duty of the orders, a king who desires his own welfare should not (hastily) decide (what is) the law. (G. Bühler's translation).

5479*

आश्रयः क्रियतामेष तरुः सन्मार्गमाश्रितः ।
पाथोद सिच्यतां काले नोपेक्ष्यो दूरभावतः ॥

(आ) PdT 191, Ava 410, SR 211. 9, SSB 590. 9, Pad 104. 76 (a. Raṅganātha).

(*a*) एव PdT.

(*c*) सिध्यता PdT (var.).

(*d*) नोपेक्षो PdT (var.) ; दूर इत्यतः PdT.

This tree which has taken up its situation on the good path may be resorted to; oh ! cloud, rain at the proper time; let it not be neglected on account of the great distance. (A. A. R.).

5480*

आश्रयः सर्वभूतानां निवासः सर्वपक्षिणाम् ।
ददाति सदृशा भागं सजलस्य पयोमुचः ॥

(अ) P (PS 3. 2, PN 3. 2).

(*a*) आश्रयस् सर्वसर्पाणां PS (var.) ; आश्रमः PS (var.).

(*b*) सर्वफलां PS (var.).

(*c*) दधाति सदृशं भाग्यं PS (var.) (cf. *d*); तथाति सदृशं भार्यं PS (var.) ; सदृशीभोगं PS (var.); सदृशं भागं PN.

(*d*) सस्यस च PS (var.).

(This tree) is the shelter for all beings and the residence of all birds; and it gives a fair share in return for the water of the rain-bearing clouds. (A. A. R.).

5481

आश्रयमाश्रयलिप्सुस्
तुङ्गं सेवेत दुरधिरोहमपि ।
विनिपतति यदि स तस्मात्
तथाप्युपर्येव नीचानाम् ॥

(आ) VS 2881.

Āryā metre.

One desiring to get sustaining support should resort to a high position, though it may be difficult to climb; if he were to fall from there, it will be even then, on the tops of those below him. (A. A. R.).

5482

आश्रयवशेन सततं
गुरुता लघुता च जायते जन्तोः ।
विन्ध्ये विन्ध्यसमानाः
करिणो बत दर्पणे लघवः ॥

(आ) ŚP 327, SR 86. 11 (a. SP), SSB 365. 12, SRK 90. 6 (a. ŚP), IS 1054, Subh 213.

(*a*) °वसेन IS ; सतेतं IS.

(*b*) नद्व्युता [ल°] IS ; जतो: IS ; पुंसां [ज°] SRK.

(*c*) विध्ये IS ; वन्ध्यसमाना IS.

(*d*) करिवो: IS ; किरणस्तु IS ; वन [वत] IS.

Āryā metre.

A living being gets greatness or smallness always in accordance with the place he resorts to; in the Vindhya-forest elephants are of the size of a mountain, but when reflected in a mirror they are alas ! small. (A. A. R.).

5483

आश्रयाशः कृष्णवर्त्मा दहनश्चैव दुर्जनः ।
अग्निरेव तथाप्यस्मिन् स्याद् भस्मनि हुतं हुतम् ।।

(आ) SkV 1284.

(*b*) °र्ज° om. SkV (var.).

The wicked man, like fire, consumes his host, / blackens his path and burns. / But offerings to fire fall in fire / while offerings to the wicked fall in ash. (D. H. H. Ingalls's translation).

5484

आश्रयितव्यो नरपतिर्
अर्जयितव्यानि भूरि वित्तानि ।
आरब्धव्यं वितरणम्
आनेतव्यं यशोऽपि दशदिग्भ्यः ।।

(आ) SR 151. 373, SSB 477. 332.

(*d*) यशो दृशापि दिशः SSB.

Āryā-gīti metre.

The king must be served as the patron and great wealth must be obtained thereby ; gifts should then be made and the fame spread in all the ten quarters. (A. A. R.).

5485

आश्रयेणैव शोभन्ते पण्डिता वनिता लताः ।
बहुमूल्यं हि माणिक्यं जटितं हेम्नि राजते ।।

(आ) Nīsam 2. 20.

It is only by good support that learned men, women and creepers shine (to best advantage) ; the highly valuable ruby shines well when set in (the costly metal) gold. (A. A. R.).

5486

आश्रितस्याप्रदानेन दत्तस्य हरणेन च ।
जन्मप्रभृति यद् दत्तं सर्वं नश्यति भारत ।।

(आ) SRHt 19. 2.

By not giving gifts to those who depend on him for support and by taking away gifts already made, whatever has been gifted away ever since birth, (the good result of) all that perish, oh Bhārata ! (A. A. R.).

5487

आश्रितानां भृतौ स्वामि- सेवायां धर्मसेवने ।
पुत्रस्योत्पादने चैव न सन्ति प्रतिहस्तकाः ।।

(अ) H (HJ 2. 31, HS 2. 32, HM 2. 33, HK 2. 33, HP 2. 29, HN 2. 29, HH 45. 8-9, HC 60. 1-2).

(आ) SR 163. 471 (a. H), SSB 495. 471, Sama 1 आ 17, IS 1055.

(*a*) भृत्यौ or भृतौ H (var.).

(*b*) धर्मचिन्तने HH.

(*d*) वसन्ति [न स°] IS ; प्रतिहन्तकाः IS.

In the maintenance of dependants, in the service of a master, in the discharge of duty, and in the begetting of a son, there are no proxies. (F. Johnson's translation)

5488

आश्रिताश्चैव लोकेन समृद्धिं यान्ति विद्विषः ।
समृद्धाश्च विनाशाय तस्मान् नोद्वेजयेत् प्रजाः ।।

(अ) KN (KN (ĀnSS) 15. 15, KN [TSS] 15. 15, KN [BI] 14. 14). See No. 6927.

(*a*) लोकस्य KN (BI).

(*b*) विवृद्धिं KN (BI).

(*c*) विवृद्धाश्च KN (BI).

In this way[1] affording shelter to the people, the enemy rises to power; and a powerful enemy causes destruction. For these reasons, a monarch should not excite (the anxiety of) his subjects. (M. N. Dutt's translation of KN ([BI]).

1. The king cruel in infliction of punishments excites fear of his subjects and therefore they seek the protection of the enemy (KN [ĀnSS] 15. 14).

5489*

आश्रित्य नूनममृतद्युतयः पदं ते
देहक्षयोपनतदिव्यपदाभिमुख्याः ।
लावण्यपुण्यनिचयं सुहृदि त्वदास्ये
विन्यस्य यान्ति मिहिरं प्रतिमासभिन्नाः ॥

(अ) Varadarājastava of Appayya Dīkṣita 88 (V. V. Press, Śrīraṅgam).

(आ) Kuv *ad* 27. 66 (p. 84), SSB 26. 42 (a. Appayya Dīkṣita),

Vasantatilakā metre.

The ambrosial rays of the moon, seeing that their body is transient and desiring to be at thy[1] divine feet, have indeed sheltered themselves therein; and they, entrusting their mass of holy merits of loveliness with thy face, their friend, go to the sun every month. (S. Bhaskaran Nair's translation).

1. Lord Varadarāja's.

5490*

आश्लिष्टभूमिं रसितारमुच्चैर्
लोलद्भुजाकारबृहत्तरङ्गम् ।
फेनायमानं पतिमापगानाम्
असावपस्मारिणमाशशङ्के ॥

(अ) Śiś 3. 72.

(आ) SR 140. 3 (a. Śiś), SSB 455. 3 (a. Māgha), Alm 90, Amd 80. 172, Daś *ad* 4. 25 (p. 206), RA 4. 46.

(*b*) लोलध्वजा° Śiś (var.); ललद् SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

He[1] suspected the ocean, the lord of rivers, to be a person suffering from epilepsy, for it stretched itself on earth as an epileptic would lie on the ground, its high quivering waves resembled the stretched out trembling arms of an epileptic and it emitted foam (on the top of its waves) as an epileptic would from his mouth. (S. Bhaskaran Nair's translation).

1. Śrī-Kṛṣṇa.

5491*

आश्लिष्टापि करोति सा मम तनुं कण्ठग्रहोत्कण्ठितां
दृष्टापि प्रियदर्शना नियमयत्यक्ष्णोर्दिदृक्षां पुनः ।
अन्तश्चेतसि संस्थितापि हृदयं भूयो विशत्येव मे
रूढप्रेमसमागमापि नवतां धत्ते प्रिया प्रत्यहम् ॥

(आ) VS 1368 (a. Gopāditya).

Śārdūlavikrīḍita metre.

Though embraced she makes me long for holding her by the neck, though the charming one is seen she attracts me to see her again and again, though stationed in my heart, she seems to enter the heart again, though love has fully developed, the beloved appears to be fresh every day. (A. A. R.).

5492*

आश्लिष्टा रभसाद् विलीयत इवाक्रान्ताप्यनङ्गेन या
यस्याः कृत्रिमचण्डवस्तुकरणाकूतेषु खिन्नं मनः ।
कोऽयं काहमिति प्रवृत्तसुरता जानाति या नान्तरं
रन्तुः सा रमणी स एव रमणः शेषौ तु जायापती ॥

(अ) Amar (Amar [NSP] 142).

(आ) VS 2241 (a. Amaru).

Śārdūlavikrīḍita metre.

When embraced tightly, overcome with love, she melts as it were, whose mind is pained even in pretended anger and sportive jokes, who knows not who I am and who she is when love-sport is begun, she alone is a sweet-heart to a lover and he alone is a lover; the remaining couples are but husband and wife. (A. A. R.).

5493*

आश्लिष्य वा पादरतां पिनष्टु माम्
अदर्शनान् मर्महतां करोतु वा ।
यथा तथा वा विदधातु नागरो
मत्प्राणनाथस्तु स एव नापरः ॥

(आ) PG 337 (a. Śrī-Bhagavat), Ujjvalanīlamaṇi 307 (a. Padyāvalī), Caitanya-caritāmṛta of Kṛṣṇadāsa 20. 47 (a. Caitanya).

(b) लम्पटो [ना°] PG (but some texts of PG as above).

Upajāti metre (Indravaṁśā and Vaṁśastha).

Let him embrace me or trample me under foot, make me poignantly hurt by his absence (for long), let him do whatever he pleases; none-the-less that man of the city alone is the lord of my heart, none other. (A. A. R.).

आश्लेषः प्रथमं क्रमाद° see No. 5499.

आश्लेषचन्दनरतो° see No. 5494.

5494*

आश्लेषचुम्बनरतोत्सवकौतुकानि
क्रीडादुरोदरपणः प्रतिभूरनङ्गः ।
भोगः स यद्यपि जये च पराजये च
यूनोर्मनस्तदपि वाञ्छति जेतुमेव ॥

(अ) Anar 7. 115

(आ) SkV 606 (a. Murāri), Skm (Skm [B] 1066, Skm [POS] 2. 119. 1) (a. Murāri), JS 272. 7 (a. Murāri), ŚP 3661 (a. Murāri), Prasanna 126 *a* (a. Murāri), SG 434 (a. Murāri), RJ 1111, SU 803, SuSS 122, SR 316. 2 (a. ŚP), SSB 172. 2 (a. Murāri).

(*a*) आश्लेषचन्दन° Prasanna; °कादि° Anar; °भूषणादि° (°नि) ŚP, JS.

(*b*) क्रीडा दु° SkV, ŚP; °पणप्र° Anar; °पणं प्र° Prasanna.

(*c*) भोगस्तु Anar; भोगः समुद्यपि Prasanna.

Vasantatilakā metre.

The excitement of embraces, kisses, intercourse: / these are the stakes, with Love as warranty; / so there is pleasure both in victory and defeat. / But being young, their hearts are set on winning. (D. H. H. Ingalls's translation).

आश्लेषप्रथमं क्रमा° see No. 5499.

5495*

आश्लेषशेषा रतिरङ्गनानाम्
आमोदशेषा कुचकुङ्कुमश्रीः ।
तूणीरशेषः कुसुमायुधोऽपि
प्रभातशेषा रजनी बभूव ॥

(आ) RJ 1155, SR 323. 5, SSB 183. 5, SuSS 745.

Upajāti metre (Indravajrā and Upendravajrā).

The love-enjoyment of women remained only in embraces (in their exhausted state), the beauty of the saffron decoration on their bosom remained only in their fragrance, the flower-arrowed god had only his quiver left to him, and the night came to an end only with the coming of the dawn. (A. A. R.).

5496*

आश्लेषादनु चुम्बनादनु नखोल्लेखादनु स्वान्तज-
प्रोद्बोधादनु संभ्रमादनु रतारम्भादनु प्रीतयोः ।
अन्यार्थं गतयोर्भ्रमान् मिलितयोः संभाषणैर्जानतोर्
दम्पत्योरिह को न को न तमसि व्रीडाविमिश्रो रसः ॥

(अ) GG (GG [NSP] 5. 5, GG [RS] 5. 38).

(*c*) श्रमान् [भ्र°] GG (var.).

(*d*) निशिकोरिह GG (var.).

Śārdūlavikrīḍita metre.

In such a darkness as this, intense and almost palpable, what delirious delight, deliciously blended with guilty bashfulness, bent on clandestine amours, grope their way through the gloom, and, having fortuitously come together, rush into each other's arms, kiss each other tenderly, dent each other's limbs in amorous jocularity, and, with their passion roused, embark upon amatory dalliances; and then, too late, realise that they have blundered into the arms of their own wedded partners, instead of those of the paramours they thought. (L. Lakshminarasimha Śāstri's translation).

5497*

आश्लेषाधरबिम्बचुम्बनसुखालापस्मितान्यासतां
दूरे तावदिदं मिथो न सुलभं जातं मुखालोकनम् ।
इत्थं व्यर्थकृतैकदेहघटनाविन्यासयोरावयोः
केयं प्रीतिविडम्बनेत्यवतु वः स्मेरोऽर्धनारीश्वरः ॥

(आ) Skm (Skm [B] 132, Skm [POS] 1. 27. 2), JS 19. 22 (a. Śūravarman), VS 68 (a. Śūravarman), SR 11. 166, SSB 11. 165 (a. Śūravarman ; in the index, but could not be found).

(*a*) °नित्य° [°बिम्ब°] Skm (var.).
(*b*) सुखा° [मु°] Skm (var.).
(*c*) °घटनोपन्यासयो° [°घ°] VS, SR.
(*d*) प्रेम° [प्रीति°] VS, SR.

Śārdūlavikrīḍita metre.

Let an embrace, kissing the *bimba*-like lip, sweet chats and smiles (facing each other) remain aside ; even the happiness of seeing each other's face has become none too easy ; where is the delusion of pleasing each other as our bodies are uselessly glued together ?—thus smiled the Lord Śiva with half of his body consisting of his spouse—may this lord grant protection to you all. (A. A. R.).

5498*

आश्लेषेण पयोधरप्रणयिनीं प्रत्यादिशन्त्या दृशं
दृष्ट्वा चाधरबद्धतृष्णमधरं निर्भर्त्सयन्त्या मुखम् ।
ऊर्वोर्गाढनिपीडनेन जघने पाणिं च रुद्धवानया
पत्युः प्रेम न खण्डितं निपुणया मानोऽपि नैवोज्झितः॥

(आ) SkV 690, Kav 403. Cf. तत्तद् वदत्यपि यथावसरं.

(*b*) °बद्धदृष्ट° SkV (var.) ; °तृष्णु° Kav (MS).
(*c*) °र्गानानि° Kav (MS); रुन्धानया Kav.
(*d*) प्रेन Kav (MS).

Śārdūlavikrīḍita metre.

When his eyes seek out her breast / she denies them by embracing him. / When she sees his lip is thirsting for her lip / she paints her mouth with lac. / When he lays his hand upon her loins / she checks it by contraction of her thighs. / She declares no war upon her husband's love, / but skilfully maintains her pride. (D. H. H. Ingalls's translation).

5499*

आश्लेषे प्रथमं क्रमादपहृते हृद्येऽधरस्यार्पणे
केलिद्यूतविधौ पणं प्रियतमे कान्तां पुनः पृच्छति ।
अन्तर्गूढविगाढसंभ्रमरसस्फारीभवद्गण्डया
तूष्णीं शारिविसारणाय निहितः स्वेदाम्बुगर्भः करः॥

(आ) SkV 605 (a. Rājaśekhara), Skm (Skm [B] 1067, Skm [POS] 2. 119. 2) (a. Yogeśvara), JS 271. 5 (a. Gopāditya), ŚP 3664, SR 316. 6 (a. ŚP), SSB 172. 6, KH 120. 17-20, Sar 5. 320 (p. 670), ŚbB 2. 31 and 3. 198, SGo 4. 116, Kav p. 77.

(*a*) आश्लेष° or आश्लेषः Skm (var.); क्रमेण विजिते कृत्ये धनस्यार्पणं (हृद्येऽध° JS, ŚP, SR, SSB, Sar ; °णे JS, ŚP, SR, SSB, Sar) Skm, JS, ŚP, SR, SSB, Sar; क्रमादथ जिते हृ° KH.

(b) नर्म° [केलि°] ŚP, SR, SSB ; कन्ता KH.

(c) अन्तर्गाढविगूढमन्मथर° Skm ; सान्तर्ह्रासनिरुद्ध-संभृतरसोद्भेदस्फुरद्ग° JS, Sar ; अन्तर्ह्रासनिरोधसंभृतरसोद्भेदस्फुरद्ग° ŚP, SR, SSB ; सा तूर्ह्रासनिरुद्धसंभृतरसोद्भेदस्फुरद्ग° KH.

(d) स्वैरं [तू°] Skm, JS, ŚP, SR ; सारि° JS, SR, ŚP, SSB, Sar ; विहित: SR, SSB ; शारविशा° KH.

Śārdūlavikrīḍita metre.

An embrace at first and then a loving kiss / had been her losses in the gambling match. / Now when her lover asks again for stakes / she is silent, though the flesh upon her cheek / rises with suppressed excitement, and her hand / is sweating as she moves the piece. (D. H. H. Ingalls's translation).

5500*-5505*

आश्लेषे सर्वदा पत्युः　　सतृष्णेवान्तरात्मना ।
अर्धनारीश्वरतनौ　　गौरीवृत्तं समीहते ॥

संभोगायोग्यकालेषु　　सार्धं कान्तेन कामिनी ।
वापीसौधे गृहोद्याने　　यात्रासङ्गेन तिष्ठति ॥

अन्यच्छायावलोकेऽपि　　परालापे मनागपि ।
पत्ये क्रुद्धयत्यनर्थादौ　　स्वयं चापि निमज्जति ॥

अपरोपगमारम्भम्　　उन्नाटयति वल्लभम् ।
दरिद्रजरतीवार्ता　　शिशिरे सायमातपम् ॥

पत्युः शय्यापरावृत्तिं　　वियोगमिव मन्यते ।
देवागारप्रयाणं च　　प्रवासमिव पश्यति ॥

अतिस्नेहस्य निस्यन्दाद्　　अतिप्रेम्णः प्रवृत्तिभिः ।
छायेवानुचरेत् कान्तं　　यान्तं तिष्ठन्तमङ्गना ॥

(अ) Nāṭakalakṣaṇa° 2367–2380. (Cf. Nos. 831-3 and विपक्षगन्धबद्धेर् and कण्ठग्रहं न वात्येव).

In her lord's embrace, at all times as thirsting for it in her innermost self, she desires to be like Gaurī in (that) body of Śiva (which has his wife for one half). At times not suitable for pleasure, the amorous one spends her time with her beloved in the basing house, in the garden, or at a festival. Even at the shadow of another girl, even at his casual talk with another, she is angry with her lover; and in misfortune and the like, she identifies herself with him. Without going elsewhere or doing anything else, she hangs upon her lover, as a poor fragile old woman clings to the evening sunlight in the winter. When her lord turns aside on the bed, she thinks it a separation, and even his visit to the temple she looks upon as absence in different part of the country. From the flow of excess fondness, through the manifestations of great attachment, the woman follows her beloved like a shadow, whether he walks or stands. (These qualities of artfulness, confidence, endurance, and passion, in the nature of women, in the four stages of youth, manifest themselves in the women's courting of their lovers)[1]. (M. Dillon's, M. Fowler's and V. Raghavan's translations).

1. Description of the fourth stage of youth of a heroine.

5506*

आश्लेषे सुन्दरीणां स्थितवति सहसा सर्वसंतृप्तिहेतौ
व्यर्थः पीयूषमाप्तुं जलनिधिमथने यत्न इत्याकलय्य ।
तस्मादेते विरक्ता जगति सुमनसो यत् समस्तास्तदद्धा
स्वर्गस्थानामिवैषां न कथमितरथा लाघवं स्यात् प्रतीतम्

(आ) SSB 60. 69 (a. Saṁgrahītṛ).

Sragdharā metre.

When the embrace of beautiful women is available, which gives quickly full contentment to the mind, vain indeed is the trouble of churning the sea for securing

nectar—thus considering all the gods[1] were disinclined to take an interest in the world—this must be true; otherwise why should they be subjected to indignities (by the demons) even when they remained in heaven ? (A. A. R.).

1. The good people too are disgusted with the world and suffer indignities as a consequence.

5507*

आश्वपेहि मम सीधुभाजनाद्
यावदग्रदशनैर्न दृश्यसे ।
चन्द्र मद्दशनमण्डलाङ्कितः
खं न यास्यसि हि रोहिणीभयात् ॥

(आ) Amd 191. 508.

Rathoddhatā metre.

Get away quickly from my drinking cup before you are bitten by my front teeth ; oh ! moon, marked thus by the impression of my teeth you will not go to the sky out of fear of your wife Rohiṇī ! [When drinking wine in the open terrace the moon is seen reflected in the wine]. (A. A. R.).

आश्वसिहि नरव्याघ्र see No. 5508.

आश्वसिहि नरश्रेष्ठ see No. 5508.

5508

आश्वसिहि महाबाहो प्राणिनां सर्वमापदः ।
स्पृशन्त्यनिलवल्लोके क्षणेन प्रतियान्ति च ॥

(अ) R (R [Bar] *ad* 3. 62 [1199* *l.* 11-2], R [B] 3. 66. 6, R [G] 3. 71. 5, R [R] 3. 66. 5-6 *cd*/*ab*, R [Kumbh] om., R [L] 3. 72. 6).

(आ) IS 1057.

(*a*) आश्वासिहि or आससता or ससाश्वस R(var.); नरव्याघ्र or नरश्रेष्ठ [म°] R (var.).

(*b*) प्राणिनं (°नः) R (var.); कं हि (कस्य) नापदः or सर्वसंपदः or कं (का) न (हि) आपदः [स°] R (var.).

(*c*) अनिलवद्राजन् R (R) ; अनलवल् R (var.) ; वेगात् [लो°] R (var.).

(*cd*) संस्पृशन्त्यग्निवद्राजन् क्षणेन व्यपयान्ति च R(B).

(*d*) व्ययांति (°यं°) or व्यथयंति [प्र°] R (var.) ; न भवन्ति [प्र°] R (R) ; (ऽ)पि or हि [च] R (var.).

Be courageous, oh ! strong-armed ; hardship like wind affects everyone in this world, (but) it disappears again in a while !

आश्वासयच्चापि see No. 5510.

5509*

आश्वासयति काकोऽपि दुःखितां पथिकाङ्गनाम् ।
त्वं चन्द्रामृतजन्मापि दहसीति किमुच्यताम् ॥

(आ) Skm (Skm [B] 985, Skm [POS] 2. 102. 5) (a. Kaśmīraka-Mahāmanuṣya), VS 1956 (cf. Notes, p. 62), AB 171-2.

Even the common crow consoles the distressed traveller's wife, while you, oh ! moon, although originate from ambrosia, torture her ; what does it mean ?

5510

आश्वासयेच्चापि परं सान्त्वधर्मार्थवृत्तिभिः ।
अथास्य प्रहरेत् काले यदा विचलिते पथि ॥

(अ) MBh (MBh [Bh] *ad* 1. [Appendix I. 81 *l.* 115-6] [cf. 12. 138. 44], MBh [R] 1. 142. 55-6, MBh [C] 1. 5598).

(आ) IS 1058.

(*a*) आश्वासयच्चापि MBh (var.).

(*b*) सांत्वदानार्य° or सामदानार्य° or साम्ना धर्मा° MBh (var.).

(*c*) आश्वास्य or अथ तं or तदा तं or ततस्तं [अथा°] MBh (var.).

(*d*) विचरते (°लते or °लितः) MBh (var.).

Comforting thy foe by conciliation, by gift of wealth and smooth behaviour, thou must smite him *at the appropriate time*[1] when he walketh not aright. (P. C. Roy's translation),

1. Words in italics omitted in P.C. Roy's translation.

5511*

आश्वासस्नेहभक्तीनाम् एकमायतनं महत् ।
प्रकृष्टस्येव धर्मस्य प्रसादो मूर्तिसुन्दरः ॥

(अ) Uttara 6. 10.

(आ) SR 102. 28, SSB 392. 32.

(*b*) आलम्वनं [आय°] Uttara (var.).

(*d*) प्रसदी Uttara (var.); °सञ्चरः Uttara (var.) °संचयः SR, SSB.

He[1] is the one great abiding place of security, affection and devotion, and the grace of supreme Duty, handsome in form. (C.N. Joshi's translation).

1. Rāma.

5512*

आश्वासितस्य मम नाम सुतोपलब्ध्या
सद्यस् त्वया सह कृशोदरि विप्रयोगः ।
व्यावर्तितातपरुजः प्रथमाभ्रवृष्ट्या
वृक्षस्य वैद्युत इवाग्निरुपस्थितोऽयम् ॥

(अ) Vik (Vik [SA] 5. 16, Vik [BSS] 5. 16). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 124).

(*a*) सुखोप° Vik (var.).

(*c*) °मियः [°रुजः] Vik (var.); अम्बु° [अभ्र°] Vik (var.).

Vasantatilakā metre.

Oh me, while I rejoiced in the attainment of my son, hath fallen, oh ! graceful me ! this blow of separation from thee, as the lightning falls on the tree, when it languor from the heat is refreshed by the first shower. (E. B. Cowell's translation).

आश्वासिहि महाबाहो see No. 5508.

5513*

आश्वास्य पर्वतकुलं तपनोष्णतप्तम्
उद्दामदावविधुराणि च काननानि ।
नानानदीनदशतानि च पूरयित्वा
रिक्तोऽसि यज्जलद सैव तवोत्तमश्रीः ॥

(अ) BhPr 280.

(आ) SkV 1098, Skm (Skm [B] 1941, Skm [POS] 4. 61. 1), ŚP 778, Any 22. 179, PdT 190, SR 212. 38 (a. ŚP), SSB 591. 44, RJ 235, SU 1142, ST 27. 14, SGo 16*a*, SSH 1. 54, SRRU 912 (a. Vittoka), SSg 251, IS 1059.

(*a*) तपनोष्मतप्तं (°तमं) ŚP, SkV, Skm, Any, PdT, SR, SSB, SSH, SRRU.

(*b*) दुर्दववह्निवि° ŚP, Any, PdT, SR, SSB, SSH ; दुर्वारवह्निवि° ŚP (MS) ; निर्वाप्य दाववि° SkV, Skm, SRRU ; विधुरा स च SkV (var.).

(*c*) नदीनिद° SkV (var.) ; पूरितानि PdT (var.).

(*d*) युज्जलद PdT (var.) ; तवोत्तमा (°भमा) श्रीः ŚP, PdT, SR, SSB; तपोन्नतश्रीः (°ता श्रीः) SkV, SRRU ; तवोन्नता श्रीः Skm.

Vasantatilakā metre.

This, in sooth, (is) thy highest glory, cloud, that thou art empty comforting a multitude of mountains burned by the sun's heat and forests distressed by unrestrained woodland fires, and filling diverse hundreds of rivers, both small and big[1]. (L. H. Gray's translation).

1. L. H. Gray has : "both female and male".

5514**

आश्विने कृष्णपक्षे च षष्ठ्यां भौमोऽथ रोहिणी ।
व्यतीपातस् तदा षष्ठी कपिलानन्तपुण्यदा ॥

(आ) Sama 2 क 39.

When the sixth lunar day in the dark half of the month Āśvina[1] is conjoined with Tuesday, the constellation Rohiṇī and the *yoga*[2] Vyatīpāta, then that day is (known as) Kapilā which brings endless holy merits. (S. Bhaskaran Nair's translation).

1. Corresponding to Oct.-November.
2. *Yoga* is a particular astronomical division of time.

5515**

आषाढशुक्लपक्षे
भानोर्दिवसे शिरीषवृक्षस्य ।
मूलं जलेन पिष्ट्वा
पिबेन् न भीस्तस्य सर्पोत्था ॥

(आ) ŚP 2945. Cf. No. 5365.

Āryā metre.

On a Sunday in the bright half of the month Āṣāḍha[1], in case a person takes the liquid prepared by grinding the root of the *śirīṣa*-tree with water, he has no fear of snakes. (S. Bhaskaran Nair's translation).

1. Corresponding to June-July.

5516*

आषाढी कार्त्तिकी माघी वचा शुण्ठी हरीतकी ।
गयायां पिण्डदानेन पुण्या श्लेष्महरानृणी ॥

(आ) SRK 146. 17 (a. Sphuṭaśloka), SR 181. 21, SSB 521. 1, SRM 2. 2. 372, IS 7741.

(*d*) °नृर्णी SR (printer's error).

The eleventh lunar day [*ekādaśī*] of the bright fortnight in the months of Āṣāḍha, Kārtika and Māgha are very holy; the *vacā* aromatic root, dry ginger and the yellow myrobalan remove phlegm ; and the offering of consecrated balls of rice at Gayā on the Gaṅgā frees one from debts to the manes. (A. A. R.).

5517**

आषाढे शशका दृष्टा स्थानास्थने सुभिक्षदाः ।
चतुष्पदादिनाशाय तल्लब्ध्यै शशदर्शनम् ॥

(आ) ŚP 2520.

If a she-hare is seen in its own lair in the month of Āṣāḍha, it indicates prosperity; if one goes to see a hare for getting this (prosperity) , it will result in the loss of cattle and other things. (A. A. R.).

5518**

आषाढे श्रावणे मासि बीजावपनरोपणे ।
ग्रीष्मादन्यत्र वल्लीनां केचिदिच्छन्ति रोपणम् ॥

(आ) ŚP 2144.

Sowing the seeds and planting (the trees) are to be done in the months of Āṣāḍha and Śrāvaṇa; some consider that creepers can be planted in any season other than summer. (S. Bhaskaran Nair's translation).

5519

आ संप्रवृद्धेरपि वृद्धिकामः
समेन संधानमिहोपगच्छेत् ।
अपक्वयोर्वा घटयोरवश्यम्
अन्योऽन्यभेदी समसंनिपातः ॥

(आ) SRHt 153. 5

Upajāti metre (Indravajrā and Upendravajrā).

A person desiring prosperity should have his alliances with his equals till the attainment of affluence[1] ; if friendship is cultivated with underdeveloped persons there will be mutual dissension and similar calamity just as two mud-pots, that are not properly baked, will only break each other when they come together. (A. A. R.)

1. *Or*: should follow the path of the golden mean.

5520

आसंसारं त्रिभुवनमिदं चिन्वतां तात तादृङ्
नैवास्माकं नयनपदवीं श्रोत्रवर्त्मागतो वा ।
योऽयं धत्ते विषयकरिणीगाढरूढाभिमान-
क्षीबस्यान्तःकरणकरिणः संयमालानलीलाम् ॥

(अ) BhŚ 176.

(आ) ŚP 4105 (a. BhŚ), SR 369. 61 (a. BhŚ), SSB 264. 61, IS 1060, Pr 364.

(*a*) आ संसारात् (°रा) BhŚ (var.), SR, SSB ; विधृतां [चि°] BhŚ (var.) ; तात तावन्

BhŚ (var.); तातवनो IS; तादृशानां or चान्वितादृङ् BhŚ (var.); वा च [ता°] BhŚ (var.); तावन् ŚP.

(b) नोवा° SR, SSB; मैवास्माकं BhŚ (var.); श्रोत्रवर्गा° or श्रोत्रमार्गं or श्रोत्रवार्ता or गोत्रवर्त्मा or श्रोत्रवर्त्मं° BhŚ (var.).

(c) यायं धत्त IS; दत्ते BhŚ (var.); विषम° or विनय° BhŚ (var.); °करणी° BhŚ (var.); °गाढगूढ° BhŚ (var.); ŚP, SR, SSB; °गूढगढा° BhŚ (var.); ऽभिमानः (°नं or °ना) BhŚ (var.).

(d) °क्षीबश्शांतः or °क्षीबस्वांतः or °क्षीणस्यांतः or °क्लीबस्यांतः or क्रीडस्यंतः or क्षीवस्थान्तः BhŚ (var.); °करिणः IS; °करणकिरणः or °कनककरिणः or °करणकरिणं or °करणकरिणां BhŚ (var.); संयमालानि° (°नाप°) BhŚ (var.); °लीनं or °लीला BhŚ (var.).

Mandākrāntā metre.

Oh friend, though I have been searching very carefully throughout the length and breadth of the three worlds I have not yet seen or heard a single person who is able to keep the furious bull-elephant of his own heart firmly tied to the post of self-control, notwithstanding the maddening intensity of his ardent passion for the beloved cow of sensual objects! (P. G. Nath's translation).

आसक्तशुक्लागुरु see विन्यस्तशुक्लागुरु.

5521*

आसक्ताः प्रतिकोटरं विषधरा भानोः करा मूर्धनि
ज्वालाजालकरालदावदहनः प्रत्यङ्गमालिङ्गति ।
सर्वानन्दनचारुचन्दनतरोरेतस्य जीवातवे
रे जीमूत विमुञ्च वारि बहुशो युष्मद्यशो जृम्भताम् ॥

(आ) SR 213. 69, SSB 593. 75.

Śārdūlavikrīḍita metre.

Poisonous serpents are embedded in every hollow; the sun's rays are on the head; and the forest fire, fierce by its blazing flames, are embracing every branch; to such a fine sandal tree, the giver of joy to all, oh! cloud, release your life-giving water in plenty, and thereby let your fame spread far and wide. (A. A. R.).

आसक्ता रौद्रतातैक्ष्ण्यं see No. 3461.

5522*

आसज्य स्वयमेव चुम्बनविधिं याच्ञा विनालिङ्गनं
तल्पान्ते जघनेन वेपथुमता पर्यर्पितं जानुनोः ।
क्रोधोत्कम्पममर्षयत्यनुनयत्यस्याः स्मरक्रीडया
प्रौढैकाभिरतिः प्रियस्य हृदयं हेलाबलात् कर्षति ॥

(आ) ŚP 3158.

Śārdūlavikrīḍita metre.

Intensely addicted to kissing the lover of her own accrod and embracing him without solicitation and offering her hips in bed with a tremor born of passion and (some times) makes him angry tremblingly and at other times is full of conciliation by her love-sports and giving delight by her seasoned dalliance, the beloved captivates the heart of the lover by the very force of the intensity of her passion. (A. A. R.).

5523*

आसते शतमधिक्षिति भूपास्
तोयराशिरसि ते खलु कूपाः ।
किं ग्रहा दिवि न जाग्रति ते ते
भास्करस्य कतमस् तुलयास्ते ॥

(अ) Naiṣ 5. 100.

(d) भास्वतस्तु Naiṣ (var.); कतमस्तु तुलास्ते Naiṣ (var.).

Svāgatā metre.

There are hundreds of kings on the earth; thou art certainly an ocean, they are wells; are there not so many planets in the heaven, which of them is like the sun? (K. K. Handiqui's translation).

5524*

आसत्यलोकमखिलं भुवनं जलेषु
निर्मज्जयेत् प्रकुपितो जलधिर्जवेन ।
किंतु स्वमन्तयितुमुद्यतमौर्वमग्निम्
अन्तर्वसन्तमपि हन्तुमसौ न शक्तः ॥

(अ) Kavik 1. 80.

Vasantatilakā metre.

The Ocean is able to submerge if it wills / the entire universe within its waters deep ; / yet he can't counter the fire within himself / that burns and burns to quell him down ! (K. Krishnamoorthy's translation).

5525*

आ सत्यलोकादा भूमेः स्वैरचारकृतश्रमाः ।
तेनुरिन्दुकराः स्वेदं द्रुतनीहारभूमिकम् ॥

(आ) JS 233. 10 (a. Sūktisahasra).

Getting fatigued by the free wandering over regions from the heaven to the earth, the rays of the moon have spread their sweat in the form of the dew scattered all over the earth. (A. A. R.).

5526

आसनं चैव यानं च संधाय च विगृह्य च ।
कार्यं वीक्ष्य प्रयुञ्जीत द्वैधं संश्रयमेव च ॥

(अ) Mn 7. 161. (Cf. Vi 3. 39, Y 1. 346, KN 11. 1).

(b) संधिं विग्रहमेव च Mn (Jh), Rāghavānanda's, Medhātithi's (var.), and anonymous Kaśmīrian commentaries, Vulgata.

Having carefully considered the business (in hand), let him[1] resort to sitting quiet or marching ; alliance or war ; dividing his forces or seeking protection (as the case may require).

1. The king.

5527

आसनं प्राणसंरोधः प्रत्याहारश्च धारणा ।
ध्यानं समाधिरेतानि योगाङ्गानि स्मृतानि षट् ॥

(आ) ŚP 4374.

Postures in meditation, control of the vital airs, restraining the sensual organs, steady abstraction of the mind, religious meditation, perfect absorption of thought into the one object of meditation are declared to be the six steps in the practice of Yoga. (A. A. R.).

5528

आसनं प्राणसंरोधो ध्यानं चैव समाधिकः ।
एतच् चतुष्टयं विद्धि सर्वयोगेषु संमतम् ॥

(आ) ŚP 4348.

Postures in meditation, the control of vital airs, religious meditation and the perfect absorption of thought into the one object of meditation—know that these four (steps) are approved in all forms of Yoga. (A. A. R.).

5529

आसनाच् शयनाद् यानात् संगतेश् चापि भोजनात् ।
कृते संचरते पापं तैलबिन्दुरिवाम्भसि ॥

(अ) P (Pts 4. 65, PM 4. 43). (Cf. संचरन्तीह पापानि).

(आ) SuM 23. 33, IS 1061.

(b) संगमात् सहभो° (°गमाद्यतिभो°) SuM.

(c) ऋते SuM (but B in SuM as above).

Sin spreads like a drop of oil in water through sitting, lying, walking, intercourse and eating with other people (who are sinful).

5530

आसनादेकशय्यायां संभाषात् सहभोजनात् ।
पुंसां संक्रमते पापं घटाद् घटमिवोदकम् ॥

(अ) Cr 154 (CR VIII. 6), GP 1. 115, 8.

(*a*) आसनादेकशयनात् CR ; आसनाच्छयनाच्चैव CR (var.), (but GP as above).

(*b*) भोजनात्पङ्क्तिसङ्करात् GP ; संभाषां CR (var.) ; संभावात् CR (var.); संजल्पात् CR (var.).

(*c*) ततः [पुं°] GP.

By sitting together in the same cushion, by exchanging ideas, and by taking food together, sinful practices are exchanged as water is transferred from one vessel to another. (A. A. R.).

5531

आसनावसथौ शय्याम् अनुव्रज्यामुपासनम् ।
उत्तमेषूत्तमं कुर्याद् हीने हीनं समे समम् ॥

(अ) Mn (Mn [J] 3. 107, Mn [Jh] 3. 97). (Cf. Y 1. 107, G 5. 39-40).

Let him[1] offer seats, room, beds, attendance on departure and honour (while they stay), to the most distinguished in the best form, to the lower ones in a lower form, to equals in an equal manner. (G. Bühler's translation).

1. To the guests.

5532

आसनाशनशय्याभिर् अद्भिर्मूलफलेन वा ।
नास्य कश्चिद् वसेद् गेहे शक्तितोऽनर्चितोऽतिथिः ॥

(अ) Mn 4. 29.

(आ) Dampat. 16, IS 1062.

(*b*) अद्भिर्मूल° Dampat.

(*d*) ऽनर्चितः शक्तितो Medhātithi *ad* Mn ; ऽतिथि Dampat.

No guest must stay in his house[1] without being honoured, according to ability, with a seat, food, a couch, water, or (edible) roots and fruit. (G. Bühler's translation).

1. Of a Brāhmaṇ.

5533

आसने पादमारोप्य यो भुङ्क्ते स द्विजाधमः ।
मुखेन धमते चान्नं तुल्यं गोमांसभक्षणम् ॥

(आ) NBh 201.

The worst type of Brāhmaṇ is he who takes his meal with his feet placed on the seat (made of wooden plank) ; and, while taking food if he fans it with the breath of his mouth, that is equal to the eating of the flesh of a cow. (S. Bhaskaran Nair's translation).

5534

आसने लालयेद् बालां तरुणीं शयने तथा ।
उत्सङ्गे पतिरूढां च लालनं त्रिविधं विदुः ॥

(आ) IS 1063, Subh 24. Variant of No. 5603.

(*b*) तरुणी सयने Subh.

(*c*) उत्पते Subh.

(*d*) लानना Subh.

As it is well known, there are three kinds of caresses ; a young girl (child) should be caressed on the seat ; a young woman on the bed ; and a wife on the lap.

5535

आसने शयने याने पानभोजनवस्तुषु ।
दृष्ट्वान्तरं प्रमत्तेषु प्रहरन्त्यरयोऽरिषु ॥

(अ) P (PT 3. 102, PTem 3. 90, PS 3. 61, PN 3. 51, PP 3. 209, PtsK 3. 242, PRE 3. 88, Pts Hamburg 3. 163). Cf. Ru 159.

(आ) IS 1064.

(इ) Old Syriac VI 65-6.

(*a*) °यने या° missing in PTem.

(*b*) पाने भो° PN.

(*c*) दृष्ट्वादृष्ट्वा प्रमत्तं वा PS ; दृष्टादृष्टतप्रशस्त्रेषु PN ; दृष्टादृष्टाः PP ; दृष्टादृष्टप्र° PtsK, PRE.

(*d*) °रन्त्यरयोऽ° missing in PTem ; रिपुम् PS ; नृषु PT (var.) ; प्रहरेत् अरयो रिपुः PN

Foes will strike at their careless foes when they detect that they are sitting, or lying down, or marching, or when they are eating or drinking.

5536

आसने शयने याने भावा लक्ष्या विशेषतः ।
पुरुषाणां प्रदुष्टानां स्वभावो बलवत्तरः ॥

(आ) SRHt 192. 55 (a. Bhoja).

When seated, sleeping, and going in a vehicle together the mental dispositions of wicked people are specially seen; for the innate disposition is very powerful (and cannot be concealed for long). (A. A. R.).

5537*

आसन् क्षीणानि यावन्ति चातकाश्रूणि तेऽम्बुद ।
तावन्तोऽपि त्वयोदार न मुक्ता जलबिन्दवः ॥

(अ) BhPr 210 (a. Mucukunda). Variant of No. 5554.

Oh cloud ! as many tears as the *cātaka*-bird has shed (in expectation of your water) you have not released, oh generous one[1] ! even so much of water. (J. Shastri's translation).

1. Sarcastically.

आसन्नतरतां याति see No. 5538.

5538

आसन्नतरतामेति मृत्युर्जन्तोर्दिने दिने ।
आघातं नीयमानस्य वध्यस्येव पदे पदे ॥

(अ) H (HJ 4. 70, HS 4. 64 ; HM 4. 67, HK 4. 72, HP 4. 71, HH 111. 16-7, HC 149. 15-6).

(आ) VS 3294, ŚP 4134, SR 372. 157 (a. ŚP), SSB 269. 43, Sama 1 आ 34, IS 1065.

(इ) SS (OJ) 380.

(*ab*) आसन्नतामेति मृत्युर् आयुर्याति ŚP, SR, SSB.

(*a*) °तरतां याति SS (OJ).

(*b*) मृत्योर् HP (var.) ; जन्तुर् मृत्योर् HS, HP (var.) (better) ; जन्तोर् मृत्युर् HH ; °याति° [°जन्तो°] VS, SS (OJ) ; च नास्ति [दि° दि°] SS (OJ) (var.).

(*d*) वध्वस्येव IS ; वद्यस्येव SS (OJ) (var.) ; वध्यस्येव Sama.

Day by day doth death approach nearer and nearer a living being, as to a victim being led, step by step, to the slaughter. (F. Johnson's translation).

आसन्नतामेति मृत्युर् see No. 5538.

5539

आसन्ननाशं सलिलं तटाके
कूपादिकानामतियत्नलभ्यम् ।
नदि त्वमग्र्यासि जलाश्रयाणां
यस्यां युगस्थायि सुलम्भमम्भः ॥

(आ) Any 101. 75.

Upajāti metre (Indravajrā and Upendravajrā).

Water in a tank is liable to get dried up (in summer) and great is the effort required to draw water from wells and such other (deep) things ; oh river ! you are the best and foremost of the reservoirs of water wherein water is ever present and available with ease. (A. A. R.).

आसन्नपलितः श्यामो see No. 4226.

5540*

आसन्नमार्गमतिलङ्घ्य नतेन मूर्ध्ना
पश्चात् प्रसङ्गवलितेन मुखेन यान्त्या ।
आरोपिताः कतिपये मयि पङ्कजाक्ष्या
साकूतहासमनतिप्रकटाः कटाक्षाः ॥

(आ) ŚP 3471, SR 278. 43 (a. ŚP), SSB 107. 47.

Vasantatilakā metre.

When going along a path avoiding the frequented road, with head bent the lotus-eyed one turned her face under a pretext and darted towards me a few glances which disclosed somewhat her intense feelings towards me with a significant smile. (A. A. R.).

5541*

आसन्नमित्रागमसूच्यमान-
समागमे वासरवल्लभस्य ।
निर्यान्ति दीपा इव रात्रिभोग्याः
पश्य प्रभाते गणिकागृहेभ्यः ॥

(अ) Sam 6. 8.

(आ) GSV 334.

(*a*) उच्यमान° Sam.

Upajāti metre (Indravajrā and Upendravajrā.

It is the hour of the marriage of the sun and the blue sky[1], and lo, the lovers go out from the houses of the courtezans, just as the lamps go out[2]. (E. Powys Mathers's translation).

1. dawn.
2. Words of a lover to a courtezan.

5542

आसन्नमेव नृपतिर् भजते मनुष्यं
विद्याविहीनमकुलीनमसंस्तुतं वा ।
प्रायेण भूमिपतयः प्रमदा लताश्च
यः पार्श्वतो वसति तं परिवेष्टयन्ति ॥

(अ) P (PT 1. 18, PTem 1. 15, PS 1. 21, PN 2. 16, PP 1. 28, Pts 1. 35, PtsK 1. 41, PRE 1. 20, PD 300. 10), H (HJ 2. 55, HS 2. 55, HM 2. 58, HK 2. 58, HP 2. 51, HN 2. 50, HH 48. 11-4, HC 64. 5-8), DC in Vet 5. 132 (*ad* 5. 4), Śts 21. 11-4, Cr 2121 (CvL I 8. 44), (cf. KṣB 16. 280). Cf. Ru 23. 26. Cf. लता पार्श्वे स्थितं.

(आ) ŚP 1381, ŚB 2. 595, SRM 1. 3. 170, SH 1127, SR 152. 403 (a. P), SSB 478. 362, GSV 412, SuM 20. 17, SRK 239. 89 (a. Sphuṭaśloka), Sama 1 आ 20, VP 9. 121, IS 1066.

(इ) Old Syriac I. 12, ShD (T) 404, Nālaḍiyār 167.

(*a*) नृ° भ° tr. ŚB.

(*b*) प्रज्ञाविहीनम् PT, PTem ; विद्याविनोदम् PN ; अथवा यदि [अकु°] SuM, Śts (var.), ŚB ; अपण्डितं [असं°] PŚ, PD ; असंस्कृतं Pts, HS, SuM ; असङ्गतं H (but HS as above), Vet, ŚP, SR, SSB, SRK, Sama; °श्रुतं Cv (var.).

(*c*) लताश PS, PN ; प्रियाश्च Vet ; पतयो rest missing in ŚB.

(*d*) पार्श्वयोर् (यः missing) ŚB ; भवति [व°] PN, ŚP, ŚB, SR, SSB, SH ; यत् पा° भवति तत् प° PP, Pts, PtsK, Vet, SuM.

Vasantatilakā metre.

A sovereign favours only the man who is close to him, even if he would be devoid of knowledge, of low family or a stranger ; kings, lively women and creeping plants often encircle, whatever is beside them.

5543*

आसन्नयौवनस् त्वं
दुहितुर्मे यौवनं त्वया प्रायः ।
क्षपितमलक्ष्यं स्त्रीणां
गलति हि सहसैव तारुण्यम् ॥

(अ) Sam 8. 98.

(आ) GSV 282.

Āryā metre.

My daughter has consecrated the fairest days of her youth to you, but the flower of a woman's blossoming is so impermanent a thing that none may see it vanish. (E. Powys Mathers's translation).

1. Words of Kaṅkālī [a bawd] to the lover of a prostitute.

5544

आसन्नसेवां नृपतेः क्रीडाशस्त्राहिपावकैः ।
कौशलेनातिमहता विनीतः सानुरुध्यते (?) ॥

(आ) SRHt 145. 13 (a. Saṁgraha), SSSN 166. 12.

(*d*) विनतैः SSSN.

Close attendance upon a king requires great care and skill as in the case of sports, use of weapons, taming snakes and using fire; if brought under control thus they are very helpful. (A. A. R.).

5545

आसन्नाः कण्टकिनो
रिपुभयदाः क्षीरिणोऽर्थनाशाय ।
फलिनः प्रजाक्षयकरा
दारूण्यपि वर्जयेत् तेषाम् ॥

(आ) ŚP 2111.

Āryā metre.

Trees that grow too near the homes, if they are thorny ones, cause fear from the enemies; if milk-exuding ones, they are harmful to wealth; if fruit-bearing ones cause diminution of progeny; even their wood should be discarded. (A. A. R.).

5546*

आसन्नान् पुरतो भोगान् दर्शयित्वा पुनः पुनः ।
छागो हरितमुष्ट्येव दूरं नीतोऽस्मि तृष्णया ॥

(आ) VS 3249 (a. Vyāsa), SRHt 225. 16 (a. Vallabhadeva), SSSN 174. 9 (a. Bhojarāja), SR 76. 24, SSB 348. 26 (a. Vyāsa).

(इ) SS (OJ) 455.

(*a*) भावान् VS, SR, SSB.

(*b*) पुरः पुरः VS, SR, SSB.

(*d*) दूरो or दुरो SS (OJ) (var.); नीतोऽसि SRHt.

Like a goat, whom men delude by holding in its front a tuft of green twigs, I have been tempted far out of the way by *tṛṣṇā*, repeatedly showing me nearby pleasures. (Dr. Raghuvīra's translation).

5547

आसन्नाभ्रजलस्य दावविगमे विद्युद्भयं शाखिनो
नक्रास्याद् गलतश्च मज्जनमयी शङ्का भवेद् वारिधौ ।
भोक्तव्यस्य विधिः शुभस्य रभसात् स्वादुत्वनिष्पत्तये
जन्तोः संतनुते निराकृतभियो भीत्यन्तरोत्पादनम् ॥

(अ) RT (RT [S] 7. 824, RT [VVRI] 7. 824).

(*b*) नक्रास्याच्चलतश्च मज्जनमयी शङ्का प्लवन् स्वाम्बुधौ RT (var.).

(*d*) °कृतिभयो RT (var.).

Śārdūlavikrīḍita metre.

Then the forest-fire has passed away owing to the down-pour of the near cloud, the tree is threatened by the lightning; he who has escaped from the crocodile's throat, must fear to get drowned in the ocean. Thus fate soon creates a fresh terror for the person who has warded off a danger, in order that he may realise the sweetness of the good fortune which he is to enjoy afterwards. (M. A. Stein's translation).

5548*

आसन्नामवलम्ब्य केसरलतामेकेन पुष्पोज्ज्वलां
सव्यं निःसहया नितम्बफलके कृत्वा कराम्भोरुहम् ।
आमीलन् नयनान्तवान्तसलिलं श्लाघ्यस्य निन्द्यस्य वा
कस्येदं दृढसौहृदं प्रतिदिनं दीनं त्वया स्मर्यते ॥

(आ) ŚP 3415, SR 286. 21, SSB 120. 21, RJ 950 (=6. 63). Cf. Nos. 1840 and 5549.

(b) सव्यं ŚP.

(c) °यनं तवत्तस° RJ.

Śārdūlavikrīḍita metre.

Holding the branch of a nearby *kesara*-tree, resplendent with flowers, with one lotus-hand and placing the left one helplessly on your broad hip, with neck uplifted and with tears welling up in the slightly closed eyes, (tell me), who is the man, praiseworthy or censurable, whose firm friendship you are remembering every day in this pitiable way ? (A. A. R.).

5549*

आसन्नामवलम्ब्य केसरलतामेकेन पुष्पोज्ज्वलां
सव्यं निःसहया नितम्बफलके कृत्वा कराम्भोरुहम् ।
उद्ग्रीवं वद दुर्दिनेऽद्य चरणावुन्नम्य मार्गस् त्वया
बालोद्भ्रान्तमृगेक्षणे सुकृतिनः कस्यायमालोक्यते ॥

(आ) VS 1100. Cf. Nos. 1840 and 5548.

(a) असन्नाम् VS (var.).

Śārdūlavikrīḍita metre.

Holding the branch of a nearby *kesara*-tree, resplendent with flowers, with one lotus-hand, and placing the left one helplessly on your broad hip, with neck uplifted and with heels raised, tell me which fortunate man are you looking for on this cloudy day, oh ! damsel with glances tremulous like those of a frightened fawn ? (A. A. R.).

5550*

आसन्नाय सुदूराय सुप्ताय प्रकटात्मने ।
सुलभायातिदुर्गाय नमश्चित्राय शंभवे ॥

(आ) VS 22, SR 4. 13.

My obeisance to that god Śiva who is all auspiciousness, who is wonderful as he is near as well as far away, who is well concealed and well disclosing his form, who is easy of access (by devotion) and very difficult to approach. (A. A. R.).

5551**

आसन्ने फलमासन्नं दूरगे दूरगं फलम् ।
मिश्रं तु मिश्रे शकुने फलमाहुर्मनीषिणः ॥

(आ) ŚP 2587.

If the object indicative of the omen is nearby, the result will be seen soon ; if far away, so is the result ; and it mixed up, so will the result be ; so say the wise on the fulfilment of omens. (A. A. R.).

5552*

आसन्नो मधुरागतं वनभुवः साम्राज्यमित्यद्भुताः
श्रूयन्ते गिर एष तत्त्वमिह न ज्ञातुं विधातुः क्षमः ।
यत् पर्णैस् त्रुटितं तदप्युपरतं पुष्पोद्गमैः शाखिनां
यद् ग्लानं विटपैरिदं पुनरिह प्रत्यक्षमालक्ष्यते ॥

(अ) DikAny 31.

Śārdūlavikrīḍita metre.

Spring has approached, the sway of the forest regions has commenced—these are the wonder-exciting words heard ; but the truth of the action of the Creator none can fathom ; for leaves drop down, they die and flowers make their appearance on the trees and some branches have faded and these are seen with one's own eyes. (A. A. R.).

5553**

आसन्नो वल्मीको
दक्षिणपार्श्वे विभीतस्य ।
अध्यर्धे भवति शिरा
पुरुषे ज्ञेया दिशि प्राच्याम् ॥

(आ) ŚP 2186.

Āryā-upagīti metre.

If there exists an ant-hill close to the southern side of a myrobalan [*vibhītaka*-] tree, the water-spring can be found in the eastern wing (of that ant-hill) at a depth equal to the measure of a man's hight and a half. (S. Bhaskaran Nair's translation).

5554*

आसन् यावन्ति याच्ञासु चातकाश्रूणि चाम्बुद ।
तावन्तोऽपि त्वया मेघ न मुक्ता वारिबिन्दवः ।।

(आ) SRK 172. 11 (a. Rasikajīvana), SR 211. 4, SSB 590. 4, IS 7742 (not found in RJ), Any 21. 175. (Cf. RO. 2. 102). Variant of No. 5537.

(*b*) तेऽम्बुद any.

(*d*) जलबिन्दवः [वा°] Any.

Oh cloud, you have never poured as many drops of rain, as the *cātaka*-bird has shed tears in its entirety !

5555

आ सप्ततेर्यस्य विवाहपङ्क्तिर्
विच्छिद्यते नूनमपण्डितोऽसौ ।
जीवन्ति ताः कर्तनकुट्टनाभ्यां
गोभ्यः किमुक्षा यवसं ददाति ।।

(आ) VS 2350 (a. Bhaṭṭa-Ūrvīdhara). (Cf. A. B. Keith, *A History of Sanskrit Literature*, p. 235).

Indravajrā metre.

Verily the man is a fool who does not go on marrying cheerfully till he is seventy; they get their living by spinning and pounding; does the bull say, provide fodder for his kine ? (P. Peterson's translation).

5556*

आसप्तमं कुलं हन्ति शिरोऽभ्यङ्गे चतुर्दशी ।
मांसाशने पञ्चदशी कामधर्मे तथाष्टमी ।।

(आ) Cr 1247 (CRB 7. 35, CRBh II 7. 48, CRCa I 7. 30, CRBh I 7. 33 *v.l.*, CRP 7. 34 *v.l.*).

(*a*) षष्ठी वदन्तोत्कषणे (चढंतोत्कर्षणो CRBh I) CRP ; आसप्तम° CRBh II.

If a person takes oil-bath for the head on the fourteenth lunar day it adversely affects the members of his family for seven generations; the same is the case with his *kāma* and *dharma*, if meat is consumed on the fifteenth lunar day; the same is the case with the eigth lunar day as well. (A. A. R.).

5557

आ समन्ताच् चतुर्दिक्षु सन्निकृष्टाश्च ये नृपाः ।
तत्परास् तत्परा येऽन्ये क्रमाद् हीनबलारयः ।।

(आ) Śukranīti 4. 1. 20.

On all sides in the four directions those princes who are situated nearby, other princes who are farther away from them and others who are still far away—all these are in that order weaker foes. (A. A. R.).

5558

आसमस्ताक्षिविक्षेप- समर्पितमनोभुवाम् ।
मन्मथोद्दीपनं तासां विटवृत्तं विधास्यते ।।

(आ) Viṭavṛtta (in BhŚ p. 206) 7.

The incitement of passion by these harlots who enkindle love by their glances in full measure, makes a person dissolute in character. (A. A. R.).

आसमाने समानत्वं see No. 3709.

5559*

आ सर्गात् प्रतिवासरं रसशतैर्या बोधिता पोषिता
कल्पान्तावसरेऽथ सैव पृथिवी स्वैरेव दग्धा करैः ।
कृत्वेत्थं किमपि स्वकर्म नियतेः पूर्वापरोपप्लुतं
कष्टं सोऽपि दिनान्तवीतकिरणस् तिग्मांशुरस्तं गतः ।।

(आ) VS 564 (a. Bhavānīnandana).

Śārdūlavikrīḍita metre.

That earth which is awakened and nourished by hundreds of ingredients every day ever since creation, the same (earth) is burnt by the sun by his own rays at the time of the destruction of the world; thus accomplishing the ordinances of fate that are mutually contradictory; even that sun alas ! with his rays lost at the end of day, has now set. (A. A. R.).

5560**

आसवरतिरतिबहुभुक्
कट्वम्लाशी च कर्मठः पिशुनः ।
स्थूलः कृशोऽतिदीर्घः
खर्वो वा कृष्णपीतो वा ॥

(आ) ŚP 3119 (a. Śrīdhara).

Āryā metre.

(Inauspicious are the persons) who are addicted to liquor, fond of excessive eating, those who dote on very hot and sour food, those engaged in religious activities exclusively, tale-bearers, excessively stout, lean, tall or short and those whose colour is a mixture of dark and yellow. (A. A. R.).

आससता महाबाहो see No. 5508.

5561*

आससाद मुनिरात्मनस् ततः
शिष्यवर्गपरिकल्पितार्हणम् ।
बद्धपल्लवपुटाञ्जलिद्रुमं
दर्शनोन्मुखमृगं तपोवनम् ॥

(अ) Ragh 11. 23. (Cf. A. Scharpé's Kālidāsa Lexicon I. 4 : p. 170).

(आ) Alm 91.

(*d*) दर्शनोत्सुकमृगं Ragh (var.).

Rathoddhatā metre.

Then the sage came to his own penance-grove, with the materials of worship kept ready by the group of pupils, with the trees folding up (their) hands (in the form) of folded leaves, (and) with the deer faces lifted up for the sight (of him). (R. D. Karmarkar's translation).

5562*

आसां जलास्फालनतत्पराणां
मुक्ताफलस्पर्धिषु शीकरेषु ।
पयोधरोत्सर्पिषु शीर्यमाणः
संलक्ष्यते न च्छिदुरोऽपि हारः ॥

(अ) Ragh 16. 62 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 259).

(आ) VS 1874 (a. Kālidāsa), SR 337. 63 (a. Ragh), SSB 208. 5 (a. Kālidāsa), AIR 537.

(*b*) °फलस्पर्शिषु Ragh (var.).

(*c*) °सेधविशी° AIR.

Upajāti metre (Indravajrā and Upendravajrā).

The garland of these females who are deeply engaged in striking the water with their hands, though on the point of being broken, was not observed by them being unstrung among the sprays that vie with pearls and spread over their breasts. (G. R. Nandargikar's translation).

5563

आसां व्रतमतीवाक्ष्णोर् यत् पुरः परिसर्पणम् ।
सह यातं मनस् तत्र त्यक्त्वा भूयो निवर्तनम् ॥

(आ) SR 259. 62, SSB 71. 3.

It is the observance of a religious vow that their eyes constantly move about in front ; the mind goes along with them there, but abandoning them, it turns back again and again. (A. A. R.).

आ सां(सं°)सारात् त्रिभुवनम् see No. 5520.

5564*

आसादितप्रकटनिर्मलचन्द्रहासः
प्राप्तः शरत्समय एष विशुद्धकान्तः ।
उत्खाय गाढतमसं घनकालमुग्रं
रामो दशास्यमिव संभृतबन्धुजीवः ॥

(अ) Chalitarāma (v. V. Raghavan, *Some Lost Rāmāyaṇa Plays*, p. 53).

(आ) JS 226. 2, SR 345. 40 (a. Sāh), SSB 220. 47 (a. Sāh), Sāh *ad* 6. 283 (p. 130), AA 106. 19–107. 2, Sar *ad* 5. 510 (p. 739), Daś *ad* 3. 3 (p. 149) and *ad* 3. 10 (p. 152),

(*a*) आसारित° AA (var.) ; °चन्द्रभासः JS (var.).

(*b*) °कान्तिः JS.

(*d*) संहृत° AA (var.).

Vasantatilakā metre.

Smiling with the clear, silvery moon, and lustruous with the stars, Autumn has arrived—like the fair Rāma, radiant with his glittering swerd unsheated; like the hero he has destroyed the season of the rains, dark and dreadful like the ten-headed monster; and he has reloaded the *Bandhujīva* with flowers, still imitating that gracious prince who brought back life to his slaughtered friends. (Translation in *Bibl. Ind.* 9).

5565*

आसादितव्योऽस्ति करालकेशः
सखेदयार्हः समयोऽपकारी ।
तदुत्तमश्लोककथानुबन्धस्
तावद् यथा स्यात् प्रयते तथाहम् ॥

(अ) Ras 15.

(*a*) *Version A* : कराल-केशः.
Version B : कराऽलकेऽऽशः.

(*b*) *Version A* : सखे दयार्हः समयोऽपकारी.
Version B : सखेदयाऽर्हः स मयोऽपकारी.

(*c*) *Version A* : उत्तमश्लोक-क°.
Version B : उत्तमश्लोकक°.

Upajāti metre (Indravajrā and Upendravajrā).

Version A :

The time of frightful gray hairs (old age) which is pitiable oh! friend, and which does harm will be reached by me; hence I shall put forth efforts to pass it in such a way that there will be talks on the best of divine incarnation, Kṛṣṇa.

Version B :

The rich man who will be of service at the proper time should be secured by me by the hand (in marriage) by efforts; I shall therefore strive for it in such a way that he may become the object of great fame. (A. A. R.).

5566*

आसादितस्य तमसा नियतेर्नियोगाद्
आकाङ्क्षतः पुनरपक्रमणेन कालम् ।
पत्युस् त्विषामिह महौषधयः कलत्र-
स्थानं परैरनभिभूतममूर्वहन्ति ॥

(अ) Śiś 4. 34.

(आ) SSB 455. 13 (a. Māgha).

(*d*) °भजन्ति [°व°] Śiś (var.).

Vasantatilakā metre.

Here the great herbs take into their charge the wives of the sun and do not let them be obscured [*or* : disturbed] by others, when he is, by the decree of fate, overtaken by darkness [*or* : misfortune], and look forward to the time (of reunion) when it would pass off. (M. S. Bhandare's translation).

5567*

आसाद्य कृष्णपक्षान्
अत्रसतः सर्वदाऽभीकान् ।
परयात्मनि रतचित्तान्
विभाव्य तत्कर्म कुर्वतः क्व भयम् ॥

(अ) Ras 12.

(*b*) *Version A* : अत्र सतः.
Version B : अ-त्रसतः.

(*c*) *Version A* : परय्-आत्मनि.
Version B : परयाऽऽत्मनि.

(*d*) *Version A* : कुर्वतः.
Version B : कुर्व् अतः.

Āryā-udgīti metre.

Version A :

Having reached the good people who are worshippers of Kṛṣṇa and who are ever free from fear, and knowing them to be having their minds devoted to the supreme self, and performing actions therefor, as they do, where is fear (of worldly life) ?

Version B :

Having come to the time of the dark fortnight and observing licentious characters ever free from fear in attaching themselves to the wives of others, you also do similarly; then where is the fear ? (A. A. R.).

5568*

आसाद्यते कथं वा
शौर्याश्रयणेन गौरवध्वंसः ।
तत् तत्र दत्तचित्तश्
चित्तजसंतापभाजनं न जनः ॥

(अ) Ras 24.

(*b*) *Version A* : शौर्य्-आश्रयणेन गौरव-ध्वंसः.
Version B : शौर्याऽऽश्रयणे न गौर-वध्व्-अंसः.

Āryā-gīti metre.

Version A :

How can one attain loss of one's own importance when he resorts to the side of the Lord Śrī-Kṛṣṇa ? Hence offering his mind there, a person never becomes the target of the torments of Cupid.

Version B :

How can a man not obtain the shoulder (in embrace) of a girl of white complexion, if he puts forth valorous deeds ? Hence a person who is full of adventurous spirit never becomes the object of (unrequited) love. (A. A. R.).

5569

आसाद्य दक्षिणां दिशम्
अविलम्बं त्यजति चोत्तरां तरणिः ।
पुरुषं हरन्ति कान्ताः
प्रायेण हि दक्षिणा एव ॥

(अ) ĀrS 2. 83.

Āryā metre.

When a boat reaches the southern side (of the river) it abandons without doubt [delay] the northern side; indeed only those charming ladies who are clever generally captivate the hearts of men. (A. A. R.).

5570*

आसाद्य भङ्गमनया
द्यूते विहिताभिरुचितकेलिपणे ।
निःसारयताक्षानिति
कपटरुषोत्सारिताः सख्यः ॥

(अ) ĀrS 2. 78.

Āryā metre.

When playing at dice with the lover she got defeated having first agreed on pleasing love-sport as the stake; 'Take away the pieces of dice', (she said in disgust) and thus by feigned anger, all friends were driven away ! (A. A. R.).

5571

आसाद्य मन्दरागोऽपि भुजङ्गेनातिसंगतिम् ।
तद्भोगात्तु भ्रमन् कष्टं प्राप्नोति विषमन्ततः ॥

(आ) SSK 4. 9.

Though not passionate, moving in the company of licentious people, a person indulges in excessive sex activities and thus engaged in a roving life alas ! gets into dangers from it; just as a person moving too closely with a serpent gets poison into his system from its hooded body. (A. A. R.).

5572*

आसाद्य सोमभुवमास्वहि यत्र नित्यं
मङ्क्तुं प्रलोभयति सैकतमंशुकाभम् ।
तत् तत्र निर्वहति संप्रति नित्यकृत्यम्
एतस्य विस्मृतगृहस्य परानुभूत्या ॥

(अ) Ras 11.

(*a*) *Version A* : सोमभुवम्.
Version B : सोऽम- भुवम्.

(*b*) *Version A* : सैकतम् अंशुकाभम्.
Version B : सैकतमं शुकाभम्.

(*d*) *Version A* : पराऽनुभूत्या.
Version B : पराऽऽनुभूत्या.

Vasantatilakā metre.

Version A :

Having reached the bank of the river Narmadā let us two remain there for ever, for its sandy banks resplendent like pure silk tempts me to plunge into its waters ; we shall do our daily duties there forgetting our (worldly) home by experiencing supreme bliss.

Version B :

(Of the three of us) let us two go and remain in the bower of *atasī*-plants ; and that well-known woman will tempt our companion who is charming like the sage Śuka to immerse (in love) ; he will thus carry on his affairs daily with her forgetting his home as he has now (pleasing) experiences with another woman. (A. A. R.).

5573

आसाद्यापि महोदधिं न वितृषो जातो जलैर्वाडवो
मेघं प्राप्य न चातकोऽपि चरणौ भानुं न लेभेऽरुणः ।
चन्द्रः शंकरशेखरेऽपि निवसन् पक्षक्षये क्षीयते
प्रायः सज्जनसंगतोऽपि लभते दैवानुरूपं फलम् ॥

(अ) Sama 2 द 42, SR 94. 103, SSB 378. 112, SRM 2. 1. 144.

(*d*) °संगतौ हि Sama.

Śārdūlavikrīḍita metre.

The submarine fire does not get rid of his thirst even resorting to the waters of the great ocean ; and the same is the case with the *cātaka*-bird by resorting to a cloud ; the charioteer Aruṇa has not regained his feet by serving the sun ; though residing as the crest-ornament of Lord Śiva, the moon wanes in the dark fortnight ; generally a person gets results as ordained by fate, though he may associate with good people. (A. A. R.).

5574*

आसाद्याम्रवनीमिमां प्रति नवामास्वाद्य तन्मञ्जरीं
मैवं पञ्चममञ्च नन्दनवनभ्रान्त्या तया कोकिल ।
एषा वायसमण्डली घनशिरःशूलाहतिव्याकुला
कुध्वानैर्बधिरीकरिष्यति वृथा श्रोत्राणि सत्पत्रिणाम् ॥

(अ) Ava 138, SR 225. 146. SSB 615. 37, RJ 380.

(*a*) °मञ्जरीर् Ava.

Śārdūlavikrīḍita metre.

Having reached this wood of mango trees and tasting the cluster of their tender blossoms, do not, oh ! cuckoo, begin your song in the delightful fifth key under the delusion that this is a pleasure garden (with appreciating people). Here is a big flock of crows who cause severe headache and deafen the ears of all good birds by their harsh caws. (A. A. R.).

5575**

आसामुपरि दद्याच् च पानीयस्य विचक्षणः ।
एवं यामद्वयं कुर्यात् ततस् त्वासां न दापयेत् ॥

(अ) ŚP 3053.

(In the calcination of quick silver when the covered boiler is heated) the man of expert knowledge should pour water over it ; this should be done over a period of two *yāma*-s and thereafter no more water should be poured. (A. A. R.).

5576*

आसायं सलिलभरे
सवितारमुपास्य सादरं तपसा ।
अधुनाब्जेन मनाक् तव
मानिनि तुलना मुखस्याप्ता ॥

(अ) BhV (PJKS) Śṛṅgā° 169, BhV (POS) Appendix 13. 21-2, Rasagaṅgā 1 (p. 88. 13-4).

(आ) SRK 279. 11 (a. BhV), SR 262. 172 (a. Rasagaṅgādhara), SSB 77. 13, IS 7743.

(*a*) सलिलान्तः BhV.

(*d*) °स्यापि BhV.

Āryā metre.

Having propitiated the sun with attentive penance, remaining in water till the evening hour, now by the lotus a little resemblance to your face has been obtained, oh jealous one! (A. A. R.).

5577*

आसारान्तमृदुप्रवृत्तमरुतो मेघोपलिप्ताम्बरा
विद्युत्पातमुहूर्तदृष्टककुभः सुप्तेन्दुताराग्रहाः ।
धाराक्लिन्नकदम्बसंभृतसुरामोदोद्वहाः प्रोषितैर्
निःसंपातविसारिदर्दुररवा नीताः कथं रात्रयः ॥

(आ) SkV 220 (a. Yogeśvara), Kav 40 (a. Yogeśvara), Skm (Skm [B] 1301, Skm [POS] 2. 166. 1), Kav p. 77.

(*b*) °मूहू° Kav (MS).

(*c*) °सम्वृत° Kav (MS); °सुधामो° Skm; प्लोषितैर् Skm (var.).

Śārdūlavikrīḍita metre.

After the rain a gentle breeze springs up / while the sky is overlaid with clouds; / one sees the horizon suddenly in a flash of lightning; / moon and stars and planets are asleep; / a heady scent is borne from *kadamba-s* wet with rain / and the sound of frogs spreads out in utter darkness. / How can the lovely lover spend these nights? (D. H. H. Ingalls's translation).

5578*

आसारेण न हर्म्यतः प्रियतमैर्यातुं बहिः शक्यते
शीतोत्कम्पनिमित्तमायतदृशा गाढं समालिङ्ग्यते ।
जालैः शीकरशीतलाश्च मरुतो रत्यन्तखेदच्छिदो
धन्यानां बत दुर्दिनं सुदिनतां याति प्रियासंगमे ॥

(अ) BhŚ 142.

(आ) VS 1784 (a. BhŚ), SR 342. 67 (a. BhŚ), SSB 215. 63, RJ 1250 (a. Rāmacandra), SU 863, SLP 5. 32 (a. BhŚ), IS 1067, Pr 364.

(*a*) असरेष or आसारेषु or आश्यारेण or असारेण BhŚ (var.); न हम्मितः or न हर्म्यतं or हि हर्म्यतः or न घामतः or सहर्म्यतः [न ह°] BhŚ (var.); °यातुर् or °गंतुं [°या°] BhŚ (var.); यदा [ब°] BhŚ (var.); शख्यते or शंकते [श°] BhŚ (var.).

(*b*) °दृशां (°शं or °शी or °शो) [°दृशा] BhŚ (var.); ममालिंग्यते (स°; °ग°; श्लिष्यते) BhŚ (var.); तदालिङ्ग्यते BhŚ (var.).

(*c*) जाले or बाले or जाताः or धाराः or वाताः or धारा° [जा°] BhŚ (var.); शीतलशीकराश्च (°लैश्च SR, SSB) BhŚ (var.), SR, SSB; सततं or मधुरा [म°] BhŚ (var.); मरुत-श्चात्यन्त° BhŚ (var.); (ऽ)प्यत्यंत° or ह्यत्यंत° or चात्यंत° or वात्यंत° or अत्यंत° [रत्यन्त°] BhŚ (var.); °स्वेद° or °स्वेदापहा BhŚ (var.).

(*d*) च न or च तु [बत] BhŚ (var.); दुर्निनं [दु°] BhŚ (var.); यांति BhŚ (var.); प्रियासंगमात् or प्रियायागमे BhŚ (var.).

Śārdūlavikrīḍita metre.

For blessed persons, a foul rainy day is even changed into a pleasant and enjoyable one ; for, when they are unable to go out of their bedrooms on account of the incessant downpour of rains, they gladly return to their beloveds who trembling with cold take them into their close embraces ; as well as when the cool particles of water in the surrounding atmosphere give them a refreshing sensation, and allay the excess of fatigue they might have incurred in their sensual pleasure. (P. G. Nath's translation).

आसारेषु न हर्म्यतः see No. 5578.

5579*

आसारोपरमे प्रगाढतिमिराः किर्मीरयन्त्यो निशाः
पान्थस्त्रीमनसां स्मरानलकणासन्तानशङ्कास्पृशः ।
पिष्टानां प्रसभं घनाघनघटासंघट्टतो विद्युतां
चूर्णाभाः परितः पतन्ति तरलाः खद्योतकश्रेणयः ॥

(आ) SkV 234, Prasanna 96*a*.
(*a*) विस्मारयंत्या Prasanna.
(*b*) °कणा उत्तल° Prasanna.
Śārdūlavikrīḍita metre.

The fireflies sprangle the after-downpour blackness of the night : / that one might think them a train of sparks from the burning love of lonely wives ; / they fly about as lightly as a powder / ground out of lightning by the wild collisions of the clouds. (D. H. H. Ingalls's translation).

5580*

आसितानि हसितानि कृतानि
प्रेक्षितानि गदितानि गतानि ।
प्रायशोऽनुकुरुते ललिताङ्गी
नर्तकीव चतुरं दयितस्य ॥

(आ) AA 32. 1-4.
Svāgatā metre.

The mode of sitting, the way of laughing and other actions, the way he looks, his speech and the mode of walking, the charming-limbed one now imitates with near perfection of her lover by her cleverness, as if she were an actress. (A. A. R.).

5581*

आसित्वा विजने विमुक्तविषयासङ्गं मनो निश्चलं
कृत्वा हृज्जलजान्तरे प्रियतमारूपं परं दैवतम् ।
ध्यात्वा हारलतामयाक्षवलयं हस्तेन धृत्वा मया
तत्सायुज्यफलाप्तये प्रतिदिनं तन्नाम संजप्यते ॥

(आ) AA 86. 18–87. 2.
(*a*) आसित्वालिजने AA (var.).
Śārdūlavikrīḍita metre.

Sitting in a lonely location, setting aside all pleasure-attachments, keeping the mind steady, istalling the deity of my sweet-heart on the lotus of my heart, holding in my hand the rosary of beads in the form of her pearl-necklace and meditating constantly upon her, the name of my beloved is being muttered by me, every day, for attaining the effect of her blissful union (with me). (S. Bhaskaran Nair's translation).

5582*

आसिष्ये सुखितो गृहीति विहितो मोहेन दारग्रहस्
तत्सङ्गात् सुतदासबान्धवसुहृत्संबन्धिनामुद्भवः ।
तन्निर्वाहकदर्थनापरिभवानौचित्यचिन्ताजुषः
किं सौख्यं कतमा गृहस्थितिरतोऽनर्थो मया स्वीकृतः ॥

(आ) VS 3260, SR 77. 55 (a. VS), SSB 350. 58.
Śārdūlavikrīḍita metre.

'I shall be happy as a householder'—with this delusion I married a wife and due to this attachment there came into being children, servants, relatives, friends and wive's relations and attending to these I got troubles, insults, improprieties and worries ; what is happiness and what is householder's life ? I only accepted a dangerous thing. (A. A. R.).

5583

आसीज् जनः कृतघ्नः
क्रियमाणघ्नश्च सांप्रतं जातः ।
इति मे मनसि वितर्को
भविता लोकः कथं भविता ॥

(आ) VS 3060.

Ārya metre.

There were ungrateful people before, and now too there are people who impede the course of my actions—if such conjectures arise in my mind, what will the world come to ? (A. A. R.).

5584

आसीता मरणात् क्षान्ता नियता ब्रह्मचारिणी ।
यो धर्म एकपत्नीनां काङ्क्षन्ती तमनुत्तमम् ॥

(अ) Mn (Mn [J] 5. 158, Mn [Jh] 5. 156).

Until death let her be patient (of hardships), self-controlled, and chaste, and strive (to fulfil) that most excellent duty which (is prescribed) for wives who have one husband only. (G. Bühler's translation).

5585*

आसीत् कल्पमुदन्वदम्बुनि चिरं भेजे च भालानलं
भर्गस्य प्रतिमासकर्महुतभुक्कुण्डेऽप्यहौषीद् वपुः ।
तीव्रैरेव तपोभिरिन्दुरकरोदित्थं जनुर्यापनं
किं कुर्याद् विधुरो न वाञ्छति विधिस् तल्लाञ्छन-
प्रोञ्छनम् ॥

(अ) SMH 11. 34.

(*a*) °दम्बु° SMH (var.).

(*b*) अहोषीद् SMH (var.).

(*c*) जनुर्जापनं SMH (var.).

Śārdūlavikrīḍita metre.

The moon remained under the waters of the ocean for endless time, he resorted to the (fiery penance of the) forehead fire of Lord Śiva, he sacrificed his body every month into the holy fire in the hole of the orb of the sun ; thus has he spent his life by doing severe penance ; what is to be done ? Cruel fate does not wish to wipe off his black spot. (A. A. R.).

5586*

आसीत् ताम्रमयं शरीरमधुना सौवर्णवर्णं गतं
मुक्ताहारलताश्रुबिन्दुनिवहैर्निःस्वस्य मे कल्पिता ।
स्वल्पं स्वल्पमनल्पकल्पमधुना दीर्घं वयः कल्पितं
स्वामिन् दुःख भवत्प्रसादवशतः किं किं न लब्धं मया ॥

(आ) VS 3206, SR 68. 87 (a. VS), SSB 337. 88.

Śārdūlavikrīḍita metre.

The body has become copper-coloured, the golden hue is gone, to me now *niḥsva* [penniless *or* : without self-possession] a pearl-string is provided in the form of the continuous drops of tears ; by granting little by little, long life has now been vouchsafed ; oh ! Lord Sorrow, by your grace what indeed have I not secured ? (A. A. R.).

5587

आसीत् पूर्वं विमलजलधौ मण्डनं भूपतीनां
नारीणां च प्रबलमुकुटे काञ्चनेन प्रसङ्गात् ।
तन्त्रीबद्धः कथमिदमहो काचखण्डेन सार्धं
भिल्लीकण्ठे मरकतमणे कामवस्थां गतोऽसि ॥

(आ) Ava 351, SR 218. 71, SSB 602. 3, SRK 90. 8 (a. Prasaṅgaratnāvalī).

Mandākrāntā metre.

You were at first in the spotless ocean, then became an ornament to kings and queens in their crowns by being united with gold ; now alas ! you are stringed along with pieces of glass and are round the neck of a woman of the wild tribes ; oh ! emerald, what a pitiable state you have come to now ! (A. A. R.).

5588*

आसीत् सत्ययुगे बलिस्तदनु च त्रेतायुगे भार्गवो
रामः सत्यपराक्रमोऽथ भगवान् धर्मस् तथा द्वापरे ।
दाता कोऽपि न चास्ति संप्रति कलौ जीवन्ति केनार्थिनश्
चेत्येवं कृतनिश्चयेन विधिना व्यापारिणो निर्मिताः ।।

(आ) SR 98. 1, SSB 385. 3, SRK 103. 1 (a. Sphuṭaśloka), IS 7728.

(a) आदौ [आ°] SRK, IS; राघवो [भा°] SRK, IS,

(d) इत्येवं SRK, IS.

Śārdūlavikrīḍita metre.

There was in the Satya age the (munificent) demon king Bali; and then in the next Tretā age there was Paraśurama, full of true valour; then there was the Lord Dharma incarnate[1] in the Dvāpara age; now in the Kali age there is no munificent donor, how are the supplicants to live? Thus Fate, resolving in his mind, has created the (princely) merchants. (A. A. R.).

1. King Dharmaputra or Lord Kṛṣṇa.

5589*

आसीदञ्जनमत्रेति पश्यामि तव लोचने ।
भाविभूषणसंभारां साक्षात्कुर्वे तवाकृतिम् ।।

(आ) Kpr 10. 500, KāP 360. 4-5, Amd 327. 945, AlK 336. 11-2.

(b) तवोत्पश्यामि चक्षुषी Amd.

(c) °संस्कारां Alk.

(d) त्वदा° Alk.

Methinks there was the black collyrium in your eyes. And I perceive thy body as if it were going to be adorned with ornaments. (G. Jhā's translation).

5590*

आसीदवभ्रशरदभ्रमिषाद् यशस् ते
नाके भ्रमन् नृप यदभ्रमुकान्तशुभ्रम् ।
तत् पुष्पवर्षणमिवाप्सरसां द्युलोके
व्याप्नोत्यमादिव भुवं तुहिनच्छलेन ।।

(आ) VS 2634 (a. Śrī-Baka).

Vasantatilakā metre.

Your fame, oh! king, remained at first in the sky wandering in the guise of the thick autumnal clouds, pure white like the divine elephant Airāvata; now resembling a shower of divine flowers offered by (admiring) heavenly damsels, it spreads all over the earth in the guise of a fall of snow. (A. A. R.).

5591*

आसीदासीमभूमीवलयमलयजालेपनेपथ्यकीर्तिः
सप्ताकूपारपारीसदनजनघनोद्गीतचापप्रतापः ।
वीरादस्मात् परः कः पदयुगयुगपत्पातिभूपातिभूयश्
चूडारत्नोडुपत्नीकरपरिचरणासन्दनन्दन्नखेन्दुः ।।

(अ) Naiṣ 12. 18.

(आ) VS 2606 (a. Naiṣ), SR 112. 281 (a. Naiṣ), SSB 407. 297.

(c) त्वत्तो वीरः [वीश°] VS.

(d) °रणनन्द° VS.

Sragdharā metre.

Who hath ever been greater than this hero, whose fame is an ornament, even like paste of sandal applied to the circle of the earth through its entire range? The might of his bow is unceasingly sung by the people living on the seven sea-shores. The moons, his toe-nails, heartily rejoice in the diffusion of light by their star wives, the innumerable crown jewels of kings, simultaneously falling at his feet. (K. K. Handiqui's translation).

5592*

आसीदुप्तं यदेतद् रणभुवि भवता वैरिमातङ्गकुम्भान्
मुक्ताबीजं तदेतत् त्रिजगति जनयामास कीर्तिद्रुमं ते ।
शेषो मूलं प्रकाण्डं हिमगिरिरुदधिर्दुग्धपूरालवालं
ज्योत्स्ना शाखाप्रतानः कुसुममुडुचयो यस्य चन्द्रः फलं च ।।

(आ) SkV 1006, Prasanna 76*b* (Amarasiṁha), Skm (Skm [B] 1623, Skm [POS] 3. 51. 3) (a. Hari).

(*b*) विमुक्तं त्रि° Skm ; कीर्तिद्रुमस् Skm (var.) ; कीर्तिस्त्रयं Prasanna.

(*c*) दग्ध° Prasanna ; °पूर्णालवालं [°पूरा°] Skm (var.).

(*d*) °चया Skm.

Sragdharā metre.

Once upon a time a pearl was torn / from the brow of your enemy's elephant, / which, being planted on the battlefield, became the seed / whence grew this tree, your fame, throughout the universe. / The world-snake is its root, Himālaya its trunk, / the see of milk its irrigation trench ; / the moonlight form its branches, the hosts of stars its blossoms, / and the moon its fruit. (D. H. H. Ingalls's translation).

5593*

आसीदेव यदार्द्रः
किमपि तदा किमयमाहतोऽप्याह ।
निष्ठुरभावादधुना
कटूनि सखि रटति पटह इव ॥

(आ) ĀrS 2. 102.

Āryā metre.

When he was melting with love for me he never said a word (of protest) even when I slapped him ; now due to hard-heartedness (in the absence of love), friend, he roars bitterly like a kettle-drum. (A. A. R.).

5594*

आसीद् गङ्गाधरस् तस्य भ्राता गङ्गाधरोपमः ।
एकान् बबन्ध यो व्यालान् मुमोचैकान् यदृच्छया ॥

(आ) JS 2. 15.

To him there was a brother by the name of Gaṅgādhara, who could be compared to the wearer of Gaṅgā [Śiva]; he trapped vicious elephants and rogues and by chance released also imprisoned princes. (A. A. R).

5595*

आसीद् गङ्गान्वयाथक्षितिपतितिलको राजराजक्षितीशः
क्ष्मापालप्रौढमौलिप्रकरमणिरुचिप्रस्फुरत्पादपीठः ।
योऽरातिक्षत्रचक्रक्रथनकरभुजापालिताशेषपृथ्वी-
चक्रश्चक्रायुधाभोऽदधदुरसि रमां वाचि वाचामधीशः ॥

(आ) SSB 426. 1.

(*b*) र is omitted in प्रस्फुरत् SSB.

(*d*) भो° दधदुरसिमां (*sic !*) SSB.

Sragdharā metre.

There was the best of kings born of the Gaṅgā dynasty, the emperor Rajarāja, whose footstool was illumined by the rays of the gems on the heads of haughty princes, who protected all the regions of the earth by the might of his arms which put down all the rival princes ; and resembling the discus-armed god [Viṣṇu] he had the goddess of prosperity resting on his chest and being a master of learning had the goddess of speech in his tongue. (A. A. R.).

5596*

आसीद् यस्तव पुत्रकस् त्रिचतुरैः पत्राङ्कुरैरावृतो
मेघोन्मुक्तजलैकजीवनविधिः सन्मार्गलब्धास्पदः ।
सोऽयं संप्रति वासरैः कतिपयैरध्वन्यपुण्योच्चयैः
संपन्नः फलनम्रपल्लवततिच्छायोपलिप्तावनिः ॥

(आ) Skm (Skm [B] 1918, Skm [POS] 4. 56. 3) (a. Surabhi), Kav p. 115.

(*d*) छायोपलिप्तावलिः Skm (var.).

Śārdūlavikrīḍita metre.

That adopted child of yours [the plant] which had only three or four leaves, which

was subsisting entirely on the waters released by the clouds and which had established itself in the right path (frequented by people), now has become rich [well grown] in a few days by the good fortune of travellers and blesses the earth with the thick shade of its tender leaves and bending (with humility) under the weight of its fruit. (A. A. R.).

5597*

आसीद् वरः कण्टकितप्रकोष्ठः
स्विन्नाङ्गुलिः संववृते कुमारी ।
तस्मिन् द्वये तत्क्षणमात्मवृत्तिः
समं विभक्तेव मनोभवेन ॥

(अ) Ragh 7. 22. (Cf. A. Scharpé's Kalidāsa-Lexicon I. 4 : p. 106). Cf. रोमोद्गमः प्रादु°.

(आ) Sar *ad* 5. 2 (p. 571. 2-3).

(*a*) अभूद् [आ°] Sar.

(*c*) वृत्तिस् तयोः पाणिसमागमेन Ragh (var.).

(*d*) मनोभवस्य Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The hair on the wrist of the bridegroom stood on end while the fingers of the bride became moist with perspiration; so it seemed that by the joining of their hands, the action of love was, at that moment, equally divided between them. (M. R. Kale's translation).

5598*

आसीनः शयितः स्थितः प्रचलितः स्वप्नायितो जागृतः
पश्यन् मीलितलोचनो व्यवहरन् मौनं प्रपन्नोऽथवा ।
तां प्रेमाकुलवीक्षितां स्मितमुखीं सव्रीडमन्दागमां
श्लिष्यन्तीं प्रणयार्द्रमुग्धलपितां पश्यामि नक्तंदिवम् ॥

(आ) SR 281. 101, SSB 111. 105.

Śārdūlavikrīḍita metre.

Whether seated, lying down, standing, walking, dreaming, waking, seeing, remaining with eyes closed, working or keeping quiet—in all these situations, day and night, I see her embracing me, speaking sweetly and melting with love, walking gently due to shyness, with a smiling face and with eyes filled with love. (A. A. R.).

5599

आसीनः सुखमापणे यदि वणिक् श्रद्धालुभिः प्रार्थितः
किंचिच् शंसति पञ्चकं शतकमित्येतन्न तस्याद्भुतम् ।
आपातालविघूर्णिताम्भसि चलत्यौत्पातिके मारुते
मज्जन्त्यामपि नावि मुञ्चति न यस्तामेव
मूल्यस्थितिम् ॥

(अ) DikAny 15.

Śārdūlavikrīḍita metre.

If a merchant, seated comfortably and chatting with friends who are interested in hearing him, were to say something in the vein of five percent[1] and a hundred percent[2], need that cause any surprise ? For, while sailing in a ship and even when it sinks by portentous hurricanes which dash the waves down to the very nether regions, he does not leave off talking the state of his capital. (A. A. R.).

1. Cost price. 2. Selling price.

5600

आसीनः स्वामिनः पार्श्वे तन्मुखेक्षी कृताञ्जलिः ।
स्वभावं चास्य विज्ञाय दक्षः कार्याणि साधयेत् ॥

(अ) P (PM 1. 34).

Seated by the side of the master, looking at him, with hands folded in reverence, the clever person should have his business successfully accomplished after understanding fully his mood at that time. (A. A. R.).

5601*

आसीना तटभुवि सस्मितेन भर्त्रा
रम्भोरूरवतरितुं सरस्यनिच्छुः ।
धुन्वाना करयुगमीक्षितुं विलासाञ्
शीतालुः सलिलगतेन सिच्यते स्म ॥

(अ) Śiś 8. 19.

(*cd*) विलासाञ्शीतालुः

Praharṣiṇī metre.

When the young lady possessing charming thighs was seated on the bank, afraid of entering the cold water (of the lake), along with her husband, he smiled (at her reluctance) ; then he plunged into the water, and when she waved her hands to see his sportive movements, he sprinkled water on her. (A. A. R.).

5602*

आसीने पूष्णि तूष्णीं व्यसनिनि शशिनि
व्योम्नि कृष्णे सतृष्णे
दैत्येन्द्रे जातनिद्रे द्रवति मघवति क्लान्तकान्तौ
कृतान्ते ।
अब्रह्मण्यं ब्रुवाणे कमलपुटकुटीश्रोत्रिये शान्त्युपाये
पायाद् वः कालकूटं झटिति कवलयँल्लीलया नीलकण्ठः ॥

(आ) ŚP 93 (a. Lakṣmaṇakhaṇḍa-praśasti), SH 97 (a. Lakṣmaṇakhaṇḍa-praśasti), SR 8. 103 (a. ŚP), SSB 12. 90 (a. Lakṣmaṇakhaṇḍa-praśasti).

(*b*) याति निद्रां ŚP.

(*d*) कवलयंल्ली° SR.

Sragdharā metre.

When the sun kept quiet [unable to do anything] and the moon in the sky was full of misery, when Lord Viṣṇu remained full of desire for gain, the Lord of the demons went to sleep, Indra was fleeing, and the Lord of death had lost his lustre, Brahmā, born of the lotus and expert in scriptures, was crying 'Oh ! a great calamity has befallen and was speaking of a way to remedy it ; the blue-necked god Śiva swallowed the terrific poison *kālakūṭa* effortlessly ; may that god protect you all. (A. A. R.).

5603

आसीने लालयेद् बालां तरुणीं शयने तथा ।
उत्थितेऽप्यधिरूढां च लालनं त्रिविधं विदुः ॥

(आ) ŚP 3140 (a. Padmaśrī). Variant of No. 5534.

Caressing a damsel, if very young, may be done seated ; when she has attained full youth, it may be done in bed ; when she has grown [middle-aged], it may be done standing ; thus caressing of women is known to be of three kinds. (A. A. R.).

5604*

आसीनैः स्वं विमानं कृतपरिवृतिभिः
सुन्दरीसंगतैस् तैर्
देवैः सिद्धैश्च यक्षैरनिमिषनयनैर्दृश्यमानः सतृष्णम् ।
मध्येमध्ये पयोदैर्मुरजसदृशतां बोधयद्भिः सुमन्द-
मम्भः संपात्य पुष्पैरिव ननु महितस् ताण्डवः
श्रेयसे स्तात् ॥

(आ) SSB 17. 5.

Sragdharā metre.

Viewed with deep interest with unwinking eyes by the gods, *siddha-s* and other celestial beings, seated in their own aerial vehicles in the company of their charming spouses in a circle and with the accompaniment of drums in the form of the gentle thunders of the clouds at intervals and releasing rain as if they were showers of flowers, the *tāṇḍava* dance of Lord Śiva is greatly honoured ; may that be for your welfare. (A. A. R.).

5605*

आसीन् नाथ पितामही तव मही माता ततोऽनन्तरं
संप्रत्येव हि साम्बुराशिरशना जाया जयोद्भूतये ।
पूर्णे वर्षशते भविष्यति पुनः सैवानवद्या स्नुषा
युक्तं नाम समस्तशास्त्रविदुषां लोकेश्वराणामिदम् ॥

(आ) VS 2546 (a. Mātaṅga-Divākara), Kāvyālokalocana (MS IO 1008, fol. 26 *a*) (a. Abhinavagupta). (Cf. A. B. Keith, *A History of Sanskrit Literature*, p. 214 ; A. Weber, *Indische Studien*, 17. 172).

(*b*) कुलोद्भूतये [ज°] Kāv°.

(*d*) समग्रनीतिविदुषां किं भूपतीनाम् Kāv°.

Śārdūlavikrīḍita metre.

O king of earth, sea-girdled, was afore time thy grandmother, then became she thy mother, and now thy spouse to bring thy glory to fullness. But when a full hundred years of thy life have flown, will she be thy daughter-in-law, for this is the just fate of those to whom every science is known. (A. B. Keith's translation in his *A History of Sanskrit Literature*, p. 214).

5606

आसीन् मे मनसि हृता न सा मृता सा
या दृष्टेर्व्रजति न गोचरं प्रिया मे ।
ज्योत्स्ना हि स्फुटधवलापि कौमुदीन्दोर्
अन्धानां बहलतमोमलीमसैव ॥

(अ) ŚIS 13. 52.

Praharṣiṇī metre.

This beloved of mine is in my mind, but she is not captivated by me and is (as good) as dead ; though she moves within the range of my sight, yet she is not (really) seen ; the light of the moon, the moonbeams, however white, appears to be extremely dark to those who are blind. (A. A. R.).

आसीमहि वयं भिक्षां see भुञ्जीमहि वयं भिक्षां.

5607**

आसीमा कालिका यस्य क्षुद्राङ्गं कुण्डलीकृतम् ।
क्षुद्रवज्रकनामानं प्राह नागार्जुनो मुनिः ॥

(आ) ŚP 4643 (a. Khaḍgakośa).

That sword which is blue in colour till the very edges and its handle well rounded[1] is called *kṣudravajra* [small thunderbolts in its effect] ; so has said the sage Nāgārjuna. (A. A. R.).

1. *Or* : forming rings at the thin end.

5608

आसीमान्तान् निवर्तन्ते सुहृदः सह बन्धुभिः ।
सुकृतं दुष्कृतं वापि गच्छन्तमनुगच्छति ॥

(अ) Cr 155 (CR VI. 10, CPS 140. 17). Cf. Nos. 2958, 4809, 5474, गृहादर्था निवर्तन्ते and मृतं शरीरमुत्सृज्य.

(*b*) स° ब° tr. CR (var.).

(*c*) चापि [वा°] CR (var.).

(*a*) गन्तव्यम् [गच्छ°] CR (var.)

Friends and relatives turn their backs from the limits (of the cemetery) ; the effects of one's own good and bad deeds (during lifetime) alone accompany one who goes on his last journey.

5609*

आसीस्त्वं निशिराजरक्तहृदयेतीर्ष्यालुना वज्रिणा
प्रातः शङ्कितयेव दिव्यपदवीं गत्वात्मनः शुद्धये ।
और्वोत्तापितवार्धितापकतलादादाय मुक्तो बहिः
प्राच्यासौ दिवि तप्तमाषक इव प्रद्योतनो द्योतते ॥

(आ) JS 289. 24.

Śārdūlavikrīḍita metre.

'You were attached at heart [in love] with the moon'—(censured) thus by her lord Indra, the eastern quarter, full of apprehension in the morning, took a divine form to purify herself and having been released from the bottom of the sea heated by submarine fire, appears as the sun glowing, like a piece of gold taken out of fire. (A. A. R.).

5610

आसुरं कुलमनादरणीयं
चित्तमेतदमलीकरणीयम् ।
रामधाम शरणीकरणीयं
लीलया भवजलं तरणीयम् ॥

(आ) SR 171. 809, SSB 506. 809.

Svāgatā metre.

The abode of demoniacal tendencies should be kept away at arm's length, the mind should be made free from impure thoughts; the abode of Śrī-Rāma should be made the refuge; then the waters of worldly life could be crossed sportively [effortlessly]. (A. A. R.).

5611*

आसे चेत् स्वगृहे कुटुम्बभरणं कर्तुं न शक्तोऽस्म्यहं
सेवे चेत् सुखसाधनं मुनिवनं मुष्णन्ति मां तस्कराः ।
श्वभ्रे चेत् स्वतनुं त्यजामि नरकाद्
भीरात्महत्यावशान्
नो जाने करवाणि दैव किमहं मर्तुं न वा जीवितुम् ॥

(आ) VS 3198, SR 68. 82 (a. VS), SSB 336. 83.

Śārdūlavikrīḍita metre.

Were I to remain in the house, I am unable to maintain the family, if I resort to a penance-grove, the means of happiness, thieves of (desires) rob me (of peace); were I hurl myself into a deep chasm, there is the fear of hell as it amounts to suicide; I know not what to do, oh! Lord, whether to die or to live. (A. A. R.).

5612

आसेव्यते मुखं सर्वैर् विद्यानां योषितामपि ।
हृदयग्राहिणस् तासां द्वित्राः सन्ति न सन्ति वा ॥

(आ) SuM 23. 54.

The face [external charm] of learning and that of a woman are enjoyed by all; but the persons capable of knowing the heart of these two may be two or three, or not at all. (S. Bhaskaran Nair's translation).

आसोमहे वायं भिक्षाम् see No. 3497.

5613*

आस्कन्दन् कथमपि योषितो न यावद्
भीमत्यः प्रियकरधार्यमाणहस्ताः ।
औत्सुक्यात् त्वरितमसूस्तवम्बु तावत्
संक्रान्तप्रतिमतया बधाविवान्तः ॥

(अ) Śiś 8. 16.

Praharṣiṇī metre.

When the damsels, though holding the hands of their lovers, were afraid to plunge into the river, the waters, out of eagerness, held them within themselves in the form of their images reflected therein. (A. A. R.).

5614*

आस्कन्दितो भुजलताचलिताग्रशाखाम्
आलिङ्गितो युवतिभिः कलिकार्थिनीभिः ।
धन्योऽसि चम्पकतरो कुसुमानुरूपैर्
आसां घनस्तनफलैः फलितोऽसि यच्च ॥

(आ) JS 239. 2 (a. Sūktisahasra).

Vasantatilakā metre.

Having approached you closely, when your nearby branches were shaken (fondly) by their creeper-like hands, you were embraced by the damsels, eager to get the buds; fortunate are you, oh! *campaka*-tree, that you bear fruit too, in the shape of their hard and rounded breasts suitable to (your) flower-bunches. (A. A. R.).

5615*

आस्कन्धावधि कण्ठकाण्डविपिने द्राक्
चन्द्रहासासिना
छेत्तुं प्रक्रमिते मयैव तरसा त्रुटयच्छिरासंततौ ।
अस्मेरं गलिताश्रुगद्गदपदं भिन्नभ्रुवा यद्यभूद्
वक्त्रेष्वेकमपि स्वयं स भगवांस्तन्मे प्रमाणं शिवः ॥

(अ) Bālarāmayaṇa 2. 31, Han 8. 52.
(आ) SkV 1546.
(*a*) आस्कन्धादपि Han.
(*b*) झटिति [त°] Han ; °च्छिरःसन्ततौ Han.
(*c*) °दवचो भग्नभ्रुवा Han.

Śārdūlavikrīḍita metre.

When I began with Candrahāsa, my scimitar, to cut / the forest of my throats down to the very trunk / and the veins began to burst, I swear / that not a head dropped tears or failed to smile / or frowned or begged for mercy as they fell; / witness the blessed Śiva who saw all. (D. H. H. Ingalls's translation).

5616

आ स्तन्यपानाज् जननी पशूनाम्
आ दारलाभाच्च नराधमानाम् ।
आगेहकर्मावधि मध्यमानाम्
आ जीवितात् तीर्थमिवोत्तमानाम् ॥

(आ) SPR 971. 4 (a. Śrāddhaguṇa-vivaraṇa). SuM 32. 6, IS 1068, Subh 94.
(*a*) °नाज्जनिता SuM ; प्रसूताम् Subh.
(*b*) दारबन्धाज्जनिताध° SuM ; लाभावधि [दार°] SPR.
(*c*) प्रागेव कर्माणि च SuM.
(*d*) आजन्म तीर्थं हि नरो° SuM.

Indravajrā metre.

To the cattle the mother is the mother until it drinks (mother's) milk; to the base one until he gets a wife; to the middling until she takes care of the house; however, to the best one she is holy like a *tīrtha* during his whole life.

5617*

आस्त भावमधिगच्छतोस् तयोः
संमदेषु करजक्षतार्पणा ।
फाणितेषु मरिचावचूर्णना
सा स्फुटं कटुरपि स्पृहावहा ॥

(अ) Naiṣ 18. 119 (in some editions [HSS etc.] 18. 113).
(*b*) सम्मदेसु Naiṣ (HSS) (printer's error).

Rathoddhatā metre.

The scratches which they gave to each other with their finger-nails in their frenzied joy, when they reached the culmination of their passion, was like a seasoning of molasses with red pepper sprinklings, giving relish though sharp. (K. K. Handiqui's translation).

5618

आस्तां किं बहुभिः परोपकृतयः संसारसारं फलं
सिद्धं तत् प्रतिकूलवर्तिनि विधौ न स्तोकमप्यत्र नः ।
एते स्मः किल मानुषा वयमपि व्यर्थं व्यपेतायुषो
येषां स्वोदरपूर्तिरेव हि किमप्यष्टौ महासिद्धयः ॥

(आ) Skm (Skm [B] 2240, Skm [POS] 5. 48. 5).
(*b*) °र्तिनि [°व°] Skm (POS).
(*d*) अप्यष्टौ Skm (POS).

Śārdūlavikrīḍita metre.

Let that be, why speak much ? The best fruit of worldly life is the help rendered to others; even this is denied to us to the smallest extent as fate remains unfavourable; here we are, called men, spending our lives uselessly; and the attainment of the eight perfections by the persons of our fate consists of merely filling their own bellies ! (A. A. R.).

5619

आस्तां क्लमापहरणं जलधेर्जलेन
दूरे दवाग्नि परिदीपितमानसानाम् ।
एतावदस्तु यदि तोयकणैर्न जिह्वा
दन्दह्यते द्विगुणतां च न याति तृष्णा ॥

(आ) VS 865 (a. Ratnākara) ; Vjv 44. 91 (a. Maheśvaradatta).

Vasantatilakā metre.

Let the quenching of thirst by the waters of the ocean (of worldly life) remain far away to those whose minds are tormented by the forest-fire of *tṛṣṇā* [thirst *or* : desires] ; even this may be tolerated but for the fact that the tongue gets burned doubly by the saline water (of troubles); and the thirst [greed] never calms down. (A. A. R.).

5620

आस्तां गाढतरानुशीलनविधिः संस्पर्शनं दूरतः
संश्लेषे विषयीकृतोऽसि न मनागक्ष्णोः पदं प्रापितः ।
किं ब्रूमः सहकार तावकगुणानन्यादृशैर्दुर्लभान्
सौरभ्येण यदध्वगानपि मुहुः प्रीणासि दूरादपि ॥

(आ) PV 673 (a. Rudra), Ava 250, SR 240. 130, SSB 640. 37, Kav p. 94.

(*b*) संभाषावि° Ava, SR, SSB ; कृतो न Ava.

(*c*) अन्यादृशो° PV (MS); अस्मादृशैर् Ava.

(*d*) यदध्वगान् मुहुरहो Ava.

Śārdūlavikrīḍita metre.

Let at rest the (pleasing) close association with you, personal contact with you is far away, you are not available to the slightest degree for an embrace, nor are you within the range of sight; (in spite of these) what shall we say of your merits, oh ! mango tree, which are rarely seen in others ? For, you often please even from afar the wayfarers by the fragrance of your flowers. (A. A. R.).

5621*

आस्तां चक्षुरिदं तिरोऽञ्चति कियच्चेतोऽपि यद्वैभवैर्
निष्प्रत्याशमयं मुने जलनिधिर्गण्डूषितः सत्तपः ।
एतेनैव विरन्तुमर्हसि न ते गण्डूषपानाधिका
काचित् ख्यातिरतःपरं परमसौ पर्जन्यनीवीव्ययः ॥

(आ) Skm (Skm [B] 1705, Skm [POS] 4. 13. 5) (a. Tailapaṭīya-Gāṅgoka).

(*c*) पुनर् [न ते].

Śārdūlavikrīḍita metre.

The fact that the ocean is beyond the range of vision be not taken into account ; how much he attracts the mind by his greatness ! Useless have you made him, the best of seas, oh ! sage Agastya, into a mouthful (when you drank him up) ; you should stop with this alone, for you get no greater fame than that you have made him a mouthful ; whereas he is the source for the release of rain by the clouds. (A. A. R.).

5622*

आस्तां तत् करकानिपातकृतभीमण्डूकनिर्मज्जन-
क्षेमैकक्षमवारि पल्वलशतं सिन्धुं तमेव स्तुमः ।
कुप्यच्छक्रकरस्वरुप्रहरणक्षुण्णाखिलाङ्गक्षरत्-
कीलालेन गिरिव्रजेन शरणं यद्गर्भवासः कृतः ॥

(अ) Kavik 1. 78.

Śārdūlavikrīḍita metre.

Let alone the countless puddles wherein / frogs alone may bathe, running away from hail ; / but we shall praise the mighty ocean alone / that sheltered bleeding mountains all / smitten by Indra's thunderbolt ! (K. Krishnamoorthy's translation)..

5623

आस्तां तावत् किमन्येन दौरात्म्येनेह योषिताम् ।
विधृतं स्वोदरेणापि घ्नन्ति पुत्रमपि स्वकम् ॥

(अ) P (PP 4. 48, Pts 4. 90, PtsK 4. 61), Dc, A in Vet after 9.16.

(आ) SR 349. 29 (a. P), SSB 227. 29, IS 1069.

(*b*) °त्म्येनात्र Pts, SR, SSB; °त्मन्येन Vet.

(*c*) उदरेणापि विधृतं or उदरेऽपि धृतं यस्मात् Vet.

(*d*) हृन्ति [घ्न°] Vet; पुत्रं स्वकं रुषा PtsK ; पुत्रं प्रकोपिता: Vet.

One fact suffices. Cite no more! / They[1] kill the children that they bore. (A. W. Ryder's translation).

1. Women when they are angry.

5624*

आस्तां तावदकीर्तिर्मे त्वया तथ्यं तु कथ्यताम् ।
चित्तं कथमिवासीत् ते हरिवंशीरवश्रुतौ ॥

(आ) PG 183 (in some MSs a. Puṣkarākṣa etc.).

(*cd*) चित्तं कथमिदं वश्यं मम वं° PG (var.).

(*d*) °शीकलश्रुतौ PG (var.).

Let the ill fame to me be set aside, let the truth be narrated by you; how did your heart react on hearing the music of the flute of Śrī-Kṛṣṇa? (A. A. R.).

5625*

आस्तां तावदसीमपौरुषजुषः संमानितात्यद्भुत-
प्रारम्भाभ्यधिकक्रियस्य स खलु प्राच्यः प्रचारो हरेः ।
जीर्णस्यापि च विन्ध्यकन्दरदरीद्वारावताराक्षमैर्
अङ्गैरङ्गभृतो दलन्ति दरतो गन्धेन गन्धद्विपाः ॥

(आ) Skm (Skm [B] 1830, Skm [POS] 4. 38. 5) (a. Vallaṇa), Kav p. 100.

(*b*) स्वलु [ख°] Skm (B) (printer's error).

(*d*) दरन्ति [द°] Skm (var.).

Śārdūlavikrīḍita metre.

Let alone the heroic roaring of the lion in his younger days, when he had boundless courage and whose assaults were wonderful in the beginning and the end even more admirable; though grown weak by old age, his very smell now breaks a little the bodies of 'scent elephants' who are unable to escape into the caves of the Vindhya forest. (A. A. R.).

5626

आस्तां तावदहो समुद्रमहिमा दूरेऽपि कर्णप्रियस्
तीरे यस्य पिपासयैव मरणं प्राप्नोति शीघ्रं जनः ।
तस्मादम्बुनिधेर्वरं लघुसरः कूपोऽथवा वापिका
यत्र स्वात्मकरद्वयेन सलिलं पेपीयते स्वेच्छया ॥

(आ) SRK 194. 1 (a Śrāṅgadhara), Ava 496, SR 216. 32, SSB 599. 39, IS 7744.

(*a*) दूरे तु Ava.

(*d*) स्वीयकर° Ava, SR, SSB.

Śārdūlavikrīḍita metre.

Oh! Let the greatness of the sea be put aside, which is pleasing to the ears when one is far away; people die of thirst quickly though they remain at its very shore; therefore, far preferable is a small lake or a well or a tank where one can frequently drink water with one's own hands and that (too) as much as he pleases. (A. A. R.).

5627

आस्तां तावद् दिगन्तप्रथितसुयशसां संगमः सज्जनानां
तैः साकं वैरयोगोऽप्यतिशयमहितामुन्नतिं संनिधत्ते ।
लोके कस्यागमिष्यच्छ्रुतिपथमवपुर्वक्त्रशेषोऽपि राहुस्
त्रैलोक्यख्यातधाम्नोर्यदि रविशशिनोर्वैरितां
नाकरिष्यत् ॥

(आ) SSB 368. 57.

Sragdharā metre.

Let there be association with good people whose fame is celebrated at the ends of the quarters; even cultivating their enmity brings about a high position to a person, which is wonderfully great. Will the name of Rāhu, who is bodiless and has only his head, ever reach the ears of any one, had he not courted enmity with the sun and the moon whose effulgence is well known in all the three worlds? (A. A. R.).

5628*

आस्तां तावद् वचनरचनाभाजनत्वं विदूरे
　　दूरे चास्तां तव तनुपरीरम्भसंभावनापि ।
भूयो भूयः प्रणतिभिरिदं किं तु याचे विधेया
　　स्मारं स्मारं स्वजनगणने कापि रेखा ममापि ॥

(आ) PG 342 (a. Keśava-Bhaṭṭācārya), SR 292. 22, SSB 131. 24, RJ 891 (a. Goṣṭhīmiśra).

(*c*) अहं [इदं] SR, SSB.

(*d*) स्वगणगणने PG (var.), लेखा [रे°] SR, SSB ; मदीया [म°] PG (var.).

Mandākrāntā metre.

Let my being a person desiring to hear your speech be put far away, and far away also remain the honour of an embrace of your person ; but this I beg of you, again and again, with my prostrations that whenever you think of [remember] your own people, you may allot a small portion of it to me. (A. A. R.).

5629

आस्तां ते गुणिनस्तावद् भूषिताशेषभूतलाः ।
येषां गुणरुचिर्भूयः सांप्रतं तेऽपि दुर्लभाः ॥

(आ) SSB 356. 5.

Let be the mention of meritorious people who shone as ornaments to the entire world ; even the taste of the qualities of such persons has now become extremely difficult to find. (A. A. R.).

5630*

आस्तां दूरतया तदीयवदनाम्भोजामृतास्वादनं
　　नोदेत्येव मनोरथोऽपि हृदये तत्संगमाशां प्रति ।
उत्कण्ठाशिथिलीकृताङ्गलतिकं वीक्षेत मामेकदा
　　सस्नेहं यदि सा सरोजवदना धन्योऽस्म्यहं तावता ॥

(आ) SR 281. 109, SSB 111. 113, RJ 890 (a. Gadādhara ; see H. D. Sharma's *Some Unknown Sanskrit Poets of Mithilā* in *G. Jhā Commemoration Volume*, p. 365).

(*d*) धन्या वयं तावता SSB, RJ.

Śārdūlavikrīḍita metre.

Let the tasting of the nectar of her face remain far away, such a hope of being united with her does not arise in my heart at all ; if the lotus-faced one were to look at me once lovingly with her creeper-like limbs loosened (from the tight control) or at least glance affectionately, I shall consider myself blessed by even that much. (A. A. R.).

5631*

आस्तां दूरेण विश्लेषः प्रियामालिङ्गतो मम ।
स्वेदः किं न सरिन्नाथो रोमाञ्चः किं न पर्वतः ॥

(आ) SkV 584, Kav 308, Prasanna 13. 3*b*, VS 2087, ŚP 3679, SR 318. 1 (a. VS), SSB 176. 2, Sārasaṁgraha of Śambhudāsa (MS IO 2454*a*) 1. 96.

(*b*) °लिङ्गितो SkV (var.), Kav (MS), Prasanna.

(*c*) किल [किं न] Prasanna ; नु [न] ŚP, SR, SSB.

(*d*) किल [किं न] Prasanna ; नु [न] ŚP, SR, SSB.

Speak not of parting !/When I embrace my love/is not my bristling skin a mountain ; /is not my sweat the sea ? (D. H. H. Ingalls's translation).

5632

आस्तां भवान्तरविधौ सुविपर्ययोऽयम्
　　अत्रैव जन्मनि नृणामधरोच्चभावः ।
अल्पः पृथुः पृथुरपि क्षणतोऽल्प एव
　　स्वामी भवत्यनुचरः स च तत्पदार्हः ॥

(आ) Pad 90. 47 (a. Somadeva).

Vasantatilakā metre.

Let alone the fluctuation of fortunes in a future birth, in this very same birth itself such ups and downs occur to human beings, as a small person sometimes turns into a great and a great one into a small in a moment's time, a master becomes a servant and a servant rises in turn to the position of a master. (S. Bhaskaran Nair's translation).

5633*

आस्तां मण्डलमैन्दवं वरतनोर्वक्त्रश्रियश् चेत् कथा
कोणे कुत्रचिदासतां कुवलयान्यक्ष्णोः प्रसङ्गो यदि ।
दूरे तिष्ठतु वल्लकीकलरवः प्रस्तावना चेद् गिरां
वार्त्ता चेदवलग्नकस्य यशसां व्योम्नः प्रथायै नमः ॥

(अ) Caur (A) 56.
(*d*) व्योम्नि Caur (A) (var.).
Śārdūlavikrīḍita metre.

If we speak of the beauty of the face of the charming lady, let the mention of the moon's orb be at rest ; if the context is charm of her eyes, let the lilies remain somewhere in a corner, if we consider the sweetness of her voice, let the melody of the lute remain far away ; if the talk is about her (slender) waist, our obeisance to the fame of the sky [ether]! (A. A. R.).

5634

आस्तां महाबोधबलेन साध्यो
मोक्षो विबाधामलसौख्ययुक्तः ।
धर्मार्थकामा अपि नो भवन्ति
ज्ञानं विना तेन तदर्चनीयम् ॥

(अ) AS 191.
(*a*) °वाधा° AS (var.) ; साघोर् AS (var.).
(*c*) धर्मा° AS (KM) (printer's error).
Indravajrā metre.

Let alone the attainment of liberation which is full of pure unalloyed happiness, free from all worries, and which can be accomplished by the power of supreme knowledge ; even the (other aims of life) *dharma*, *artha* and *kāma* cannot be obtained without knowledge ; hence that should be honoured. (A. A. R.).

5635*

आस्तां माद्य भवे शुभे सखि लता न्यस्ता त्वया माधवी
कान्ते तन् मम संप्रयच्छ कुसुमं किं वामुना मे फलम् ।
नाल्पं निर्मलयामि मौक्तिकमिदं न्यस्तं त्वया दह्यताम्
इत्थं विभ्रमसंभ्रमो मदयति प्रेयांसमेणीदृशः ॥

(आ) ŚP 3166.
Śārdūlavikrīḍita metre.

Let it be, not today when it is so auspicious and pleasing ; friend, you have placed the jasmine creeper, dear, get me that flower ; or what is the use of that ? I shall have my pearls well polished ; burn that which you have placed there—thus this capricious flurry of the gazelle-eyed damsel intoxicates the beloved lover. (A. A. R.).

5636*

आस्तां मानः कथनं
सखीषु वा मयि निवेद्यदुर्विनये ।
शिथिलितरतिगुणगर्वा
ममापि सा लज्जिता सुतनुः ॥

(अ) ĀrS 2. 105.
Āryā metre.

Let alone the show of jealous anger, or narrating the same to her friends, the want of courtesy which I showed her ; with her pride of attracting me by her love all dwindled, the fair-bodied one is ashamed even to look at me ! (A. A. R.).

5637*

आस्तां वरमवकेशी
मा दोहदमस्य रचय पूगतरोः ।
एतस्मात् फलितादपि
केवलमुद्वेगमधिगच्छ ॥

(अ) ĀrS 2. 91.
Āryā metre.

It is far better that it remains without bearing fruit, do not apply the *dohada*[1] stimulant to the areca tree ; even when it bears fruit, please understand that it will only cause agitation to you. (A. A. R.).

1. *Dohada* : the desire of plants at budding time.

5638*

आस्तां विश्वसनं सखीषु विदिताभिप्रायसारे जने
तत्राप्यर्पयितुं दृशं सलिलतां शक्नोमि न व्रीडया ।
लोको ह्येष परोपहासचतुरः सूक्ष्मेङ्गितज्ञोऽप्यलं
मातः कं शरणं व्रजामि हृदये जीर्णोऽनुरागानलः ॥

(अ) Amar (Amar [doubtful] [D] 20, Amar [RK] 76, Amar [K] 63, Amar [S] 57, Amar [NSP] 63, Amar [POS] 57)[1].

(आ) VS 1148, SR 354. 60 (a. Amar), SSB 235. 61.

(*b*) अर्थयितुं [अर्प°] Amar (var.) ; सुरचितां [स°] Amar (D), Amar (K), Amar (NSP) ; स्वरुचितां VS ; सुरुचिरां Amar (RK), SR, SSB ; हि रुचिरं Amar (var.) ; नो लज्जया [न व्री°] Amar (RK).

(*c*) ऽप्येष Amar (D), Amar (RK), Amar (K), Amar (NSP), VS, SR, SSB ; °ज्ञाप्य Amar (var.) ; °हासकुशलः SR, SSB.

(*d*) दीर्घो [जी°] Amar (RK) ; ऽनुरागज्वरः VS.

1. Western (Arj) 63, Southern (Vema) 57, Ravi om., Rāma om., BrMM 74, BORI (I) 78, BORI (II) 76.

Śārdūlavikrīḍita metre.

Friends I dare not trust ; and my shyness prevents me from turning my playful glance towards him who well knows the very core of my desire ; the folk around are clear at making fun of others and very adept in divining the meaning of the minutest gestures ; oh ! mother, to whom may I look for succour ? The fire of love dies in the heart (itself). (C. R. Devadhar's translation).

5639*

आस्तां सकण्टकमिदं वसुधाधिपत्यं
त्रैलोक्यराज्यमपि देव तृणाय मन्ये ।
निःशङ्कसुप्तहरिणीकुलसंकुलासु
चेतः परं वलति शैलवनस्थलीषु ॥

(अ) BhŚ 406, Śānt 2. 14 (in some texts 2. 15 or 2. 16).

(आ) SkV 1606, Skm (Skm [B] 2323, Skm [POS] 5. 65. 3) (a. Śālavāha), SR 368. 34 (a. Śānt), SSB 262. 36, IS 1070.

(*a*) आस्ताम° Śānt, SR, SSB ; आस्तामकण्ठक° Skm ; अस्तां Śānt ; सकण्ठक° SkV (var.).

(*b*) त्रैलोक्यं वापि Śānt (var.) ; नैव Śānt (var.), SR, SSB ; तच्च or नैव [देव] BhŚ (var.), IS.

(*c*) °हरणी° Śānt (var.) ; °सङ्कुलासु Śānt (var.).

(*d*) वलित or वसति or विशति or विशतु [व°] Śānt (var.) ; लुठति [व°] Skm ; स्थलेषु Śānt (var.).

Vasantatilakā metre.

Let be a kingdom of the earth with all its cares,/ I value not, oh ! Lord, a universal empire at a straw./ My heart turns rather to the hills and woods / where herds of antelopes lie down in fearless sleep. (D. H. H. Ingalls's translation).

अस्तामकण्टकमिदं see No. 5639.

5640*

आस्तामनङ्गीकरणाद् भवेन
दृश्यः स्मरो नेति पुराणवाणी ।
तवैव देहं श्रितया श्रियेति
नवस्तु वस्तु प्रतिभाति वादः ॥

(अ) Naiṣ 8. 41.

(*d*) प्रतिभातिवादः Naiṣ (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Let the old tradition that Cupid is invisible, because destroyed by Śiva, be set aside; forsooth a new tradition appears that he is so, because the beauty that is in thy body did not enter into possession of him.[1] (K. K. Handiqui's translation).

1. i e. he hides himself of shame.

5641

आस्तामन्यत्सुजनाः
परोपकारैककरणदुर्ललिताः ।
संतापितपिशुनेषु
स्वगुणेष्वपि हन्त खिद्यन्ते ॥

(आ) ŚP 243, SR 47. 113 (a. ŚP), SSB 305, 115, IS 1071, Pr 364.

(a) आस्तामन्याः सु° ŚP (MS); आस्तामन्यस्तुवाजनाः ŚP (MS) (*contra metrum*).

(b) परोपकारकरैणकदु° IS changed by Böhtlingk (?); परोपकारेकरणादु° ŚP (var.).

(c) सन्तापिटापि° IS.

(d) गुणेष्वपि IS (*contra metrum*); स्वजनेष्वपि IS (?); हन्ता or हंना ŚP (MS) (*contra metrum*).

Ārya metre.

Let alone those virtuous men who are never satisfied by devoting themselves entirely to the service of others, alas! there are some who even feel sorry for their own virtues thinking that the same may cause pain to the scoundrels. (S. Bhaskaran Nair's translation).

आस्तामन्यस्तुवाजनाः see No. 5641.

5642

आस्तामपरो लोकः
क्रीडापेक्षापरो यदि प्रीतिः ।
व्यसनान्तरे पतन्ती
न वारिता परिजनेनापि ॥

(अ) Kuṭṭ (Kuṭṭ [KM] 707, KM [BI] 729).

(a) लोक Kuṭṭ (KM).

(c) क्रीडापेक्षी परापदि (°यदि) प्रीतः Kuṭṭ (BI).

(d) °नास्मि Kuṭṭ (BI).

Āryā metre.

Let alone the people who are outsiders, who being addicted to playful activities [fun] get pleased (at others' troubles); when she was falling into another painful situation she was not prevented even by her own servants. (A. A. R.).

आस्तामान्याः सुजनाः see No. 5641.

5643*

आस्तामेव सरोवरेण्य भवतो दुग्धोदलब्धामृत-
स्वादस्पर्धि सरोजवृन्दखचितं हंसावतंसं पयः ।
स्फारोल्लोलसुशीतशीकरचयासारप्रसिक्तानिल-
स्पर्शैरेव मनोहरैरपगताः संतापशोषक्लमाः ॥

(आ) Skm (Skm [B] 1753, Skm [POS] 4. 23. 3) (a. Gosoka).

(b) स्वादु Skm (var.).

Śārdūlavikrīḍita metre.

Let alone, oh! best of lakes, your waters, which is taste, vie with nectar that was obtained from the milky ocean, and wherein there are clusters of lotuses and which are decorated with swans flitting about; all the fatigue and discomfort caused by heat are removed by the touch of the pleasing breeze which is rendered cool by the mass of sprays of your tossing ripples. (A. A. R.).

5644

आस्तिक्यं चेद् धनमखिलमप्यर्थिसात्कर्तुमर्हं
नास्तिक्यं चेत् तदपि सुतरां भोगहेतोरपास्यम् ।
अस्पृष्ट्वापि स्वयमतिरहःस्थाप्यते यत् तदन्तस्
तस्मिन् हेतुः क इति निभृतं तर्कयामो न विद्मः ॥

(अ) Śāntiv 29.

Mandākrānta metre.

If a man has true piety and faith in God it is but proper that he should distribute his wealth to needy supplicants ; if he is a nihilist [atheist], he ought to utilise it in plenty for enjoyments ; but not touching the wealth himself, if a person buries it with utmost secrecy—we think over carefully what the possible reason could be, but get no solution at all. (A. A. R.).

5645*

आस्तीकवचनं स्मृत्वा　यः सर्पो न निवर्तते ।
शतधा भिद्यते मूर्ध्नि　शिंशवृक्षफलं यथा ॥

(आ) ŚP 2940.

On remembering (when repeated) the words of the sage Āstīka that serpent which does not turn back (from an attack), his head will break into a hundred pieces, just as ths fruit of the *śiṁśapa*-tree. (A. A. R.).

5646*

आस्तीर्यन्तामुपान्ते वनवृतिनिपुणैर्जालिकैर्जालबन्धा
　मुच्यन्तां शृङ्खलाभ्यः श्वगणभिरटवीगह्वरे सारमेयाः ।
आकीर्यन्तां स्थलानि श्रमशिथिलहयैः सादिभिः पाशहस्तैर्
　व्याधूयन्तां कृतान्तैरिव महिषचरैर्दण्डिभिः काननानि ॥

(आ) SR 141. 6, SSB 458. 7.

Sragdharā metre.

Let the fowlers who are experts in constructing fences in the forest spread the nets ; let those holding packs of hounds release them from the restraining chains in the forest regions ; let the woodland sites be scattered with horsemen with their horses overcome with fatigue and holding nooses in their hands ; let the beat of the forest regions be done by staff-beares riding buffaloes and appearing like lords of death. (A. A. R.).

5647*

आस्तृतेऽभिनवपल्लवपुष्पैर्
　अप्यनारतरताभिरताभ्यः ।
दीयते स्म शयितुं शयनीये
　न क्षणः क्षणदयापि वधूभ्यः ॥

(अ) Śiś 10. 89,

(आ) SR 321. 15 (a. Śiś), SSB 180. 15 (a. Māgha).

Svāgatā metre.

Indulging continuously in dalliance, the young women were not allowed even a moment to lie down by the night, though the beds were prepared and spread with tender leaves and flowers. (A. A. R.).

5648*

आस्ते कश्चन भिक्षुः
　संगृह्णन्नव्ययानि दश ।
न ममेत्यव्ययमुगलं
　याचामस् तं किमस्त्यन्यत् ॥

(आ) Vaidi 1.

Āryā metre.

There is a certain religious mendicant who collects together ten imperishable things ; we beg of him the pair 'not mine' ; then what else remains ? (A. A. R.).

5649*

आस्तेऽत्रैव सरस्यहो बत कियान् संतोषपक्षग्रहो
　हंसस्यास्य मनाङ् न धावति मतिः श्रीधाम्नि पद्मे क्वचित् ॥
सुप्तोऽद्यापि विबुध्यते न तदितस्तावत् प्रतीक्षामहे
　वेलामित्युषसि प्रिया मधुलिहः सोढुं त एव क्षमाः ॥

(अ) Bhallaṭaśataka 95.

(आ) VS 1015 (a. Bhallaṭa).

(*c*) मनः Bhalla°.

(*c*) न बु° Bhalla°.

(*d*) °मित्युदरप्रिया° Bhalla° ; क्षणं न [त एव] Bhalla°.

Śārdūlavikrīḍita metre.

How many do remain in this lake who side with the lotus with pleasure ? In the lotus full of beauty, the mind of the swan is not attached even a little ; but the affectionate bees wait patiently by the side of the flower in the morning with the thought—he is asleep yet, he is not awake, let us therefore wait to suit his time. (A. A. R.).

5650*

आस्ते दामोदरीयामियमुदरदरीं यावलम्ब्य त्रिलोकी
संमातुं शक्नुवन्ति प्रथिमभरवशादत्र नैतद्यशांसि ।
तामेतां पूरयित्वा निरगुरिव मधुध्वंसिनः पाण्डुपद्म-
च्छद्मापन्नानि तानि द्विपदशनसनाभीनि नाभीपथेन ॥

(अ) Naiṣ 12. 95.

(आ) JS 338. 23 (a. Śrī-Harṣa), VS 2520 (a. (Naiṣ), Skm (Skm [B] 1615, Skm [POS] 3. 49. 5) (a. Kavipaṇḍita-Śrī-Harṣa), SR 138. 83 (a. Naiṣ), SSB 452. 85.

(*a*) °रीयामुदरदरदरीं(°री) याधिशय्य Skm ; याधिशय्य [या°] Naiṣ (var.), SR, SSB.

(*b*) शक्तिमन्ति (°मा°) [श°] Naiṣ (var.), JS (var.), VS , SR, SSB; °वशात्तत्र Skm नो त्वद्य° [नैत°] VS.

(*c*) एनां Naiṣ (var.); श्वेतपद्म° Skm.

Sragdharā metre.

His fame owing to the vastness of its magnitude, cannot be contained in the three worlds occupying the cavity of Viṣṇu's belly. So it seems his ivory-like fame filled up the three worlds, and went out through Viṣṇu's navel, in the guise of a white lotus blossom. (K. K. Handiqui's translation).

5651*

आस्ते द्वारि वधूर्विधातृरचनावैदुष्यविक्रान्तिभूर्
भूरेतस्य बलादहारि भवता भीता नतारातिना ।
किं नामापरमत्र कार्यमधुना साध्यं समाशास्यते
तत्पाणिग्रहमङ्गलाय मनुजाधीशास्तु यत्नो महान् ॥

(आ) AA 93. 9-12.

(*a*) °वैदग्ध्य° [°वैदुष्य°] AA (AL ed.).

(*d*) °पाद° [°पाणि°] AA (var.).

Śārdūlavikrīḍita metre.

There awaits at the entrance the bride endowed with the skill of the Creator [beauty], and great scholarship ; the enemy's kingdom has been seized by your valour and he has submitted to you out of fear ; what other thing now remains that is desired by you which is to be accomplished ? Therefore, oh ! king, let grand preparations be made for the auspicious rite of marriage. (A. A. R.).

5652*

आस्ते नो सुषमा न चापि कुसुमामोदो हि नो वा मनाक्
चातुर्यं मकरन्ददानविषये किं चातुरीयं पुनः ।
यत्त्वं चित्रगतं कुशेशयदलं पुष्णासि गुञ्जारवैर्
माहात्म्यं क इव ब्रवीमि तदहो हे चञ्चरीकाधुना ॥

(अ) Anyśat 60.

Śārdūlavikrīḍita metre.

It has no exquisite loveliness, nor has it the least trace of the fragrance of a flower, amiableness consists in the granting of sweet honey, but has it that ? Yet you propitiate with your humming the petal of a lotus flower painted in a picture ; alas ! what shall I now say of your greatness, oh bee ! (A. A. R.).

5653*

आस्ते रोहत्कनककमले केलिपात्रे मृडान्याः
खेलन् हेलोन्मदमधुकरीमानसे मानसे यः ।
भेकोद्रेकप्रणयिनि वलद्वालजम्बालजाले
स स्यादुत्कः परिमितजले पल्वले किं मरालः ॥

(अ) Anymuk 14.

Mandākrāntā metre.

Will a swan, that remains sporting in the Mānasa lake, the sporting ground of the goddess Pārvatī, which abounds in golden lotuses in full bloom and which sportively intoxicates the minds of bees, be ever longing for a puddle with scanty water, surrounded by plenty of slippery mud and the beloved of [resort to] groups of frogs ? (A. A. R.).

5654*

आस्ते विधुः परमनिर्वृत एव मौलौ
शंभोरिति त्रिजगतीजनचित्तवृत्तिः ।
अन्तर्निगूढनयनानलदाहदुःखं
जानाति कः परमृते बत शीतरश्मेः ॥

(आ) SSg 220, Ava 194, SR 210. 23, SSB 587. 26, SRK 171. 25 (a. Rasikajīvana), SRM 2. 1. 296.

Vasantatilakā metre.

'The moon remains supremely happy on the head of Lord Śiva'—such is the idea in the minds of the people of the three worlds ; but who, except the cool-rayed one, knows the misery of the burning heat of the fire concealed within his (third) eye ? (A. A. R.).

5655

आस्त्रीशिशु प्रथितयैष पिपासितेभ्यः
संरक्ष्यतेऽम्बुधिरपेयतयैव दूरात् ।
दंष्ट्राकरालमकरालिकरालिताभिः
किं भाययत्यपरमूर्मिपरंपराभिः ॥

(अ) Bhallaṭaśataka 46.

(आ) VS 868 (a. Bhallaṭa).

(*a*) आ स्त्रीशिशुप्र° VS.

(*c*) दृष्ट्वा [दं°] VS.

(*d*) भाययसि Bhallaṭa° (var.), VS.

Vasantatilakā metre.

It is well known even to women and children that the sea is well guarded against the supply of water to thirsty people, as it is unfit to drink and is also situated far away ; but why does he, in addition, cause fright to the people with his series of billows rendered fearful by the sea-monsters with gruesome jaws ? (A. A. R.).

5656

आस्थामालम्ब्य नीतेषु वशं क्षुद्रेष्वरातिषु ।
व्यक्तिमायाति महतां माहात्म्यमनुकम्पया ॥

(अ) Kir 15. 4.

(आ) SR 46. 68 (a. Kir), SSB 303. 70 (a. Bhāravi), Sar *ad* 5. 79 (p. 599).

When the wicked mean enemies have been brought under their control by putting forth efforts, great men show compassion [magnanimity] to them ; this only enhances their greatness. (A. A. R.).

5657*

आस्थाय दारुणतरं कमपि स्वभावम्
अत्यन्तदुष्कृतकृतामपि शिक्षणाय ।
गृह्णासि सायकपदे कुसुमान्यमूनि
मातः सुतेषु महती किल रूक्षतेयम् ॥

(अ) Ānas 74.

Vasantatilakā metre.

Having had recourse to a kind of very cruel attitude in order to punish those who commit extremely bad deeds, you take up these flowers, oh ! divine mother, in the place of arrows ; indeed, great is your roughness towards your children ! (A. A. R.).

5658*

आस्थितः स्थगितवारिदपङ्क्त्या
संध्यया गगनपश्चिमभागः ।
सोर्मिविद्रुमवितानविभासा
रञ्जितस्य जलधेः श्रियमूहे ॥

(अ) Kir 9. 9.

(आ) SR 294. 28 (a. Kir), SSB 135. 30 (a. Bhāravi).

(*c*) °विभङ्गैः Kir (var.).

Svāgatā metre.

The western sky was covered in the evening twilight by a row of clouds ; it possessed the beauty of the sea coloured by the brilliance of the mass of corals that were washed by the waves. (A. A. R.).

5659*

आस्फालितं यत् प्रमदाकराग्रैर्
मृदङ्गधीरध्वनिमन्वगच्छत् ।
वन्यैरिदानीं महिषैस् तदम्भः
शृङ्गाहतं क्रोशति दीर्घिकाणाम् ॥

(अ) Ragh 16. 13. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 251).

(*c*) °रध्वनितामगच्छत् Ragh (var.).

(*d*) दीर्घिकासु Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Those waters of the lakes which once stirred gently by the fore-part of the hands of young ladies at the time of sporting imitated the deep resounding of a drum now bewail [produced a mournful *or* bewailing sound] being struck violently with horns by wild buffaloes. (G. R. Nandargikar's translation).

5660

आस्फालितैर्जलधिरूर्मिपरंपराणां
दूरीकरोति यदि रत्नमवस्तुबुद्ध्या ।
रत्नाकरत्वमपि तस्य भवेद् विनष्टं
रत्नं तु हन्त भविता महदङ्गधार्यम् ॥

(आ) PV 724 (a. Rāmanātha-Kavirāja).

Vasantatilakā metre.

If the sea, by the tossings of his series of waves, throws far away gems under the impression that they are of no consequence, his title of being 'the respository of gems' will be lost; but the gems fortunately will be worn on the bodies of great men. (A. A. R.).

5661*

आस्माकी युवतिदृशामसौ तनोति
च्छायेव श्रियमनपायिनीं किमेभिः ।
मत्वेवं स्वगुणपिधानसाभ्यसूयैः
पानीयैरिति विदधाविरेऽञ्जनानि ॥

(अ) Śiś 8. 50. Cf. प्रभ्रष्टैः सरभस°.

(आ) SR 339. 107 (a. Śiś), SSB 209. 49 (a. Māgha).

Praharṣiṇī metre.

Our own brilliance will endow the eyes of young ladies with a beauty that is never subject to any destruction ; of what use is this? —Thinking thus as it were, full of intolerance and to conceal the virtues of collyrium, the waters (of the lake) washed it off (from their eyes). (A. A. R.).

5662*

आस्यं निरस्य रसितैः सुचिरं विहस्य
गात्रान्तरेषु घन वर्षसि चातकस्य ।
तच्चञ्चुकोटिकुटिलायतकंधरस्य
प्राणात्ययोऽस्य भवतः परिहासमात्रम् ॥

(आ) VS 839 (a. Jalhaṇa).

Vasantatilakā metre.

Disregarding his mouth, laughing very long with your thunders, you drop your raindrops, oh ! cloud, on the other limbs of the *cātaka*-bird ; but to him resting the tip of his beak on his long-curved neck, it is loss of life (by thirst), whereas to you it is but a joke. (A. A. R.).

5663*

आस्यं पिधाय सकलं
विरलाङ्गुलिना करेण सघ्राणम् ।
अयमुच्चरद्दकारं
मनोहरं ज्योत्करोति शिशुः ॥

(आ) VS 2411 (a. Vallabhadeva).

Āryā metre.

Covering his mouth completely along with the nose by his palm with extended fingers, the child produces the sound imitative of the letter *'da'*, and thereby practises a pleasing religious vow. (A. A. R.).

5664*

आस्यं यद्यपि हास्यवर्जितमिदं लास्येन वीतं वचो
नेत्रे शोणसरोजकान्ति तदपि क्वापि क्षणं स्थीयते।
मालायाः करणोद्यमे मकरिकारम्भः कुचाम्भोजयोर्
धूपाः कुन्तलधोरणीषु सुदृशः सायंतनो दृश्यते॥

(अ) Rasamañjarī of Bhānukara 108.

(आ) RJ 876.

(*b*) नेत्रं Rasa°; स्थीयताम् Rasa°.

(*d*) धूपः Rasa°.

Śārdūlavikrīḍita metre.

Though the mouth is free from laughter, she indulges in a dance with music and thus speech is not avoided, the eyes possess the beauty of red lotuses and they remain somewhere for a moment; when a garland is being put on, there is the folding of the hands over the lotus-buds of her breasts; (fragrant) smoke are in the mass of her tresses—thus in the charming-eyed lady the evening fall is seen. (A. A. R.).

5665*

आस्यं यस्याः सुधांशुं कलयति नयनाभ्यां
जितः पुंसमूहः
कान्त्या विद्युत् कुचाभ्यां जलकनकधरे निर्जिते
हन्त मोहः।
कुष्ठं दुर्गन्धियुक्तं लघुकृमिविकृतं पूयमज्जास्रवाहि-
व्याप्तं तन् मक्षिकाभिर्गतिरिति वपुषः कुत्सिता
नास्ति लोके॥

(आ) SR 372. 136, SSB 269. 22[1].

(*b*) तरुणजलरुहे [ज°] SR; ऽस्याः सुधांशुम् [हृ° मो°] SR.

(*c*) कुष्टं SR (printer's error); दुष्टं [कु°] SSB.

(*d*) कुस्सिता [कु°] SSB (printer's error).

1. Probably a Jainistic verse included in SR and SSB.

Sragdharā metre.

People consider the damsel's face to be the moon, groups of men are vanquished by her eyes, the lightning by her brilliance, golden lotuses by her breasts; alas! this delusion! Filled as her body is with repugnant disease, foul smell, distorted by small worms and spread with pus, marrow and blood there is no repugnance to it in the world as is the attitude (of liking) of a fly towards them. (A. A. R.).

5666*

आस्यं सहास्यं नयनं सलास्यं
सिन्दूरबिन्दूदयशोभि भालम्।
नवा च वेणी हरिणीदृशश्चेद्
अन्यैरगण्यैरपि भूषणैः किम्॥

(आ) SRK 273. 29 (a. Sphuṭaśloka), SR 251. 35, SSB 58. 40, IS 7745.

Upajāti metre (Indravajrā and Upendravajrā).

If the mouth is full of laughter and the eyes dance (with pleasure), if the forehead shines with a speck of red lead, if the tresses are freshly done of the deer-eyed damsel, where is the need for innumerable other ornaments? (A. A. R.).

आस्य ताम नदी मनो° see No. 5428.

5667*

आस्यप्रोञ्छितपार्वणेन्दुयशसं नेत्रावधूतोत्पल-
श्रीगर्वां दशनच्छदव्यवहिताशोकप्रवालद्युतिम्।
एतां दृष्टिसुधाप्रपां त्रिजगतः शिल्पी विधाय स्वयं
मन्ये हर्षवशादजायत निजस्तोत्रप्रचण्डः कविः॥

(आ) JS 172. 10, SH 1787.
(*a*) °प्रोज्झित° JS (var.).
(*b*) °लस्तुतिः SH.
(*c*) एनां SH ; °प्रयां SH.
(*d*) °दनायत SH ; °प्रबंधे SH.
Śārdūlavikrīḍita metre.

With the fame of the full moon eclipsed by her face, the pride of beauty of the blue lily vanquished by her eyes, the brilliance of the tender *aśoka*-leaves put down by her lips, thus having fashioned her, a nectarian watershed to the eyes, the architect of the three worlds, methinks, has himself taken his birth out of joy as a poet bold in self-praise. (A. A. R.).

5668*

आस्यश्रीजितजर्जरेन्दुमलिनं कृत्वा करे कन्दुकं
क्रीडाकौतुकमिश्रभावमनया ताम्रं वहन्त्याननम् ।
भृङ्गाग्रग्रहकृष्णकेतकदलस्पर्धावितीनां दृशा
दीर्घापाङ्गतरङ्गितैकसुहृदामेषोऽस्मि पात्रीकृतः ॥

(आ) SSB 100. 36 (a. Saṁgrahītṛ).
(*c*) °स्पधा° SSB (printer's error).

Śārdūlavikrīḍita metre.

Of her face that has vanquished the full moon and holding a ball in her hand, and the face rendered rosy with her feelings of affection and exciting sport (with the ball), with her eyes resembling *ketakī*-petals with black bees perched on them and casting tremulous glances from the corners of her long eyes—I am made the fortunate onlooker. (A. A. R.).

5669*

आस्यश्रीर्द्विजराजबाधनकरी दृष्टिः श्रुतेर्लङ्घिनी
मूर्धन्यावलिगामिनी कुटिलता बद्धाश्च मुक्ता गुणैः ।
यत्ते सुन्दरि दुर्विनीतिरियती दृष्टाबलाया मया
तन् मन्ये मकरध्वजो भवजयी जातस्त्वदग्रेसरः ॥

(आ) PdT 129 (a. Bhāskara).
(*a*) दुर्विनीत PdT (var.).
Śārdūlavikrīḍita metre.

The beauty of your face vanquishes the moon [*or* : obstructs the best of Brāhmaṇa-s], the eyes reach up to the ears [*or* : transgresses the scriptures], the tresses are well curled [*or* : there is crookedness up to the head] and are adorned with pearl-strings [*or* : devoid of merits]—if such, charming one, is your want of humility, in one who is weak, I think that Cupid is the conqueror of the world (and of Śiva) and moves in front of you [is your leader]. (A. A. R.).

5670*

आस्येन्दोः परिवेषवद्रतिपतेश्चाम्पेयकोदण्डवद्
धम्मिल्लाम्बुमुचः क्षणद्युतिवदासज्जौ क्षिपन्ती भुजौ ।
विश्लिष्यद्वलि लक्ष्यनाभि विगलन्नीव्युन्नमन्मध्यमं
किंचित् किंचिदुदञ्चदञ्चलमहो कुम्भस्तनी जृम्भते ॥

(आ) SR 270. 427, SSB 92. 2, RJ 752.
Śārdūlavikrīḍita metre.

As the halo round the moon of her face, like the bow of *campaka*-plant of Cupid, with hands swinging like flashes of lightning from the cloud of her dark tresses, with the three folds of the skin becoming prominent, visible navel, with the knot of the dress getting loosened, and the bosom becoming prominent, the pot-bosomed one unfolds herself (in all her glory) little by little. (A. A. R.).

5671*

आस्ये पूर्णसुधानिधिश्चरणयोः काल्पद्रुमं वैभवं
देहे काञ्चनकान्तता त्वचि पुनर्हैयङ्गवीनं स्वयम् ।
यस्या लोचनयोर्निरूपधि सदोदीतानुकम्पाततिः
सा माता जगतां प्रसादपदवी साक्षान्मुदे स्तादुमा ॥

(आ) SSB 19. 29 (a. Saṁgrahītṛ).
Śārdūlavikrīḍita metre.

The full [nectar-filled] moon in her face, the beauty and power of the heavenly *kalpaka*-trees at her feet, the brilliance of gold in her body, the softness of fresh butter in her skin, and great limitless compassion in her eyes, that divine mother of the three worlds, Pārvatī, is the object of our propitiation—may she reveal herself for our joy. (A. A. R.).

5672

आस्त्रावयेच्चोपचितान् विपर्यस्येच्च कर्मसु ।
यथा न भक्षयन्त्यर्थं भक्षितं निर्वमन्ति वा ॥

(अ) K (K [K] 2. 9. 35, K [S] 70. 10-1, K [G] 165. 11-2, K [J] 42. 14-5, K [V] 65, K [P] 109. 7-8).

Government servants shall not only be confiscated of their ill-earned hoards, but also be transferred from one work to another, so that they cannot either misappropriate government money or vomit what they have eaten up. (R. Shamaśāstry's translation).

5673

आस्त्रावयेदुपचितान् साधु दुष्टव्रणानिव ।
आयुक्तास्ते च वर्तेरन् अग्नाविव महीपतौ ॥

(अ) KN (KN [ĀnSS] 5. 84, KN [TSS] 5. 84, KN [BI] 5. 85).

(आ) SRHt 173. 25 (a. KN), SSSN 77. 21 (a. Kāmandaka), IS 1072.

(*b*) °व्रणानि च SRHt.

(*c*) आमुक्तास्ते KN (BI) (आसक्ता° commentary).

(*d*) वह्नाविव KN (BI).

A monarch should bleed freely his subordinates swelling with unlawful wealth, like a surgeon bleeding a swelling abscess. Thus stripped of their unlawful gains, they stand by their sovereign like men standing by fire. (M. N. Dutt's translation of KN [BI]).

5674*

आ स्वर्लोकादुरगनगरं नूतनालोकलक्ष्मीम्
आतन्वद्भिः किमिव सिततां चेष्टितैस् ते न नीतम् ।
अप्येतासां रमणविरहे विद्विषत्कामिनीनां
यैरानीता नखपदमयी मण्डना पाण्डिमानम् ॥

(आ) VS 2594.

Mandākrāntā metre.

From the world of heaven to the city of serpents [nether world] what has not been rendered white by your valorous deeds by spreading the beauty of a new light ? The decoration of nail-marks (red in colour) of the wives of your rival kings too have been made white at the separation from their lovers. (A. A. R.).

5675*

आस्वादितं स्वादुमरन्दबिन्दु-
स्वच्छन्दमिन्दीवरसुन्दरीभिः ।
माकन्दपुष्पं प्रमदाजनस्य
प्रमोदमामोदभरैरकार्षीत् ॥

(आ) SR 331. 21, SSB 197. 21.

Upajāti metre (Indravajrā and Upendravajrā).

The beautiful (she-bees on the) blue lotuses enjoyed the drops of tasty honey at their ease; the mango flower brought intoxicating joy to passionate ladies by its wealth of fragrance. (A. A. R.).

5676

आस्वादितदयिताधर-
सुधारसस्येव सूक्तयो मधुराः ।
अकलितरसालमुकुलो
न कोकिलः कलमुदञ्चयति ॥

(अ) ĀrS p. 20. 18-19 (in some editions omitted).

(आ) SR 29. 14, SSB 47. 15.

(b) °सस्यैव ĀrS, SSB.

Āryā metre.

Good sayings are sweet like the nectar of the lips of the beloved when tasted [enjoyed]; the cuckoo does not sing sweetly unless it has tasted the buds of the excellent species of mango trees. (A. A. R.).

5677

आस्वादितद्विरदशोणितशोणशोभां
संध्यारुणामिव कलां शशलाञ्छनस्य ।
जृम्भाविदारितमुखस्य मुखात् स्फुरन्तीं
को हर्तुमिच्छति हरेः परिभूय दंष्ट्राम् ॥

(अ) Mudr 1. 8.

(आ) SSSN 195. 79 (a. Mudr), IS 1073.

(a) आखादित° IS.

(d) का SSSN.

Vasantatilakā metre.

Who desires to extract forcibly from the open mouth of the lion, while he yawns, his glistening fang possessing the lustruous redness of the elephants's blood which he has tasted and appearing like the moon's digit reddened by twilight? (R. S. Walimbe's translation).

5678*

आस्वादितोन्मुक्तमिवार्द्धबिम्बं
तमोमुखाद् हन्त सुधाकरस्य ।
सीमन्तसीमान्तमुदाररूपम्
इदं ललाटं ननु पङ्कजाक्ष्याः ॥

(आ) SSB 70. 1. (a. Saṁgrahītṛ).

Upajāti metre (Indravajrā and Upendravajrā).

The disc of the half moon indeed looks like as though he has been released by the mouth of Rāhu; alas! so some say; really it is the forehead of the lotus-eyed one, of lovely appearance, at the end of the parting of her hair. (A. A. R.).

5679*

आस्वादितोऽसि मोहाद्
बत विदिता वदनमाधुरी भवतः ।
मधुलिप्तक्षुर रसनाच्
छेदाय परं विजानासि ॥

(अ) ĀrS 2. 97.

Āryā metre.

The sweetness of your mouth was enjoyed by me out of delusion; alas! I come to know it now; you only know very well how to cut the tongue like a razor that is smeared with honey. (A. A. R.).

5680*

आस्वाद्यं प्रमदारदच्छद इव श्रव्यं नवं जल्पितं
बालाया इव दृश्यमुत्तमवधूलावण्यलक्ष्मीरिव ।
प्रोद्घोष्यं चिरविप्रयुक्तवनितासन्देशवाणीव मे
नैवेद्यं चरितं च रूपमनिशं श्रीकृष्ण नामास्तु ते ॥

(आ) PG 92.

(a) आच्छाद्यं PG. (var.).

(b) बालानामिव PG (var.).

(c) हे कृष्ण PG (var.); ते [मे] PG (var.).

Śārdūlavikrīḍita metre.

Tasteful like the lip of a passionate damsel, delighting the ear like the fresh sweet nothings of a young girl, pleasing to gaze at like the loveliness of the best of young women, and resonant like the words of message of a young wife who has been separated from her lover for a long time, may, oh! Kṛṣṇa, be your offerings, life history, form and name. (A. A. R.).

5681*

आस्वाद्य निर्विशेषं
विरहिवधूनां मृदूनि मांसानि ।
करकामिषेण मन्ये
निःष्ठीवति नीरदोऽस्थीनि ॥

(आ) SRK 130.6 (a. Sphuṭaśloka), SR 340. 15, SSB 212. 11, SuMañ 147. 12-3, IS 7746.

(*d*) निष्ठीवति SRK, SR, SSB.

Āryā metre.

Having completely enjoyed with relish the soft flesh of young wives who are separated from their lovers, the cloud, methinks, spits out the remaining bones in the guise of hailstones (which descend from the sky). (A. A. R.).

5682*

आस्वाद्य स्वयमेव वच्मि महतीर्मर्मच्छिदो वेदना
मा भूत् कस्यचिदप्ययं परिभवो याच्ञेति संसारिणः।
पश्य भ्रातरियं हि गौरवजराधिक्कारकेलिस्थली
मानम्लानिमसी गुणव्यतिकरप्रागल्भ्यगर्भच्युतिः ॥

(अ) Śānt 1. 15.

(आ) SkV 1462, SR 74. 42 (a. Śānt), SSB 345. 44, IS 1074.

(*a*) अस्वाद्य or आस्वाद्य Śānt (var.) ; महतीं मर्मच्छिदां यातनां Śānt (var.); महतीमर्म° SkV (var.) ; यातना [वे°] Śānt.

(*c*) गौरवजहरा (°वहरा) Śānt (var.) ; यौवनजरा° SR, SSB.

(*d*) मानं [मान°] Śānt (var.) ; °म्लानमयी Śānt (var.) ; °म्लानिमशी or म्लानमसी SkV (var.) ; °व्यतिकरी Śānt (var.) ; °प्रागल्भ Śānt (var.); °क्षति [°च्यु°] Śānt (var.) ; °गर्व° Śānt, SR, SSB.

Śārdūlavikrīḍita metre.

I have felt its pains that cut where one is tender, / and pray that this disgrace called begging fall not on another / see, brother, it is the playground where age and dignity / are brought to scorn ; it is the ink for soiling pride ; / it is the misbirth of all confidence / in what one's virtue can accomplish. (D. H. H. Ingalls's translation).

5683

आस्वाद्यात्र मधूनि षट्पद मदं मा गाः कषायाङ्कुरैर्
माकन्दस्य पिकान् प्रतारितवतो मूर्धानमध्यासितः।
प्रत्यासन्नतमे पिकेऽपि भवते येनार्पिता तादृशी
माध्वी तस्य विवेकविच्युतिरियं त्वाद्गुण्यमेतन् न ते ॥

(आ) SR 224. 107, SSB 613. 71.

Śārdūlavikrīḍita metre.

Tasting the honey, oh ! bee, do not become arrogant, you have now seated yourself on the head of the mango tree who has deceived the cuckoos with its astringent sprouts; that you are offered the liquor of honey of this kind though the cuckoo is present quite nearby is only due to his absence of discrimination ; it is by no means the possession of any great virtue by you. (A. A. R.).

आस्वाद्य स्वयमेव see No. 5682.

5684*

आस्वाद्यैष कषायमङ्कुरमुरुप्रेमानुबद्धाशयो
माकन्दस्य यशांसि कोकिलयुवा निर्माति दिग्भित्तिषु।
माध्वीकानि निपीय तस्य मधुपास् तत्रैव गुञ्जन्त्यमी
को ब्रूतामसतां सतां च वचसां वर्त्मातिगं चेष्टितम् ॥

(आ) SR 85. 13, SSB 364. 13.

Śārdūlavikrīḍita metre.

While the young male cuckoo having experienced the astringent taste of the sprouts of the mango tree spreads (through his song) its fame in all quarters with great affection and devotion, these bees, on the other hand, having fully enjoyed the sweet honey from it simply hum around there itself : Who can explain such contrasting manners of the wicked and the good ! (S. Bhaskaran Nair's translation).

आस्वाद्यायः पिकानां see No. 4026.

5685*

आहतं कुचतटेन तरुण्याः
साधु सोढममुनेति पपात।
त्रुट्यतः प्रियतमोरसि हारात्
पुष्पवृष्टिरिव मौक्तिकवृष्टिः ॥

(अ) Śiś 10. 74.

(आ) JS 280. 4 (a. Māgha), VS 2124 (a. Māgha), SuM 17. 7, SR 319. 17(a. Śiś), SSB 176. 19 (a. Māgha).

(*a*) रमण्याः [त°] JS (but some texts as above).

(*b*) सोढमधुनेति SR, SSB.

(*d*) °कवर्षः VS.

Svāgatā metre.

When the young lady pressed the chest of her beloved lover with her high bosom, it withstood the onslaught well; then (as if to honour the brave) the pearl-string snapped (by the force of the impact) and the pearls fell on his chest like a shower of flowers. (A. A. R.).

आहते तव निःसाणे see No. 5716.

5686**

आहते यत्र खड्गे स्याद् ध्वनिः काकस्वरोपमः ।
अं आकारध्वनिर्वा स्यात् स वर्ज्यो नरपुंगवैः ॥

(आ) ŚP 4669.

If, when struck, a sword gives forth a sound like the cawing of a crow or there is an '*aṁ a*' sound, it should be abandoned by the best of (swords-)men. (A. A. R.).

5687**

आहते यत्र मधुरो ध्वनिः समुपजायते ।
पूज्यः स खड्गो नृपतेः शत्रुसंचयनाशनः ॥

(आ) ŚP 4658 (a. Loha-ratnākara).

(*b*) समुपजाते ŚP (*sub-metric*); (समुपजायते is my suggestion).

If a sword, when struck, gives forth a sound that is sweet to the ear, it should be cherished by the king; for it is capable of destroying a combination of enemies. (A. A. R.).

5688

आहत्य चिनुमः स्वर्गम् अपवर्गमनुक्रमात् ।
अनुकूले हि दाम्पत्ये प्रतिकूलं न किंचन ॥

(अ) Sabhā 93.

Standing together and striking well in the battlefield, let us gain heaven and beatitude in due order; when the life of a married couple flows smoothly there will not be anything in an inverted order. (A. A. R.).

5689*

आहत्याहत्य मूर्ध्ना द्रुतमनुपिबतः प्रस्नुतं मातुरूधः
किंचित् कुब्जैकजानोरनवरतचलच्चारुपुच्छस्य धेनुः ।
उत्कर्णं तर्णकस्य प्रियतनयतया दत्तहुंकारमुद्रा
विस्रंसत्क्षीरधारालवशबलमुखस्याङ्गमातृप्ति लेढि ॥

(आ) VS 2425 (a. Mayūra), ŚP 597 (a. Mayūra), SSSN 239. 6, AP 70, SR 207. 16 (a. ŚP), SSB 572. 1 (a. Mayūra), May 235-6, Kav p. 68. (Cf. A. B. Keith, *A History of Sanskrit Literature*, p. 212).

(*a*) प्रस्रुतं VS.

(*b*) कुंचैकजानोर् AP; धेनोः SSSN.

(*c*) उत्तीर्यं VS, ŚP, AP; प्रमुदितनहृदया SSSN.

(*d*) विस्रंसिक्षी° VS, ŚP, SSSN, AP; °फेनाधिकधवल° SSSN.

Sragdharā metre.

While the calf repeatedly butts with its head, as it greedily drinks from its mother's dripping udder, / with one knee slightly bent, and its pretty tail ceaselessly swishing, / the cow, contentedly lowing over her dear offspring, whose ears are upraised, / and whose nose is flecked by drops of the stream of milk falling (upon it), licks its body to her heart's content. (G. P. Quackenbos's translation).

5690*

आह नाथवदनस्य चुम्बतः
सा स्म शीतकरतामनक्षरम् ।
सीत्कृतानि सुदती वितन्वती
सत्त्ववदत्तपृथुवेपथुस् तदा ॥

(अ) Naiṣ 18. 104 or 18. 105, (Naiṣ [HSS] 18. 99).

Rathoddhatā metre.

At that time, making a whistling sound, and passing through violent emotional tremors, the fair damsel declared, even without the medium of language, that her consort's mouth while kissing was like the cool-rayed moon. (K. K. Handiqui's translation).

5691

आहरन्नपि न स्वस्थो विनिद्रो न प्रबुध्यति ।
वक्ति न स्वेच्छया किंचित् सेवकोऽपीह जीवति ॥

(अ) P (PP 1. 265), Vet 4. 4. Cf. नाश्नाति स्वेच्छया.

(आ) SR 383. 254 (a. Vet), IS 1078.

(*a*) आहारन्नपि PP (var.); आहारयति Vet, SR; अहारे यदि Vet (var.); स्वास्थो PP (var.).

(*b*) प्रबुध्यते Vet (but *Dbe* as above), SR.

(*c*) धनिनः [व° न] Vet; व [न] PP (var.).

(*d*) सचको [से°] PP (var.); सेवकः किं न (किं तु or किं नु or किल) Vet, SR; ऽपीज (°ह) PP (var.).

His food repels; he dare not say / an independent thing; / though sleepless, he is not awake / who hangs upon a king. (A. W. Ryder's translation).

5692

आहरेज् ज्ञानमर्थांश्च पुमानमरवत् सदा ।
गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥

(आ) VS 2952. Cf. No. 378.

A man should always acquire knowledge and wealth as though he were immortal; he should practise *dharma* as if Death has caught him by his hair. (A. A. R.).

5693*

आहवे जगदुद्दण्ड- राजमण्डलराहवे ।
श्रीनृसिंह महीपाल स्वस्त्यस्तु तव बाहवे ॥

(आ) VS 2447, SR 115. 41, SSB 414. 1, Sāh *ad* 10. 671 (p. 278).

(*c*) दाहवेपथुकर्त्रे: VS.

Blessing to thy arm, great monarch Nṛsiṁha, mighty controller of the world—arm that, in war, is the monster of Darkness[1] to that full moon—the entire assemblage of princes hostile to thee[2]. (Translation in *Bibl. Ind.* 9).

1. Rahu. 2. *rāja-maṇḍala*.

आहवे व्यसने प्राप्ते see No. 6656.

5694

आहवेषु च ये शूराः स्वाम्यर्थे त्यक्तजीविताः ।
भर्तृभक्ताः कृतज्ञाश्च ते नराः स्वर्गगामिनः ॥

(अ) H (HJ 3. 151, HS 3. 145, HM 3. 147, HK 3. 148, HP 3. 144, HN 3. 144, HH 97. 17-8, HC 130. 1-2), *a* in MBh (Bh) 12. 111. 8*a*. Cf. No. 5695.

(आ) Itihāsasamuccaya 49 (in *Annali delle Università Toscane* 16. 393), SR 148. 245 (a. H), SSB 471. 151, SSpr 77, Sama 1 आ 32, SRM 1. 2. 91, IS 1075.

(*b*) अर्थं HJ, HS, HH; अर्थात् Iti°.

(*c*) भर्तृभक्ता Sama; कृताज्ञाश्च IS.

Those brave men, who, faithful to their master, and grateful, sacrifice (their) lives in battle for their lord's sake, go to heaven. (F. Johnson's translation).

5695

आहवेषु मिथोऽन्योन्यं जिघांसन्तो महीक्षितः ।
युध्यमानाः परं शक्त्या स्वर्गं यान्त्यपराङ्मुखाः ॥

(अ) Mn 7. 89, (cf. Āp 2. 26. 2-3, Vi 3. 45, Y 1. 323, Devala in VR 405). Cf. No. 5694.

(आ) SRHt 164. 17, SSSN 146. 17.

(*a*) आहृतेषु SSSN; यदन्योन्यं SRHt, SSSN.

Those kings who, seeking to slay each other in battle, fight with utmost exertion and do not turn back, go to heaven. (G. Bühler's translation).

5696*

आह स्मैषा नलादन्यं न जुषे मनसेति यत् ।
यौवनानुमितेनास्यास् तन्मृषाभून् मनोभुवा ॥

(अ) Naiṣ 20. 29.

She says to her friends : "I have none but Nala in my mind". But it is untrue ; for Cupid, who abides in the mind, is in her, his presence being inferred from her youth. (K. K. Handiqui's translation).

5697*

आहारं प्रति यत् कथापि शमिता यन् मौनमुद्रा मुखे
यच् चक्षुर्विनिमीलनं तनुलता यत् तानवे वर्तते ।
एकान्ते यदवस्थितिर्यदपि च ध्यानैकतानं मनस्
तन् मन्ये सुभग त्वदर्थमनया तप्येत तीव्रं तपः ॥

(आ) VS 1415 (a. Śambhu).

Śārdūlavikrīḍita metre.

With regard to food there is not even a mention, seal of silence in the mouth, the eyes well closed, the body in emaciation, remaining in solitude and the mind concentrated upon a single object,—thus oh ! handsome man, methinks, she may be performing a severe penance for your sake ! (A. A. R.).

5698

आहारः फलमूलमात्मरुचितं शय्या मही वल्कलं
संवीताय परिच्छदः कुशसमित्पुष्पाणि पुत्रा मृगाः ।
वस्त्रान्नाश्रयदानभोगविभवा निर्यन्त्रणाः शाखिनो
मित्राणीत्यधिकं गृहेषु गृहिणां किं नाम दुःखादृते ॥

(अ) Śānt 2. 21. (Cf. A. Weber, *Indische Streifen* 2. 262).

(आ) SR 370. 95 (a. Śānt), SSB 267. 97, IS 1076.

(*a*) आहार° or आहाव: Śānt (var.) ; °रुचित: (°रं) Śānt (var.) ; °रचितं Śānt (var.), SR, SSB ; शय्यां Śānt (var.) ; माही or महे Śānt (var.).

(*b*) परिच्छदा Śānt (var.) ; पत्रा [पु°] Śānt (var.).

(*c*) वस्त्रानाश्रय° or वस्वान्नाश्रय° Śānt (var.) ; °दाम° or °पान° [°दान°] Śānt (var.) ; °विभगा or विभवैर् Śānt (var.) ; निर्यन्त्रणा or नियन्त्रणा: or निर्यन्त्रिण: or निर्यान्त्रिण: Śānt (var.) ; शाखिना Śānt (var.).

(*d*) मित्रान्येप्यधि Śānt (var.).

Śārdūlavikrīḍita metre.

Tasty and wholesome food in fruit and nuts, the ground the bed, tree-barks for dress, holy grass and twigs for flowers, the deer for sons, trees for friends—thus obtainable without restraint are the articles for clothing, food, shelter, gifts, enjoyment and wealth ; what better things are indeed available to householders in homes, except misery ! (A. A. R.).

5699**

आहारदोषाय च काकदीति
स्यादाकुटानि ध्वनितं रणाय ।
केकेध्वनिष्ठा कुवती किकी च
त्रयं त्विदं स्यात् पुरदूषणाय ॥

(आ) ŚP 2491.

Upajāti metre (Indravajrā and Upendravajrā).

When a crow caws in a weeping manner, it indicates danger to food production ; if it does so in a fortress, it foretells war ; and if it caws similar to the shriek of a peacock, or produces '*kuva*' and '*kikī*' sounds—these three indicate danger to the city. (A. A. R.).

5700

आहारनिद्राभयमैथुनानि
सामान्यमेतत् पशुभिर्नराणाम् ।
ज्ञानं नराणामधिको विशेषो
ज्ञानेन हीनाः पशुभिः समानाः ॥

5703

आहारभोजी कुरुतेऽनुमोदं
नरो वधे स्थावरजङ्गमानाम् ।
तस्यापि तस्माद् दुरितानुषङ्गम्
इत्याह यस् तं प्रति वच्मि किंचित् ॥

(अ) AS 529.

(*a*) न मोदं AS (KH).

(*d*) प्रतिवच्मि AS (KM); वच्मि AS (var.).

Upajāti metre (Indravaṁśā and Vaṁśastha).

Man who consumes food gives his approval for the destruction of things both movable and immovable; to him therefore comes a series of misfortunes, so it is said : in regard to this I shall say something. (A. A. R.).

आहारयति न स्वस्थो see No. 5691.

5704

आहारवर्गे सुलभे विचित्रे
विमुक्तपापे भुवि विद्यमाने ।
प्रारम्भदुःखं विविधं प्रपोष्य
चेदस्ति गृद्धिर्न किमत्ति मांसम् ॥

(अ) AS 537.

(*a*) आहारवर्गं AS (var.).

(*c*) प्रपोष्यं AS (var.).

(*d*) किमत्त AS (var.); किमस्ति AS (KM).

Upajāti metre (Indravajrā and Upendravajrā).

When varieties of (good) food, free from all sin, that are pleasing, are in plenty in the world, will anyone eat meat but for his greediness which enhances various kinds of troubles and which are the results of deeds done in a former birth ? (A. A. R.).

5705

आहाराज् जायते व्याधिर् गर्भात् क्रूरश्च जायते ।
अलक्ष्मीकश्च शय्यायां स्वपाठादायुषः क्षयः ॥

(अ) Cr 157 (CS I. 51, CR VII 31, CKl 35. (Cf. CM 60). No. 5707, Cf. न हि कर्माणि चत्वारि and सन्ध्यायां गर्जति.

(*a*) आहारा CS (var.), CR (var.) ; आहालो CS (var.) ; व्याधि (व्य°) CS (var.).

(*b*) मूढो (°ढ° CPS) गर्भश्च (°र्भस्तु) मैथुनात् (°ने) CR ; गर्भा CS (var.) ; कुरश्च (°ल°) CS (var.); जायतो CS (var.).

(*c*) अलक्ष्मीः शयनाच्चैव CR (but CRBh II, CRP, CRCa II, CRBh I have अलक्ष्मीश्च शय्यानेन [°नस्य ; °नश्च]) ; लक्ष्मीक्षयश्च CKl ; अलक्ष्मीवस CS (var.) ; स्वापच्च [श°] CS (var.) ; शर्यायाः CS (var.).

(*d*) स्वाध्यायाद् CR ; सपाठाद् CS (var.) ; सपाथोद् CS (var.) ; अयुषक्षयः (°य ; °या) CS (var.) ; क्षयम् CR (var.).

Evening diet breeds disease; and coition produces a deformed breed; sleeping at sun brings on poverty; and reading at dusk shortens life[1]. (B. C. Dutt's translation).

1. sight.

5706

आहारार्थं कर्म कुर्यादनिन्द्यं
कुर्यात् तं च प्राणसंधारणार्थम् ।
प्राणा धार्यास् तत्त्वविज्ञानहेतोस्
तत्त्वं ज्ञेयं येन भूयो न जन्म ॥

(अ) Cr 158 (CR VII 79, CPS 218. 109).

(*b*) कुर्या भाक्षयं [कु° च] CR (var.) (*contra metrum*) ; कुर्यादाहारं (°रः) [कु° च] CR (var.) (*contra metrum*) ; प्राणसंधारणाय CR (var.).

(*c*) प्राणा: CR (var.), CPS; धार्या CR (var.); संधार्यास् CR (var.), CPS (*contra metrum*); संधास् CR (var.); तत्त्वविज्ञानहेतोः CR (var.).

(*d*) तत्त्वज्ञाने स्याच्च [त° ज्ञे° ये°] CR (var.); तत्त्वे ज्ञाते CR (var.); ज्ञेय CR (var.); ज्ञातव्यं [ज्ञे°] CR (var.) (*contra metrum*).

Śālinī metre (but some texts; in particular CRBh I, tried to change this verse, at least in *b*, *c* and *d* to Vaiśvadevī metre).

For the sake of food man should do blemishless action; he should do that for the preservation of life; life should be preserved for knowing the supreme truth; supreme truth should be known so as to prevent future birth. (A. A. R.).

5707

आहारे च भवेद् रोगी नष्टो गर्भश्च मैथुने।
निद्रायां ह्रियते लक्ष्मीश् चिन्तायां मरणं ध्रुवम्॥

(अ) Cr 1248 (CNPN 42, CM 60). (Cf. No. 5705, न हि कर्माणि° and सद्भिरासीत सततं.

(*b*) नष्टा गर्भं च CNPN (MS).

(*c*) हरते लक्ष्मी CNPN (MS).

Food causes sickness; copulation destroys the foetus; sleepiness diminishes good fortune; in anxiety death is certain.

5708

आहारे बडवानलश्च शयने यः कुम्भकर्णायते
संदेशे बधिरः पलायनविधौ सिंहः शृगालो रणे।
अन्धो वस्तुनिरीक्षणेऽथ गमने खञ्जः पटुः क्रन्दने
भाग्येनैव हि लभ्यते पुनरसौ सर्वोत्तमः सेवकः॥

(आ) SRK 108. 1 (a. Sphuṭaśloka), SR 97. 18, SSB 384. 18, IS 7747, SuMañ 275. 11-14, SGPS 173. 20, SRM 2. 1. 303.

(*b*) सृगालो SRK.

(*d*) प्रभुजनैरेवंविधः सेवकः SGPS.

Śārdūlavikrīḍita metre.

The submarine fire in taking food, the demon Kumbakarṇa in sleep, deaf in carrying messages, a lion in running, a fox in fighting, blind in seeing things, lame in movements, clever in crying—such a servant, the best of the kinds, is obtained only by good luck! (A. A. R.).

आहारे यदि न स्वस्थो see No. 5698.

5709

आहारे विरतिः समस्तविषयग्रामे निवृत्तिः परा
नासाग्रे नयनं यदेतदपरं यच्चैकतानं मनः।
मौनं चेदमिदं च शून्यमखिलं यद्विश्वमाभाति ते
तद् ब्रूयाः सखि योगिनी किमसि भोः किं वा वियोगिन्यसि॥

(आ) SkV 703 (a. Rājaśekhara), Prasanna 138 *b*, Kav p. 416, Skm (Skm [B] 597, Skm [POS] 2. 25. 2) (a. Rājaśekhara), ŚP 3423 (a. Rājaśekhara), VS 3485, JS 39. 3 (a. Rājaśekhara; cf. also JRAS, Bombay 17. 57), PG 238, Ujjvalanīlamaṇi 305 (a. Padyāvalī), SH1970 (a. Rājaśekhara), SuMañ 220. 14-17 (a. Rājaśekhara), RJ 953, SR 286. 25 (a. Sāh), SSB 121. 25 (a. Rājaśekhara), Sāh *ad* 4. 263 (p. 112), Sar *ad* 4. 73 (p. 445), Sāhitya-kaumudī (KM 63) *ad* 4. 9, Amd 246. 682, ŚbB 3. 78, SU 523, IS 1079, (v. Kav p. 83).

(*a*) समग्र° ŚP, VS, JS, SH, SR; निवृत्तः SkV (var.).

(*b*) नयने Skm (var.); तदेतद् Sāh; यदेयद् JS (var.); °निष्ठं [°तानं] ŚP, JS, Amd.

(*c*) अधुना [अखिलं] Sāh; विश्वमाभाषते (से) JS; °माहाति JS (var.).

(*d*) ब्रूयास्त्वं [तद् ब्रू°] JS ; यद् [तद्] Skm(var.) ; वा [भोः] VS.

Śārdūlavikrīḍita metre.

Averse from eating, turned from every object of the senses, / and this too, that your eye is fixed in trance ; / again your mind is single-pointed, / and then this silence, and the fact that all the world to you seems empty :— / tell me, gentle friend, are you a *yoginī*[1] / or a *viyoginī*[2] ? (D. H. H. Ingalls's translation).

1. A woman ascetic.
2. A woman separated from her lover.

5710

आहारे व्यवहारे च त्यक्तलज्जः सुखी भवेत् ।
धनं मैत्रीकरं दाने चादाने शत्रुकारणम् ॥

(अ) Śukranīti 3. 192.

In taking food as well as in business transactions he who is free from shyness will be happy ; wealth brings friendship if donated liberally, and it is the cause of enmity if not given (properly). (A. A. R.).

5711

आहारे शुचिता ध्वनौ मधुरता नीडे पराधीनता
बन्धौ निर्ममता वने रसिकता वाचालता माधवे ।
यस्यैते गुणराशयः पिकवरं त्यक्त्वा किमेते जना
वन्दन्ते खलु खञ्जनं कृमिभुजं चित्रा गतिः कर्मणाम् ॥

(अ) Dharmaviveka 4 (KSH 507).

(आ) SR 94. 104 (a. Dharmaviveka), SSB 379. 113, Any 62. 85 (a. Khañjanānyokti), IS 1080.

(*a*) स्वरे [ध्व°] Any ; वाचालता माधवे [नी° प°] SR, SSB (see *b*) ; निरारम्भता [प°] Any.

(*b*) जनेषु निरता नीडे पराधीनता SR, SSB (see *a*).

(*c*) एतैरेव गुणैर्युताः परभृतस्त्य° SR, SSB ; त्यक्त्वा तं द्विजकोकिलं मुनिवरं दूरात्पुनर्दाम्भिकं Any.

(*d*) बत [ख°] Any.

Śārdūlavikrīḍita metre.

Purity in food, sweetness in voice, dependence (on crows) in the nest, non-attachment to relations, clever charm in the forest and gifted in speech [songs] in spring—abandoning the best of cuckoos, possessing such a mass of virtues, why indeed do people worship a wag-tail, the eater of worms ? Strange is the course of destiny. (A. A. R.).

5712*

आहारो गरलं तृतीयमलिके चक्षुः कपालं करे
वासः कुञ्जरचर्म भस्मनि रतिर्भूषा भुजङ्गाधिपः ।
जन्मालक्ष्यमसाक्षिकं कुलमविज्ञाता च जातिः कथं
सेव्योऽस्माभिरसौ पिशाचपरिषद्भर्ता हताः स्मो वयम् ॥

(आ) Skm (Skm [B] 1649, Skm [POS] 4. 2. 4) (a. Dharmayogeśvara), Kav p. 79.

(*c*) कुलमविभ्राता Skm (B) (printer's error).

(*d*) स्म Skm (*contra metrum*) ; (स्मो is my suggestion).

Śārdūlavikrīḍita metre.

His food is poison, there is a third eye on his forehead, he holds a skull in hand, wears an elephant skin and is fond of ashes ; snakes are his ornaments; of unknown birth, family without a witness (to testify) and of unknown caste ; how is such a Lord[1], the chief of devils, to be served by us ? We are undone ! (A. A. R.).

1. Lord Śiva.

5713*

आहारो गरलायते प्रतिदिनं हारोऽपि भारायते
चन्द्रश्चण्डकरायते मृदुगतिर्वातोऽपि वज्रायते ।
आवासो विपिनायते मलयजालेपः स्फुलिङ्गायते
हा हन्त प्रियविप्रयोगसमयः संहारकालायते ॥

(अ) ŚtsM 1. 2 (AKM 10. 4, p. 1. 22-5). (Variant of चन्द्रश्चण्ड°).

(आ) SPR 1343. 2, IS 1081, Pr 364.

(*a*) भासायते IS.

(*c*) मलयजो लेप: SPR.

Śārdūlavikrīḍita metre.

Food seems every day like poison ; the necklace of pearls like a burden ; the moon as if it would have fierce-burning rays ; a gently blowing breeze like a thunderbolt ; lodging like a forest ; sandal-wood-ointment like sparks of fire ; alas ! alas ! the time of separation from the beloved seems like the destruction[1] of the world.

1. Like the time of the destruction.

5714

आहारो द्विगुणः स्त्रीणां बुद्धिस् तासां चतुर्गुणा ।
षड्गुणो व्यवसायश्च कामाश् चाष्टगुणः स्मृतः ॥

(अ) Cr 159 (CV I 17, Cv I 18, CN 76, CR II 41, CNSap 18, CnT II 2. 8, CnT III 1. 20, CnT VI 21, CPS 23. 63), GP 1. 109. 33, Brahmavaivarta-purāṇa (BP) in ŚKDr *ad* नारी, H (HJ 2. 118 and 4. 8, HS 2. 113, HM 2. 119, HP 2. 105 and 4. 8, HN 2. 104 and 4. 8, HK 2. 117 and 4. 8, HH 60. 22-3, HC 80. 5-6, Boltz 44. 36), KR 10. 243. 6, NPR 1. 14. 96 (cf. 1. 14. 112). Cf. पुंसां च द्विगुणः.

(आ) SR 162. 409 (a. H) and 348. 6 (a. C), SSB 493. 416 and 226. 6, SRK 115. 14, TP 482, Sama 1 आ 24, NT 59, Commentary *ad* Naiṣadhīyacharita 17. 41 (p. 692. 12-13) (a. Amṛta-datta), IS 7204 and 1082. (Cf. JSAIL 24. 68-9).

(इ) LN(P) 161, DhN (P) 164, MhN (P) 200, NKy (B) 286, NŚ (OJ) 13. 8, ShD (T) 182.

(*a*) स्त्री° द्विगुण (°णम् ; °णस्; °ण:) and आ° tr. CN (var.), CV (but Bn_1 Bn_2 as above), Cv, CR, CPS, GP, KR, SR 348, SSB 226, SRK ; स्त्री° द्विगुणस्तासं NPR ; स्त्री द्विगुणो नित्यं BP ; स्त्रीणां च द्विगुणा हरो CN (var); द्विगुणस्तासां IS; रत्नीणां Cv (var.) ; स्त्रीणं (°णा:) CN (var.).

(*b*) प्रज्ञा °ज्ञां Cr (var.) ; लज्जा CRT, CPS ; चैव (चापि) CPS, Cr (var.) ; च° CR, GP ; बुद्धिश्चापि CV ; निद्र चैव च° CN (var.) ; बुद्धि: स्त्रीणां CN (var.) ; नैष्ठुर्यं च चतुर्गुणम् BP; लज्जा [बु°] SSB ; चापि (सा°) [ता°] CN (var.), SR 348, SSB 226, SRK ; स्त्रीणां [ता°] IS; गुण: (°णा:) CN (var.), CR (var.).

(*c*) साहसं (°स:) षड्गुणं (षड्गु°; °णश्) चैव CV, CPS, KR, SR 348, SSB 226, SRK; षड्-गुणा मन्त्रणा तासं NPR; षग्गुणो° Cv (var.); कोप: पुंसां षड्गुणश्च BP; व्यवसायस्य (°यस्तु) Cv (var.); गुणा CN (var.).

(*d*) कामोष्टगुण उच्यते CV (but Bn_1, Bn_2, Bn_3, B_1, B_2, G, Ah, K_1, P, CvLd as above) ; व्यवसायश्च निश्चितम् BP ; माया [का°] CN (var.); °गुणा: CN (var.) ; °गुणा Cv (var.) ; °गुण CR (var.) ; स्मृता: (°तम्) CN (var.) ; स्त्रिय: [स्मृ°] CN (var.).

The same verse is also known under the following form :

स्त्रीणां द्विगुण आहारो (or च द्विगुणाहारो)
बुद्धिश्चापि चतुर्गुणा ।
साहसं षड्गुणं चैव कामोऽष्टगुण उच्यते ॥[1]

1. For the critical apparatus see above.

It is said that the apetite of women is two-fold ; their resolve four-fold ; (their) determination six-fold ; and (their) sexual desire eight-fold.

आहावः फलमूलमा° see No. 5698.

5715*

आहितमुक्ताहार्यः
सम्यक् सकलप्रयोगसम्पत्त्या ।
भावविहीनोऽपि नटः
सामाजिकचित्तरञ्जनं कुरुते ॥

(अ) Kutt (Kutt [KM] 490, Kutt [BI] 501).

(*a*) आहितयुक्ता° Kutt (BI).

(*b*) °निष्पत्त्या [°सम्प°] Kutt (var.).

Āryā-gīti metre.

It is enough that the tragic actor should know how to put exterior means into operation, to rouse up passion and to delight the spectator by the fine truth of his playing; nor does it concern us that he stays a stranger to the states of soul and body which he is called to play. (E. Powys Mather's translation).

आहितुण्डिकवृत्तीनाम् see No. 4102.

5716*

आहिते तव निःशाने स्फुटितं रिपुहृद्घटैः ।
गलिते तत्प्रियानेत्रे राजंश् चित्रमिदं महत् ॥

(अ) VCjr (MS) VII 7, KR 10. 243. 6.

(आ) VS 2454 (a. Amṛtadatta).

(अ) आहते KR, VS; निःसाणे VS.

(*b*) रिपुःहृ° VCjr.

(*c*) गलितं KR, VS.

When you set out on the march, oh! king, the hearts of your enemies, like jars, are cracked (with fear); but it is the eyes of their women that pour forth (water of tears of sorrow)! A great marvel is this. (F. Edgerton's translation).

5717*

आहिते नु मधुना मधुरत्वे
चेष्टितस्य गमिते नु विकासम् ।
आबभौ नव इवोद्धतरागः
कामिनीष्ववसरः कुसुमेषोः ॥

(अ) Kir 9. 69.

(आ) SR 316. 61 (a. Kir), SSB 172. 61 (a. Bhāravi).

Svāgatā metre.

Has the sweetness in their love-sports been brought about by the wine, or has it only enhanced their sweetness? This opportunity, full of kindled passion, secured by Cupid brightly show in the lovely women. (A. A. R.).

5718

आहुः सत्यं हि परमं धर्मं धर्मविदो जनाः ।
... ... ॥

(अ) R (R [Bar] 2. 12. 3 *ab*, R [B] 2. 14. 3 *ab*, R [G] 2. 11. 3 *ab*, R [Kumbh] 2. 14. 3 *ab*, R [L] 2. 15. 3 *ab*).

(आ) SSap 241.

(*a*) परं धर्मं [हि प°] R (var.).

(*b*) धर्मज्ञाः सत्यवादिनः R (var.).

"Truthfulness is the highest virtue", persons who know the sacred law say.

5719

आहुः सूक्ष्मतरं किंचिद् अमात्यपरिरक्षणम् ।
सूक्ष्मात् सूक्ष्मतरं तेभ्यो यदात्मपरिरक्षणम् ॥

(अ) P (PT 3. 43, PTem 3. 32). Cf. Ru 138.

Some authorities have stated a subtle and penetrating truth and it is that the ministers should be carefully protected; but a more subtle and important thing there is, and that is that the king should protect himself. (A. A. R.).

5720

आहुत्याप्यायते सूर्यः सूर्याद् वृष्टिरथौषधिः ।
तदन्नं रसरूपेण शुक्रत्वमधिगच्छति ॥

(अ) Y 3. 71.

(*d*) उपगच्छति [अधि°] Y (var.).

By the oblations is gratified the sun; from the sun, the shower; from that the plants; that food in fluid form develops into the state of semen. (J. R. Gharpure's translation).

5721*

आहूतः परितो दिगन्तगतिभिः शाखाभराडम्बरैः
किं रे जाल्म जवेन शाल्मलिफलप्रत्याशया धावसि ।
तस्मिन्न् एकपदे भिदेलिमफलव्यालोलतूलोत्करैर्
अध्वानोऽपि निमीलिताक्षमटता न प्रेक्षणीयाः पुरः ॥

(आ) Skm (Skm [B] 1913, Skm [POS] 4. 55. 3) (a. Jalacadra).

(*a*) शाखाभिराडम्बरैः Skm (POS).

(*d*) निमीलिताक्षि भवता Skm (var.).

Śārdūlavikrīḍita metre.

Though invited on all sides by trees with branches full of fruit and spreading in all directions, why do you, oh ! fool, run after in such haste with a desire to get the fruit of a silk cotton tree? Even going a single step, with its scattered silk cotton fluttering in the broken fruit, can one not see it before him without any announcement with eyes closed? (A. A. R.).

5722*

आहूतस्याभिषेकाय निसृष्टस्य वनाय च ।
न मया लक्षितस् तस्य स्वल्पोऽप्याकारविभ्रमः ॥

(आ) SRHt 63. 29 (a. Kālidāsa), SSSN 51. 15, Sar *ad* 4. 121 (p. 477), Daś 82. 4 and 96. 14.

When he[1] was first invited for his coronation and, later on, sent away to the forest, (in both these gay and gloomy circumstances), not the slightest variation in the facial expression was observed in him by me. (S. Bhaskaran Nair's translation).

1. Śrī-Rāma.

5723*

आहूताद्य मयोत्सवे निशि गृहं शून्यं विमुच्यागता
क्षीबः प्रेष्यजनः कथं कुलवधूरेकाकिनी यास्यति ।
वत्स त्वं तदिमां नयालयमिति श्रुत्वा यशोदागिरो
राधामाधवयोर्जयन्ति मधुरस्मेरालसा दृष्टयः ॥

(आ) Skm (Skm [B] 270, Skm [POS] 1. 54. 5) (a. Śrīmat-Keśavasena-[deva]), PG 206 (a. Śrī-Lakṣmaṇasenadeva). Cf. A. B. Keith, *The History of Sanskrit Literature*, p. 219. (Cf. मेघैर्मेदुरमम्बरं and G G. 1. 1).

(*a*) आहूयाद्य PG (var.); महोत्सवे PG; निजगृहं PG (var.); विलोक्यागता PG (var.).

(*b*) प्रैष्य° Skm (POS).

Śārdūlavikrīḍita metre.

"She was told by me to come to the festival to-day; now she has come at night, leaving the house empty; the servants are drunk; how can a lady of family go alone? Dear child, take her safely home", so said Yaśodā, and, hearing her bidding, there passed smiling looks of joyful weariness between Rādhā and Mādhava. (A. B. Keith's translation in his *The History of Sanskrit Literature*, p. 219).

आहूताभ्युद्यतां see No. 5729.

5724*

आहूतेषु विहंगमेषु मशको नायान् पुरो वार्यते
मध्येवारिधि वा वसंस्तृणमणिर्धत्ते मणीनां रुचम् ।
खद्योतोऽपि न कम्पते प्रचलितुं मध्येऽपि तेजस्विनां
धिक् सामान्यमचेतनं प्रभुमिवानामृष्टतत्त्वान्तरम् ॥

(अ) Bhallaṭaśataka 69.

(आ) SRHt 68. 41 (a. Vallabhadeva), VS 1001, (a. Bhallaṭa), Vjv 36. 1,

Kpr 10. 603, KāP 402. 6-10, VyVi 444. 9-12, SR 180. 1053, SSB 519. 1053 (a. Bhallaṭa), SuMañ 243. 10-14 (a. Bhallaṭa).

(*a*) पुरा VyVi.

(*b*) मध्ये वा धुरि वा Bhallaṭa°, VS ; रुचिम् SRHt ; पदम् [रु°] VyVi.

(*c*) प्रविचलन् [प्र°] SR, SSB.

(*d*) °चेतसं SR, SSB.

Śārdūlavikrīḍita metre.

On the flying things being called, the advancing mosquito is not stopped ; even the coral existing in the ocean bears the splendour of jewels; the firefly too is not discarded from among shining objects,—woe to this classification, bearing testimony of to a non-intelligent and unappreciative master. (G. Jhā's translation).

5725

आहूतोऽपि सहायैर्

एमीत्युक्त्वा विमुक्तनिद्रोऽपि ।

आगन्तुकोऽपि पथिकः

शंथिल्यं नैव विजहाति ॥

(आ) JS 235. 23 (a. Bharcu), VS 1838 (a. Bhaścu), ŚP 3932 (a. Bharvu ; in MS मेुर्घाः *sic !*), SSSN 220. 2, AP 59 (a. Bharcu), AR 161. 6-7, Dhvanyāloka 53. 18-9, SR 347. 47 (a. Dhv), SSB 224. 1 (a. Bharvu), SuMañ 227. 1-2 (a. Bhardu).

(*b*) ओमित्यु° JS (var.) ; विपिक्त° JS (var.).

(*c*) गन्तुमना अपि JS (var.), VS, ŚP, SSSN, AP, AR, Dhv, SR, SSB, SuMañ.

(*d*) संकोचं नैव शिथिलयति [वि°] VS, ŚP, SSSN, AP, AR, Dhv, SR, SSB, SuMañ.

Āryā metre.

The traveller though accosted by his companions and got free from slumber and though he replied 'I am coming' and is himself anxious to set out, does not give up his dilatoriness. (S. Bhaskaran Nair's translation).

5726*

आहूतो मलयाचलात् प्रचलितो मौहूर्तिको मारुतो

नेविष्ठाः पथि सन्ति कोकिलगणा गीते प्रतिष्ठाभृतः ।

आप्ताभिः प्रतिवेशिनीभिरभितः संत्यज्य कुन्दालयं

सोष्यन्ती सहकारसंततिरलिश्रेणीभिरावेष्ट्यते ॥

(आ) PV 596 (a. Raghunātha Upādhyāya).

(*a*) °चलत् PV (MS).

Śārdūlavikrīḍita metre.

Being invited, the astrologer breeze started from the Malaya mountain ; there are nearby in the road groups of cuckoos, established experts in music ; with relations and neighbours on all sides, the swarms of bees, leaving the home of *kunda*-flowers now throng to the cluster of mango trees dripping with honey. (A. A. R.).

5727

आहूतो वाप्यनाहूतो यो राज्ञां द्वारि तिष्ठति ।

स वै राज्यश्रियं भुङ्क्ते नावमानी कदाचन ॥

(आ) P (PSh 1. 20).

(*b*) तिष्टति PSh.

He who remains at the antechamber of kings whether invited or not, enjoys the riches of the king ; and he who shows disrespect—never. (A. A. R.).

5728*

आहूतो हालिकेनाश्रुतमिव वचनं तस्य कृत्वा क्षणैकं

तिष्ठासुस्तब्धरोमा कथमपि विटपं निःसमीरं विहाय ।

दोर्भ्यामावृत्य वक्षःस्थलमलसगतिर्दीनपादप्रचारः

शीत्कारोत्कम्पभिन्नस्फुटदधरपुटः पामरः क्षेत्रमेति ॥

(आ) Skm (Skm [B] 1339, Skm [POS] 2. 173. 4).

(*a*) हलिके° Skm (POS).

(*b*) °शुष्क° [°स्तब्ध°] Skm (var.).

(*c*) वक्षस्थ° Skm (POS).

Sragdharā metre.

Called out by the farmer, the boorish farmhand remains for a moment as if he has not heard the order, and then, with hair bristling, he somehow leaves the (still) thicket free of breeze, and covering his chest with his hands reaches the field with lazy movements, slowly pacing the steps, with lips rent asunder and quivering in the dewfall. (A. A. R.).

आहूयाभ्युद्यतां see No. 5729.

आहृताभ्युदितां see No. 5729.

5729

आहृताभ्युद्यतां भिक्षां पुरस्तादप्रचोदिताम् ।
मेने प्रजापतिर्ग्राह्याम् अपि दुष्कृतकर्मणः ।।

(अ) Mn 4. 248, Vās 14. 16, Āp 1. 19. 13, Vi 57. 11. Cf. Y 1. 215 (Differently Apar quoting Yama [p. 407].

(आ) Hemādri-Dāna 56, Aparārka 407.

(*a*) आहूया° Vi ; आहूता° Medhātithi's (var.), Govindarāja's and Nandana's commentaries, but आहृता° Medhātithi's (var.), Kullūka's, Rāghavānanda's and anonymous Kaśmīrian commentaries and Vulgata; उद्यतामाहृतां Vās, Āp; °भ्युठ्यता° Medhātithi's, Govindarāja's, Sarvajña-Nārāyaṇa's, Nandana's, Rāghavānanda's and anonymous Kaśmīrian commentaries and Vulgata; °भ्युदितां Medhātithi's (var.); °मुद्यतां Apar.

(*b*) °दनुचो° Vi; °प्रवेदिताम् Nandana's commentary, Āp.

(*c*) °भोज्यां [°ग्रा°] Grantha character MS; भोज्यां प्र° मे° Vās; भोज्यां मे° प्र° Āp; ग्रा° प्र° मे° Vi.

Prajāpati has declared that alms freely offered and brought (by the giver himself) may be accepted even from a sinful man, provided (the gift) had not been (asked for or) promised beforehand. (G. Bühler's translation).

आहृतामुद्यतां see No. 5729.

5730

आहृत्य परित्यक्ता
जनयन्त्यर्थाः सुखाभासम् ।
अत्यन्तपरित्यक्ताः
परमानन्दाय कल्पन्ते ।।

(अ) Vaidi 37.

Āryā-upagīti metre.

Having acquired wealth and later, when given away, it produces an illusion of happiness; but when completely given up it paves the way for supreme happiness. (A. A. R.).

5731

आहृत्य रक्ष्यमाणापि यत्नेनान्तर्विरागिणी ।
असन्मैत्री च वेश्या च श्रीश्च कस्य कदा स्थिरा ।।

(अ) KSS (KSS [AKM] 12. 96. 25, KSS [NSP] 12. 96. 25). Cf. GVS 433.

(आ) SR 87. 8, SSB 369. 18, IS 1083, GSV 433.

(*c*) असद्मैत्री KSS (AKM).

Who can ever count on retaining fortune or a fickle woman[1], through he carry them off and guard them carefully, for both are insincere in their affection and secretely hostile to their possessor? (C. H. Tawney's translation).

1. वेश्या [prostitute].

5732*

आह्निकोत्तापदग्धानां त्रयाणां जगतां बत ।
तपनार्चिषि शान्ते तद् भस्मेदं तिमिरं तु न ॥

(आ) SSB 140. 1.

To all those in the three worlds who are burnt by the great heat of the day, there is coolness as ashes when the fire of the sun has cooled ; but not this darkness. (A. A. R.).

5733*

आह्लादयत्वेष खरैर्नखाग्रैर्
दैतेयवक्षःखनिमुत्खनन् वः ।
प्रह्लादहृद्यं हृदये द्वितीयम्
अन्वेष्टुमिच्छन्निव सूनुरत्नम् ॥

(आ) Pad 2. 11 (a. Lakṣmaṇa).

Indravajrā metre.

May that God grant you joy, who dug his fearful claws into the mine of the chest of the demon [Hiraṇyakaśipu]; it was, as it were, in search of a second gem of a son pleasing like Prahlāda, concealed in his heart. (A. A. R.).

5734*

आह्लादहेतुनिरवद्यशरीरयष्टि-
लावण्यकान्तिकलुषीकरणेन तासाम् ।
आसीत् कुशेशयदृशामयथार्थतैव
पर्यस्तभास्वररुचामपि भूषणानाम् ॥

(अ) Haravijaya (KM 22) 23. 46. Cf. मृगीदृशामङ्गलता°.

Vasantatilakā metre.

The ornaments, though radiating lustre all around, did not serve their purpose in the case of the lotus-eyed ones, for they defiled the lovely lustre of their slender frames which were spotless and a "joy for ever". (G. Shankar's translation in Kapph, p. LVIV).

5735*

आह्वानं किं भवति हि तरोः कस्यचित् प्रश्नविज्ञाः
प्रायः कार्यं किमपि न कलौ कुर्वते के परेषाम् ।
पूर्णं चन्द्रं वहति ननु का पृच्छति म्लानचक्षुः
केनोदन्याजनितमसमं कष्टमाप्नोति लोकः ॥

(आ) SR 203. 100, SSB 561. 10[1].

(*c*) पृंच्छति SSB (printer's error).

1. *Ālapa*-riddle.

Mandākrāntā metre.

What is the address made to a particular tree ? [*nīpa*]; who are the judges that generally do not do any work of others in the Iron Age ? [*pare* : others]; who bears the full moon ? [*rāka* : the night of the full moon day] ; who asks questions with dim eyes ? [*kāṇa* : the one-eyed person] ; by what do people suffer much pain by thirst [*nīrāpakaraṇa* : the removal of water, drought]. (A. A. R.).

इ

इंद्र° see इन्द्र°.

5736*

इक्षुक्षीरगुडादीनां माधुर्यस्यान्तरं महत् ।
तथापि न तदाख्यातुं सरस्वत्यापि शक्यते ॥

(अ) KāD 1. 102.

(आ) IS 1084.

Although there is a great difference in the sweetness of the sugar-cane, milk and molasses, even Sarasvatī is not able to describe the real difference among them.

5737*

इक्षुत्वक्क्षोदसाराः शकटसरणयो धीरधूलीपताकाः
पाकस्वीकारनम्रे शिरसि निविशते शूकशालेः शुकाली ।
केदारेभ्यः प्रणालैः प्रविशति शफरीपङ्क्ति-
राधारमाराद्
अच्छः कच्छेषु पङ्कः सुखयति सरितामातपाद्गुक्षपालम् ॥

(आ) SkV 282 (a. Abhinanda).

Sragdharā metre.

The wagon track, marked with juice from the crushed cane, carries a flag of saffron-coloured dust ; / a flock of parrots settles on the barley ears already bowed with grain ; / a school of minnows swims along the ditch from paddy field to tank / and on the river bank the good mud cools the herd boy from the sun. (D. H. H. Ingalls's translation).

5738

इक्षुदण्डास्तिलाः शूद्राः कान्ता हेम च मेदिनी ।
चन्दनं दधि ताम्बूलं मर्दनं गुणवर्धनम् ॥

(अ) Cr 160 (CV 9. 13, CPS 275. 9).

(आ) SR 160. 327, SSB 491. 334, Sama 1 इ 5 and 2 म 17, SRM 2. 2. 410, IS 1085. (Cf. NT 33 and TP 442).

(*a*) इक्षुदण्डस्तिलाः CV (var.) ; इक्षुदण्डस्तिलं Sama 1 इ.

(*b*) कामिनी हेम मेदिनी SR, SSB ; काञ्चन [हे° च] CV (var.); हैमं Sama 1 इ.

(*c*) दधिचन्दनताम्बूले (°लम) SR, SSB ; ताम्बुलं CV (var.).

(*d*) इत्येषां मर्दनं शुभम् SSB; गुणवर्द्धनम् CV (var.) ; गुणमर्दनाद् CV (var.).

The more you press the sugar-cane, sesamum, Śūdra-s, the beloved one, gold, earth, sandal (wood), curd and betel, the greater their excellence.

5739

इक्षुरापः पयो मूलं ताम्बूलं फलमौषधम् ।
भक्षयित्वापि कर्तव्याः स्नानदानादिकाः क्रियाः ॥

(अ) Cr 161 (CV 8. 2, CPS 220. 4).

(आ) IS 1086, Sama 1 इ 3, SRM 1. 2. 273.

(*a*) इक्षुनपः CPS ; पया CV (var.).

(*b*) ग्रौषधम् CV (var.).

(*c*) भक्षइत्वाः पि कर्तव्या (*sic !*) CV (var.); कर्तव्या Sama.

(*d*) °दिका क्रिया CV (var.).

Even if one enjoys (during the day) sugar-cane, water, milk, roots, betel, fruit and medicines, he has still to engage in his daily duties of bathing, giving alms, etc. ; (in this way he would not incur any guilt).

5740*

इक्षुर्धन्व शराः प्रसूनविततिर्भृङ्गावली सिञ्जिनी
यस्याज्ञावशवर्तिनः प्रमनसो निर्विष्टराष्ट्रादयः ।
यद्बाणाभिहता विरञ्चिमुरजिन्मृत्युंजयेन्द्रादयो
व्याप्ताशेषमुखा इव त्रिभुवनं पायादजेयः स्मरः ॥

(आ) SR 250. 21, SSB 56. 29, Pras 27. 8, IS 1087.

(*a*) भंगावली Pras (var.) ; शिञ्जिनी Pras.

(*c*) बाणैर् SSB ; विहृता [°भि°] SSB, Pras ; विरिञ्च° Pras (var.).

(*d*) °शेषमखा SR, SSB ; °शेषसुखा Pras (var.).

Śārdūlavikrīḍita metre.

With sugar-cane for his bow, a cluster of flowers for his arrows, a row of bees for his bow-string, with happy kings enjoying kingdoms at his beck and call, having (the gods) Brahmā, Viṣṇu, Śiva and Indra struck by his arrows and having his sway in all quarters, may this invincible god, the mind-born Cupid protect the three worlds. (A. A. R.).

5741*

इक्षुर्नदीप्रवाहो
द्यूतं मानग्रहश्च हे सुतनु ।
भ्रूलतिका च तवेयं
भङ्गे रसमधिकमावहति ॥

(अ) ArS 2. 110.

Ārya metre.

Sugar-cane, the current of a river, gambling, jealous anger and your creeper-like eye-brows, oh ! fair-bodied one, possess additional *rasa* [juice, *or* : charm, *or* : interest] when broken. (A. A. R.).

5742

इक्षोरग्रात् क्रमशः
पर्वणि पर्वणि यथा रसविशेषः ।
तद्वत् सज्जनमैत्री
विपरीतानां तु विपरीता ॥

(अ) P (PP 2. 31, PtsK 2. 37, PS 1. 149 [in very few texts only]), MK (MK [GOS] 19, MK [S] 18, MK [G] *ad* 11 B), Dvi 16, BhPr 147 (a. Queen Līlā).

(आ) SRHt 36. 26 (a. Sundarapāṇḍya), SR 47. 108 (a. P), SSB 304. 110, SRK 13. 27 (a. ŚP [*sic* !]), SRM 2. 2. 412, SSap 685, SLPr 47. 17-8, IS 1088.

(इ) LN (P) 162, DhN (P) 103, NKy (B) 207, MhN (P) 159.

(*c*) तद्वद्धि सुजनमैत्री PS.

(*d*) च [तु] SRK, ŚP (MS) (according to IS), SSap, SLPr ; विपरीताम् [वि° second] SRHt.

Ārya metre.

Each segment of a sugar-cane / beyond the tip, is sweeter ; the friendship of the good is so— / the other kind grows bitter. (A. W. Ryder's translation).

5742 A

इक्षो रसं यथादाय कूर्चकस् त्यज्यते जनैः ।
धर्मसारं तथादाय देहं त्यजति पण्डितः ॥

(अ) Pārśvanātha-caritra of Bhāvadevasūri 4. 156.

Just as people take the juice of the sugar-cane, and leave the stalk, so does a wise man take the essence of virtue, and disregard his body. (M. Bloomfield's translation).

5743

इक्षोर्विकारा मतयः कवीनां
गवां रसो बालकचेष्टितानि ।
ताम्बूलमग्र्यं युवतेः कटाक्षा
एतान्यहो शक्र न सन्ति नाके ॥

(आ) VS 2138.

Upajāti metre (Indravajrā and Upendravajrā).

Various preparations of sugar-cane, the imaginative flights of poets, preparations of cow's milk, playful activities of children, the best of betel rolls, and the glances from the corners of the eyes of young women—these, oh ! Indra, are not surely available in your heaven. (A. A. R.).

5744*

इङ्गालसप्तार्चिरिव ज्वलित्वा
सर्वं दिनं चण्डरुचिः शशाम ।
तदीयभस्मेव नभोहसन्ती
विभ्राजमानं तुहिनांशुबिम्बम् ॥

(आ) PV 578 (a. Cintāmaṇi), SuSS 203.
(*a*) इन्द्रगालसत्तर्चिरिव PV (MS).
(*cd*) °हसन्तीविभ्रा° (?) PV ; (°हसन्ती विभ्रा° is my suggestion).
(*d*) तुहिमा° PV (MS).
Upajāti metre (Indravajrā and Upendravajrā.

The hot-rayed sun, having blazed throughout the day like the fire in the burning coal, has calmed down ; the sky like a brazier [*hasantī*] now bears the sun's ashes in the guise of the shining orb of the cool-rayed moon. (S. Bhaskaran Nair's translation).

5745*

इङ्गितज्ञास् तु मगधाः प्रेक्षितज्ञास् तु कोसलाः ।
अर्धोक्ताः कुरुपाञ्चालाः सर्वोक्ता दक्षिणापथाः ॥

(अ) MBh (MBh [Bh] 8. 30. 79 *ab*/*cd* : MBh [R] 8. 45. 35, MBh [C] 8. 2105).
(आ) SRHt 146. 30 (a. (MBh), SSSN 167. 29, NBh 223.
(*a*) °ज्ञाश्च MBh ; °ज्ञा स° स्युः NBh.
(*b*) °ज्ञाश्च MBh, NBh; कौसलाः SRHt.
(*c*) °चारुपाञ्चाला [कुरु°] SSSN.
(*d*) शाल्वाः कृत्स्नानुशासनाः MBh (but S in MBh as above) ; स्पष्टोक्त्या द° NBh.

The people of Magadha read the thought of others, those of Kosala understand by (mere) sight ; those Kuru-s and Pañcāla-s grasp when half-told, and the people of the South has to be told completely. (A. A. R.).

5746

इङ्गिताकारचेष्टाभिः परचित्तप्रवेदिनः ।
आप्ताः सुशीघ्रगा दूता वाग्मिनो मितभाषिणः ॥

(आ) SRHt 156. 5 (a. Mahābhārata, but not found in MBh [Bh] text), SSSN 120. 5.
(*d*) वाग्मिनो SRHt.

Capable of knowing the minds of others by their gestures, facial expressions and actions, trustworthy, quickly moving, good at speech but speaking measured words—such should be the messengers (ambassadors). (A. A. R.).

5747

इङ्गिताकारतत्त्वज्ञ ऊहापोहविशारदः ।
शूरश्च कृतविद्यश्च न च मानी विमत्सरः ॥

(अ) Viṣṇu-dharmottara 2. 6. 5.
(आ) ŚB 2. 51.
(*a*) कृतिविद्यश्च ŚB.

(The minister) should be proficient in knowing the truth by gestures and facial expressions and an adept in guessing correctly and removing doubts by reasoning, brave, well learned, having no false pride and free from jealousy. (A. A. R.).

5748

इङ्गिताकारतत्त्वज्ञो बलवान् प्रियदर्शनः ।
अप्रमादी सदा दक्षः प्रतीहारः स उच्यते ॥

(अ) Cr 162 (CN 106, CS 1. 60, CR 5. 5, CPS 110. 4), GP 1. 112. 6. (Cf. Crn 224).
(आ) ŚKDr *ad* भृत्यः (a. GP), ŚP 1337, SH 1366, SR 144. 76 (a. C), SSB 464. 1, IS 1089, Subh 299, Sskṛ 53.
(इ) RN (P) 12, NM (T) 7. 14.
(*a*) इङ्गिताकालतत्त्वज्ञो CS (var.) ; ईतिताकारतत्त्वज्ञो CS (var.) ; इङ्गिताकारतत्त्वज्ञः CN (var.).
(*b*) वरवान् CS (var.) ; बलवान् CS (var.) ; लवेवान् CS (var.) ; प्रियवाक् [ब°] Subh ; °दर्शनम् (°न) CS (var.).

(*c*) समयज्ञः (स्वपरज्ञः SH) स्वामिभक्तः ŚP, SR, SSB, SH; सकृदुक्तगृही [अ°] Subh; अप्रमादः (°दि) CN (var.), CS (var.); सहार्थश्च [स° द°] CR, CPS; °दीत्यदभक्तः CN(var.); महावेशः [स° द°] CR (var.); प्रमाथी च [स° द°] GP, ŚKDr; दक्षो (°क्षे) CS (var.); रक्ष [द°] CS (var.).

(*d*) प्रतीहार (°ति°; °रं; °री SR, SSB) CN (var.), CS (var.), SR, SSB; प्रशस्यते [स उ°] Subh; सन् CR (var.); इष्यते [उ°] SR, SSB; भूपतेः [उ°] CS (var.).

He who is able to read the meaning of hints and other outward signs, is strong, good-looking, infallible in judgment and ever skilful, is appropriate to become the gateman of the royal palace.

5749*

इङ्गितेन निजरागनीरधिं
संविभाव्य चटुभिर्गुणज्ञताम् ।
भक्ततां च परिचर्ययानिशं
साधिकाधिकवशं व्यधत्त तम् ॥

(अ) Naiṣ 18. 80 (Naiṣ [HSS] 18. 75).

(*a*) °सागरं [°नीरधिं] Naiṣ (HSS).

Rathoddhatā metre.

She[1] charmed him[2] ever more, manifesting the ocean of her love by the expression of her feelings; her power of appreciation with pleasing words; and her devotion with constant service. (K. K. Handiqui's translation).

1. Damayantī. 2. Nala.

5750

इच्छतां सह वधूभिरभेदं
यामिनीविरहिणां विहगानाम् ।
आपुरेव मिथुनानि वियोगं
लङ्घ्यते न खलु कालनियोगः ॥

(अ) Kir 9. 13.

(आ) SR 296. 5. (a. Kir), SSB 138. 6 (a. Bhāravi).

Svāgatā metre.

Though desiring no separation from their beloveds by the birds who are forced to separate at nights, the pairs (of *cakravāka*-birds) still get separated; indeed, the ordinance of fate can not be transgressed. (A. A. R.).

5751

इच्छति मानी मरणं
न च गच्छति वैरिणः शरणम् ।
मानक्षरणं मरणं
मानप्राणस्य केवलं कृतिनः ॥

(अ) SMH 4. 17.

Āryā-udgīti metre.

A man of honour welcomes death but never submits to an (unjust) enemy; for to good men whose life-breath is honour loss of self-respect is indeed (worse than) death. (A. A. R.).

5752

इच्छति शती सहस्रं
ससहस्रः कोटिमीहते कर्तुम् ।
कोटियुतोऽपि नृपत्वं
नृपोऽपि बत चक्रवर्तित्वम् ॥

(आ) VS 3255, SH 1063, SR 76. 31 (a. P [wrongly; see No. 5753]), SSB 349. 33, Subh 72, IS 1092 (fn.). Cf. No. 5753 and निःस्वो वष्टि शतम्.

(*a*) इच्छती Subh (*contra metrum*).

(*b*) सहस्री लक्षमीहते SH; सहस्रमपि लक्षमीक्षते कर्तुम् Subh.

(*c*) लक्ष्याधिपति राज्यं Subh (*contra metrum*).

(*d*) राज्येऽपि सकलच° SH; सम्राट्किल च° Subh.

Āryā metre.

A man possessing a hundred wishes for a thousand and one possessing a thousand desires to make it a ten million ; one having ten million hankers after kingship, and a king, too, bravo, desires for the emperorship. (A. A. R.).

5753

इच्छति शती सहस्रं सहस्री लक्षमीहते ।
लक्षाधिपस् ततो राज्यं राज्याच्च स्वर्गमीहते ॥

(अ) P (PP 5. 62, Pts 5. 82, PtsK 5. 69, PM 5. 45).

(आ) SH 1063, SPR 278. 20 (a. Jaina-Pañcatantra), IS 1090. Cf. No. 5752 and निःस्वो वष्टि शतम्.

(*b*) °हते कर्तुं SH (*hypermetric*).

(*cd*) लक्षोधिपति राज्यं राज्ये राज्ये सकलचक्रवर्तित्वम् SH (*sic !*).

(*c*) तथा [ततो] Pts.

(*d*) राज्यस्थः Pts.

A hundred mine ? A thousand, please. / Thousand ? A *lakh* would give me ease. / A kingdom's power would satisfy / the *lakh*-lord. Kings would own the sky. (A. W. Ryder's translation).

5754

इच्छन्ति केचिन् नरकेषु वासं
नेच्छन्ति केचिन् नरकेषु वासम् ।
श्रेयो हि तस्मान् नरकं विशिष्टं
न गर्भवासात् परमं हि दुःखम् ॥

(अ) Cr 1249 (CRC 6. 58, CPS 161. 74).

Upajāti metre (Indravajrā and Upendravajrā).

Some people desire residence in hell (of troublesome actions), others there are who wish not for the same ; of these two, the 'better hell' is preferable, for there is no greater misery than life in the womb. (A. A. R.).

5755

इच्छन्त्यभीक्ष्णं क्षयमात्मनोऽपि
न ज्ञातयस् तुल्यकुलस्य लक्ष्मीम् ।
नमन्ति शत्रून् न च बन्धुवृद्धिं
संतप्यमानैर्हृदयैः सहन्ते ॥

(अ) BhKā 12. 79 (1010), (in some editions 11. 79).

Upajāti metre (Indravajrā and Upendravajrā).

Kinsmen frequently prefer even their own ruin, but not the prosperity of one of the same race ; they bow unto enemies, but, with their hearts burning, they cannot bear the success of a kinsman. (S. and K. Ray's translation).

5756*

इच्छां सुन्दरपाण्ड्य उन्नतिमतिं बिभ्रत् स्वया संज्ञया
निष्पाद्याभ्यवहारवारयुगलं निष्कम्पसंपत्तिकम् ।
संपूर्णं विदधे गभीरमुदरं रङ्गेशितुः शार्ङ्गिणो
यस्याभूद् भुवनैश् चतुर्दशभिरप्यापूरणं दुर्लभम् ॥

(आ) SSB 427. 2.

Śārdūlavikrīḍita metre.

Desiring highmindedness to suit your name, oh ! king Sundarapāṇḍya, you have endowed with unshakable wealth [immovable properties] for two square meals (at worship) to completely fill the great belly of Lord Viṣṇu residing at Śrīraṅgam temple—the belly which was difficult to fill even by an aggregate of the fourteen worlds. (A. A. R.).

इच्छा द्वेषः सुखं see महाभूतान्य्.

5757

इच्छेच्च् चेद् विपुलां मैत्रीं त्रीणि तत्र न कारयेत् ।
वाग्वादमर्थसंबन्धं तत्पत्नीपरिभाषणम् ॥

(आ) SPR 1182. 9, SR 158. 227, SSB 487. 234.

(*a*) प्रीति [मै°] SPR.

If a man desires enduring friendship with another, three things he should never do : wordy warfare with him, money connection [lending or borrowing] and speaking pleasantly (in private) with his wife. (A. A. R.).

5758*

इच्छेत् परमनुसर्तुं
प्रतिमासंदर्शनेन विशदरुचिः ।
अनवाप्य येनयोगं
भवतो हृदयेपरं निधीयेत ॥

(अ) Ras 127.

(*a*) *Version A* : अनुसर्तुं.
Version B : अनु सर्तुं.

(*b*) *Version A* : प्रतिमा-संदर्शनेन विशद-रुचिः.
Version B : प्रति-मासं दर्शनेन विशद्-अरुचिः.

(*c*) *Version A* : येन योगं.
Version B : येऽन-योगं.

(*d*) *Version A* : भव-तो हृदयेऽपरं नि-धीयेत.
Version B : भवतो हृदये परं निधी-येत.

Āryā-gīti metre.

Version A :

With his devotion greatly increased by the sight of the images, he should desire to follow the path that leads to the highest; if the efforts in uniting himself with the Supreme by *yoga* is unsuccessful, there is the other [image worship] remaining in his heart.

Version B :

She may desire to follow another man, being disgusted at her being in her course every month; not caring to be united with her husband, she will act as a treasure in your heart [will be accessible to you]. (A. A. R.).

5759

इच्छेद् यस् तु सुखं निवस्तुमवनौ गच्छेत् स राज्ञः सभां
कल्याणीं गिरमेव संसदि वदेत् कार्यं विदध्यात् कृती ।
अक्लेशाद् धनमर्जयेदधिपतेरावर्जयेद् वल्लभान्
कुर्वीतोपकृतिं जनस्य जनयेत् कस्यापि नापक्रियाम् ॥

(अ) Viśvaguṇādarśa-campū 121.

(आ) SR 152. 415, SSB 479. 374, SRK 123. 16 (a. Viśvaguṇādarśa), SRM 1. 2. 189, IS 7748.

Śārdūlavikrīḍita metre.

If a man desires to live happily in the world he should attend the king's assembly, speak only pleasing words and accomplish his purpose cleverly; he should get wealth without trouble and attract to his side the king's favourites; he should render help to the people and never do an unfriendly act to any one. (A. A. R.).

5760

इज्याचारदमाहिंसा- दानस्वाध्यायकर्मणाम् ।
अयं तु परमो धर्मो यद् योगेनात्मदर्शनम् ॥

(अ) Y 1. 8. (Cf. Mn 6. 73-4).

(*b*) दानं ... कर्म च Y (var.).

Of all the acts such as the sacrifices, ceremonials, self-control, abstentions from killing, donations, the study of the Vedas, this indeed is the highest *dharma*, viz., by means of *yoga* the perception of the self. (J. R. Gharpure's translation).

5761–5762

इज्याध्ययनदानानि तपः सत्यं धृतिः क्षमा ।
अलोभ इति मार्गोऽयं धर्मस्याष्टविधः स्मृतः ॥

तत्र पूर्वश् चतुर्वर्गो दम्भार्थमपि सेव्यते ।
उत्तरस् तु चतुर्वर्गो महात्मन्येव तिष्ठति ॥

(अ) MBh (MBh [Bh] *ad* 5. 35. 48 (212* + 213*) and 3. 2. 71, MBh [R] 5. 34. 57-8 and 3. 2. 74, MBh [C] 5. 1237-8 and 3. 121) (No. 5761 only),

H (HJ 1. 7-8, HS 1. 7-8, HM 1. 7-8, HK 1. 8-9, HP 1. 7-8, HN 1. 7-8, HH 8. 1-4, HC 11. 1-4).

(आ) ŚP 673 (No. 5761 only), VS 2997-8, SH 607 (No. 5761 only), IS 1091-2, Sama 1 इ 2 (No. 5761 only).

(*a*) यज्ञाध्य° VS.

(*b*) नयः [तपः] IS ; धृ° क्ष° tr. MBh (Bh) ; दया or दमः [धृ°] MBh (var.) ; क्षमा दया MBh (Bh) 3. 2. 71, ŚP, VS, SH ; घृणा [धृ°] MBh (var.).

(*d*) धर्म्मश्चाष्टविधः HP (var.), HH ; मतः [स्मृ°] MBh (Bh) 3. 2. 71.

(*e*) अत्र [तत्र] HJ, MBh (var.) ; पूर्वश्च° MBh (var.) ; पूर्वं MBh (var.) ; °वर्गः MBh (Bh) 3. 2. 71 (see *b*),

(*f*) दम्भार्थोऽपि हि HP ; शक्यते MBh (var.).

(*g*) चतुर्वर्गो HH ; च [तु] MBh (var.).

(*h*) महात्मसु च ति° HP ; महात्मसु प्रदृश्यते HN; महात्मसु प्रतिष्ठितः H (var.) ; न महत्स्वपि H (var.) ; नामहात्मसु MBh, VS.

Sacrifice, sacred duty, alms-giving, pious austerity, truth, fortitude, patience, disinterestedness—this is recorded as the eight-fold path of duty.

The former four-fold class is practised here even for ostentation's sake, but the latter class of four, dwells only in the magnanimous. (F. Johnson's translation).

5763**

इडया संचरन् वायुः सौम्ये कार्ये शुभः स्मृतः ।
पिङ्गलायां तथा दीप्ते द्वयोः क्वापि न शोभनः ।।

(आ) ŚP 2796.

If the air passes through the artery *iḍā*, it is considered quite good in activities that are of a gentle nature ; similar is the case in activities of a strenuous kind if it passes through the artery *piṅgalā*; no good ever, if in both. (A. A. R.).

5764**–5765**

इडा च पिङ्गला चैव सुषुम्णा च सरस्वती ।
गान्धारी हस्तिजिह्वा च पूषा चैव निगद्यते ।।
अलम्बुषा कुहूश्चैव शङ्खिनी दशमी मता ।
एताः प्राणवहा ज्ञेयाः प्रधाना दश नाडिकाः ।।

(आ) ŚP 4308-9 (a. Yogarasāyana).

Iḍā, piṅgalā, suṣumṇā, sarasvatī, gāndhārī, hastijihvā, pūṣā, alambuṣā, kuhūḥ and the tenth *śaṅkhinī*—these ten are the principal arteries and veins which are known to be sustainers of life. (A. A. R.).

5766**

इडा नासापुटे वामे पिङ्गला दक्षिणे भवेत् ।
सुषुम्णा तालु भित्त्वैव ब्रह्मद्वारं प्रवर्तिता ।।

(आ) ŚP 4310 (a. Yogarasāyana).

The artery *iḍā* passes through the left nostril and the one *piṅgalā* through the right one ; as for *suṣumṇā*, it passes through the palate and extends up to the hole in the cranium [*brahmadvāra*]. (A. A. R.).

5767**

इडायां यदि भूम्यम्बु- तत्त्वे प्रवहतस् तदा ।
स्थिरसौम्याविकार्याणाम् आरम्भः सिद्धिकृद् भवेत् ।।

(आ) ŚP 2811.

When the essence of earth and water flow through the artery *iḍā* and if the person is engaged in activities that are steady and gentle, they will be successfully accomplished. (A. A. R.).

5768**

इडा सोमस्य नाडी स्यात् पिङ्गला सूर्यनाडिका ।
इडा सौम्या भवेत् वामा पिङ्गलोग्रा च दक्षिणा ।।

(आ) ŚP 2794.

The artery *iḍā* is presided over by the moon, and *piṅgalā* by the sun ; the *iḍā* on the left is gentle by nature and *piṅgalā* which is powerful is on the right side of the person. (A. A. R.).

5769*

इतः काकानीकं प्रतिभयमितः कौशिकरुताद्
इतो गृध्रव्यूहः कुलमिदमितः कङ्कवयसाम् ।
श्मशानावस्थेऽस्मिन्नखिलगुणवन्ध्ये हतमराव्
अपि द्वित्राः केचिन् न खलु कलवाचः शकुनयः ॥

(आ) JS 119. 1 (a. Narasiṁha, so Kav p. 50), VS 945.

(*b*) दितोमी गृध्राद्याः VS.

(*c*) श्मशानस्थानेऽस्मि° VS.

Śikhariṇī metre.

Here are a flock of crows frightful (with their caws) and here are heard the hootings of owls; and on this side the vultures are seen and there a whole family of herons; in this arid region whose condition is as in a cemetery and which is completely devoid of any good points, are there not at least two or three birds which possess a sweet voice? (A. A. R.).

5770*

इतः केकी नादैस् तुदति शतकोटिप्रतिभटैर्
इतः कामः कामं कठिनतरबाणैः प्रहरति ।
इतो गर्जत्युच्चैर्जलधरगणो भीमनिनदैर्
विना नाथं जाने न सखि भविता किं ननु मम ॥

(अ) Janśṛṅg 86.

Śikhariṇī metre.

On one side there is the peacock who torments me with his shrieks rivalling Indra's thunder; on the other Cupid strikes me fully with his hardest arrows and again there are the masses of clouds who thunder deafeningly with their roar; without my husband (nearby), I know not, friend, what is to become of me. (A. A. R.).

5771

इतः क्रोधो गृध्रः प्रकटयति पक्षं निजमितः
सृगाली तृष्णेयं विवृतवदना धावति पुरः ।
इतः क्रूरः कामो विचरति पिशाचश् चिरमहो
श्मशानं संसारः क इह पतितः स्थास्यति सुखम् ॥

(आ) JS 452. 44 (a. Indrakavi).

(*d*) चिरम् [सु°] JS (var.).

Śikhariṇī metre.

There is on one side anger which displays its own *pakṣa* [side *or* : wings] like a vulture; and here is greed, a vixen that runs in front with its mouth ever open; and again there is passion astir like cruel goblins; thus worldly life is verily a cemetery; who fallen into it can remain happy? (A. A. R.).

5772*

इतः परानर्भकहार्यशस्त्रान्
वैदर्भि पश्यानुमता मयासि ।
एवंविधेनाहवचेष्टितेन
त्वं प्रार्थ्यसे हस्तगता ममैभिः ॥

(अ) Ragh 7. 67. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 114).

(आ) Sar 5. 519 (p. 740).

(*a*) एतान् [इ°] Ragh (var.).

(*d*) प्राप्यसे Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Oh Princess of Vidarbha! Look at the enemies whose weapons are fit to be snatched away (even) by children; you are permitted by me (to look at them); by such warlike deeds, you who have been secured by me, are sought after by these! (R. D. Karmarkar's translation).

5773*

इतः पौरस्त्यायां ककुभि विवृणोति क्रमवलत्-
तमिस्रामर्माणं किरणकणिकामम्बरमणिः ।
इतो निष्क्रामन्ती नवरतिगुरोः प्रोञ्छति वधूः
स्वकस्तूरीपत्राङ्कुरमकरिकामुद्रितमुरः ॥

(अ) Anar 4. 3.

(आ) SkV 633 (a. Murāi), Kav 346 (a. Murāri), SR 324. 39, SSB 185. 39.

(*b*) तमिश्रा° Kav (var.); °कलिका° Anar, SR, SSB.

(*c*) प्रोञ्छितवधूः SkV (var.).

(*d*) °तपुरः Kav.

Śikhariṇī metre.

The gem of the empyrean at the mountain of the East / spreads the first slender ray / which slowly opens up the vitals of the darkness. / The young lady, leaving the new master of her revels, / erases from his chest an image, / the crocodile of musk, that she had worn upon her breast. (D. H. H. Ingalls's translation).

इतः प्रत्यादिष्टा see No. 5774.

5774*

इतः प्रत्यादेशात् स्वजनमनुगन्तुं व्यवसिता
मुहुस् तिष्ठेत्युच्चैर्वदति गुरुशिष्ये गुरुसमे ।
पुनर्दृष्टिं बाष्पप्रसरकलुषामर्पितवती
मयि क्रूरे यत् तत् सविषमिव शल्यं दहति माम् ॥

(अ) Śāk 6. 10 (or 6. 9). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 80).

(आ) Sar 5. 32 (p. 583).

(*a*) ततः [इ°] Śāk (var.); प्रत्यादिष्टा [प्र°] Śāk (var.).

(*b*) स्थिता [मु°] Śāk (var.), Sar; ततः [मु°] Śāk (var.).

(*c*) बाष्पप्रकर° Sar (var.), Śāk (var.).

Śikhariṇī metre.

When cruelly I spurned her from my presence, / she fain had left me; but the young recluse, / stern as the sage, and with authority / as from his saintly master, in a voice / that brooked not contradiction, bade her stay. / Then through her pleading eyes, bedimmed with tears, / she cast on me one long reproachful look, / which like a poisoned shaft torments me still. (Sir Monier Monier-Williams's translation).

5775*

इतः प्रालेयांशुः प्रलयमकरोत् कैरवकुल-
कलमच्छेदोत्सेकैः किरणनिकरैरेष तमसाम् ।
इतोऽप्याज्ञावज्ञां सखि न सहते दुःसहतर-
प्रतापः पञ्चेषुस् तदिह शरणं साहसरसः ॥

(आ) Skm (Skm [B] 800, Skm [POS] 2. 65. 5) (a. Subhaṭa).

Śikhariṇī metre.

Here, on one side, there is the moon, who has destroyed darkness with his mass of rays, arrogant by rendering help to the cluster of lilies to bloom; and here again there is the five-arrowed Cupid, oh! friend, who does not brook disobedience of orders, as he has invincible might; hence my only refuge is in committing some rash deed. (A. A. R.).

5776*

इतः शुक्ला चन्द्रद्युतिभिरिह रक्तारुणकरैस्
तमिस्रैरप्यन्तःस्खलितगतिभिर्मेचकरुचिः ।
प्रभातश्रीरेषा विलसति पुरस्था सुकृतिनां
मिमङ्क्षूणां जह्नुद्युमणिविधिजासंगम इव ॥

(आ) PV 505 (a. Kṛṣṇa-paṇḍita), SuSS 33, SR 324. 37, SSB 185. 37.

(*c*) पुरःस्था SSB.

(*d*) मिमंक्षूणां जह्नद्यु° PV.

Śikhariṇī metre.

Here comes the dawn of semi-dark hue tottering along by a combination of the white rays of the moon, the red rays of the rising sun and the remnants of darkness; it appears like the confluence of the three rivers Gaṅgā, Yamunā and Sarasvatī in front of blessed people who are desirous of taking a holy dip into it. (A. A. R.).

5777*

इतः शोचिः प्राच्यां दिशि विशति भानोररुणताम्
इतो भृङ्गः कूजन्भ्रमिकमलिनीं प्रोच्चलति च ।
इतो निर्यान्त्युच्चैर्विहितसुरतक्लान्तिशिथिल-
स्खलत्पादन्यासक्षणरणितमञ्जीरमबलाः ॥

(आ) JS 288. 12 (a. Śrī-Murāri, but not found in Anar).

Śikhariṇī metre.

Here is light in the east which indicates the redness of the sun, and there is the bee humming, and moving towards the lotus, and here walk the women with the anklets at their feet jingling a little as they drag their feet along by the fatigue of their love-sports of impetuous kind. (A. A. R.).

5778

इतः स दैत्यः प्राप्तश्रीर् नेत एवार्हति क्षयम् ।
विषवृक्षोऽपि संवर्ध्य स्वयं छेत्तुमसांप्रतम् ॥

(अ) Kum 2. 55 (cf. A. Scharpé's Kālidāsa-Lexicon I. 3: p. 36), P (PS 1. 151, PN 2. 123, Pts 1. 245, PtsK 1. 275 and 469).

(आ) KāP 46. 6-7, Kpr *ṭīkā* p. 68 *l*. 5-6, KH 48. 9-10, KāVa 68. 3 (*cd* only), Sar *ad* 2. 82 (p. 194) (*ab* only), Vṛttivārttika (KM 36) 10. 7-8, IS 1094, TP 464, Alm 93.

(*a*) यतः सदैन्यं प्राप्ता श्रीर् PtsK 1. 275 ; अतः (°त) Kum (var.) ; इति [इ°] PS (var.) ; सदैत्यप्रा° PtsK 1. 469.

(*b*) नैतद् PS (var.).

(*c*) संवध्य: Kum (var.) ; संवृद्ध or संवर्द्धय: PS (var.) ; संवृद्धः PtsK 1. 469.

(*d*) न सांप्रतं PS (var.).

The demon who aquired his glory from here, ought not to have destruction from here ; it is improper to cut down even a poisonous tree when (it has been) nurtured by oneself. (M. R. Kale's translation).

5779

इतः स्वपिति केशवः कुलमितस् तदीयद्विषाम्
इतश् च शरणार्थिनः शिखरिपत्रिणः शेरते ।
इतोऽपि वडवानलः सह समस्तसंवर्तकैर्
अहो विततमूर्जितं भरसहं च सिन्धोर्वपुः ॥

(अ) BhŚ 20.

(आ) SkV 1204, ŚP 1093 (a. BhŚ), VS 886, Prasanna 68*a*, SRHt 213. 41 (a. BhŚ), SSSN 157. 32 (a. BhŚ), SR 216. 25 (a. BhŚ), SSB 599. 32 (a. BhŚ), SRK 195. 9 (a. BhŚ), Subh 35, JSub 290. 9, SSD 2. fol.80*a*, Any 98. 44, KH 315. 6-9, Sar 4. 95 (p. 460), ŚbB 3. 43, Amd 285. 818, AAS 12. 6, IS 1095.

(*a*) इतो वसति SkV, Prasanna, KH, ASS, Amd ; इति BhŚ (var.) ; स्वपति BhŚ (var.) ; माधवः पुरमिदं तदी° Prasanna ; पुरमितस्, Amd, ASS ; °तश्च तद्विद्वि° SkV.

(*b*) इतः परमनिर्वृताः Prasanna ; इतोऽपि Amd, KH, AAS, SRHt, SSSN ; चरणार्थिनः BhŚ (var.) ; शरणार्थिनां BhŚ (var.), VS ; सरणगताः (श°) Amd, SkV, KH, AAS ; शिखरिणां (°रणां) गणाः (°णः परा°) BhŚ (var.), VS ; शिखरिपत्रिणाः BhŚ (var.) ; °पक्षिणः Amd, Sar, SkV, KH.

(*c*) इतश्च SkV, Prasanna, BhŚ (var.) तदनु पत्तनं भोगिना [सह स°] Prasanna ; सह समस्त-कैवर्तकैर् or सकलभूतसंवर्तकस् BhŚ (var.).

(*d*) सदा [अ°] AAS ; त्वहो BhŚ (var.) ; विभव-मूर्जितं or विततमूर्छितं or विरतमूर्जितं or विदितमूर्जितं or विविधमूर्जितं BhŚ (var.) ; परसहं or वरसहं BhŚ (var.) : हि [च] BhŚ (var.).

Pṛthvī metre.

The vastness, strength, and power of endurance of the ocean are truly wonderful as evidenced by the following fact : Here in one place, sleeps into its bosom the god Keśava, and there in another are seen

the entire family of the demons, the hereditary enemies of His race; here under its hospitable roof are lying the refugee-mountains who have sought its shelter from the fear of Indra's thunderbolt, and there again we find the submarine [*vaḍavā*-] fire together with *saṁvartaka*, the fire of universal destruction. (P. G. Nath's translation).

इतमीदृग्गुणोपेतं see प्रसादरम्यमोजस्वि.

इतरकर्मफलानि यदृ° see No. 5781.

इतरतापशतानि see No. 5781.

5780

इतरदेव बहिर्मुखमुच्यते
हृदि तु यत् स्फुरतीतरदेव तत् ।
चरितमेतदधीरधितारकं
धुरि पयःप्रतिबिम्बमिवासताम् ।।

(आ) VS 431 (a. Bhaṭṭa-Kallaṭa), SR 59. 218, SSB 323. 226 (a. Bhaṭṭa-Kallaṭa).

Drutavilambita metre.

One thing is spoken by the outward mouth but something different is agitating the inward heart, in the case of the wicked people; their action which is full of fickleness is like the image (of the face) reflected in water [slightly disturbed]. (A. A. R.).

5781*

इतरपापफलानि यथेच्छया
वितर तानि सहे चतुरानन ।
अरसिकेषु कवित्वनिवेदनं
शिरसि मा लिख मा लिख मा लिख ।।

(अ) Nītiratna of Vararuci 2 (KSH 502).

(आ) SSg 1. 10, SRM 1. 2. 256, SR 40. 47 (a. MBh, but not found there), SSB 294. 47, SRK 104. 4 (a. Sphuṭa-śloka), SSap 690, SSH 2. 81, Sama 1 इ 6 and 2 अ 39, Vidy 331, IS 1093.

(*a*) इतरतापशतानि Nītir° (var.), SSap, Vidy; इतरकर्मफलानि SRK, SR, SSB; यदृच्छया SRK, SR, SSB, Vidy.

(*b*) विलिख [वि°] SRK, SR, SSB; विलिखि° SSH, Sama 2.

(*c*) रसस्य [क°] Nītir° (var.).

Drutavilambita metre.

O Brāhmaṇ, do avenge so much as you will, / my all such actions as are wicked; / yet write not this much, write not / the pass-word of fate. I implore you, / that those who have no taste, / may become poet, on their forehead. (S. Jhā's translation in the translation of M. Winternitz's *The History of India Literature*, 3. 164).

5782*

इतरभजनघनरसतः
फलनिष्पत्तिर्नवा भवेदिति न ।
मुक्ताः परं तु लोके
स्वातिघनरसं विना न जायेरन् ।।

(आ) SRK 100. 3 (a. Viṭṭhoba Aṇṇa).

Āryā-gīti metre.

By the waters of clouds when applied to other objects [by displaying keen interest in pursuing other activities] there is no doubt as to the reaping of the fruit; but in the world, with reference to pearls, there is no production unless the water of the cloud falls (in an oyster) in *svāti*-constellation. (Good poems will not be forthcoming in the world unless the poet is deeply steeped in sentiments). (A. A. R.).

5783*

इतराण्यपि रक्षांसि पेतुर्वानरकोटिषु ।
रजांसि समरोत्थानि तच्छोणितनदीष्विव ॥

(अ) Ragh 12. 82. (Cf. A Scharpé's Kālidāsa-Lexicon I. 4 : p. 197).

(आ) Alk 15. 6-7, Cit 13. 8-9.

Other demons too, fell on the crores of monkeys like masses of dust raised up in battles on the rivers of their blood. (R. D. Karmarkar's translation).

5784

इतराश्चार्थमिच्छन्ति रूपमिच्छन्ति दारिका: ।
ज्ञातयः कुलमिच्छन्ति स्वर्गमिच्छन्ति तापसा: ॥

(अ) Cr 163 (CS 3. 16). Cf. Nos. 1035, 1042, 1043, तृष्येन्न राजा धन°, मक्षिका व्रणमिच्छन्ति and गर्दभ: पटहो दासी.

(आ) IS 4651 (footnote). (Cf. SR 165. 543 and 387. 401).

(*a*) इतरे CS (var.).

(*b*) दारिका (ना°) CS (var.).

(*c*) ज्ञातया (°य) CS (var.).

(*d*) तापसा CS (var.).

While others look for wealth, the bride looks for beauty (of the bridegroom) ; while relatives look for parentage, holy men look for heaven.

5785*

इतरेतरयन्त्रितोरुयुग्मं
कठिनोरुस्तनपीडिताभिरामम् ।
भुजमूलशयानुगण्डमूलं
मिथुनं स्यूतमिवाभवन् निशायाम् ॥

(आ) Vidy 696 (a. Gauḍavāsin [native of the Gauḍa country]).

(*d*) स्फूत° [स्यूत°] Vidy; (स्यूत° is my suggestion).

Aupacchandasika metre.

With their thighs locked in each other's and with her well-developed bosom tightly pressing his, with their shoulders, hands and cheeks pressing each other's, the pair (of lovers) appeared to be woven together in the (cold) night. (A. A. R.).

5786

इतरोपायवु:साध्ये चण्डदण्डो महीपतिः ।
अवुष्टायत्यसौ नीतेर् अश्नाति विपुलं फलम् ॥

(अ) Jānakī 10. 30.

(*b*) चोग्रदण्ड: [च°] Jānakī (var.) ; भुव: पतिः [म°] Jānakī (var.).

When all other political expedients fail, the lord of the earth wages fierce war, and takes the full advantage of polity, the future whereof is peaceful. (G. R. Nandargikar's translation).

5787*

इतश्चञ्चच्चूतच्युतमधुचया वान्ति चतुराः
समीराः संतोषं विशि विशि विशन्तो मधुलिहाम् ।
निशान्ते कान्तानां स्मरसमरकेलिश्रममुषो
विजृम्भन्ते जृम्भाकलितकमलामोदसुहृदः ॥

(अ) Kavikaṇṭhābharaṇa *ad* 3. 2 (in KṢ [PP] 19) (a. Kṣemendra's Citrabhāratanāṭaka).

Śikhariṇī metre.

From here blow the charming breezes in all directions possessed of honey dripping from the juicy mangoes, comforting the honey-lickers[1]. They, taking away, at the end of the night, the fatigue of the loving pair, tired of amorous sport in the battle of love, grow strong and share the joy of full-blown lotuses. (Dr. Sūryakānta's translation).

1. i.e. bees.

5788*

इतश्चन्द्रः सान्द्रः स्मरमयवयःसंधिमधुरः
स्फुरन्मुग्धाकेलिस्मितमिव मयूखैः सुखयति ।
चकोराणां चक्रं कुमुदसमुदायोऽपि च शरन्-
निशारम्भेऽमुष्मिन् समसमयमन्तर्विकसति ॥

(आ) JS 228. 16 (a. Madana).

Śikhariṇī metre.

Here rises the moon pleasing like the junction of the youthful age permeated with love and gives joy with his flooding rays like the sportive smile of a charming young lady; the flocks of *cakora*-birds and the cluster of lilies are blooming with delight simultaneously in the commencement of this autumnal night. (A. A. R.).

5789*

इतश्चेतश्चाद्भिर्विघटिततटः सेतुरुदरे
धरित्री दुर्लङ्घ्या बहुलहिमपङ्को गिरिरयम् ।
इदानीं निर्वृत्ते करितुरगनीराजनविधौ
न जाने यातारस् तव च रिपवः केन च पथा ॥

(अ) BhPr 183.

(आ) SR 132. 19, SSB 443. 19.

Śikhariṇī metre.

The sides of the interior of the bridge are washed away by the waves that strike against them here and there. The land is not traversable. This mountain is miry of abundant snow. Now that the sacred and religious ceremony of lustration of elephants and horses has been performed. I know not by which path will your enemy depart ? (J. Shastri's translation).

5790*

इतस्ततश् चङ्क्रमणो रजोभिः
क्रीडन्मनोमत्तमतङ्गजोऽयम् ।
यः सर्वदा पिप्पलभोगतुष्टस्
तच्छान्तये त्वं हरिमाश्रयस्व ॥

(आ) SRK 91. 7 (a. Viṭṭhoba Aṇṇa).

Upajāti metre (Upendravajrā and Indravajrā).

The intoxicated elephant of the mind wandering hither and thither and sporting with *rajas* [dust *or*: passions] is satisfied always with the berries of sensual enjoyments; to bring him under control may you resort to the Hari [lion *or*: Lord Viṣṇu]. (A. A. R.).

5791

इतस्ततो भषन् भूरि न पतेत् पिशुनः शुनः ।
अववाततया किं च न भेदो हंसतः सतः ॥

(आ) KH 401. 21-22 (a. Haravilāsa), Kav p. 91 (a. Rājaśekhara).

Barking much, moving along here and there the tale-bearer and a dog may not fall; (there is not much difference between the two); moreover there is not much of a distinction between the good and a swan in the purity of conduct. (A. A. R.).

5792*

इतस्ततो वातविधूतिचञ्चलैर्
नीरन्ध्रिताशागगनैर्ध्वजांशुकैः ।
लक्षैः क्वणत्काञ्चनकिङ्किणीकुलैर्
अमज्जि धूलीजलधौ नभोगते ॥

(अ) Kum 14. 46.

(आ) SR 128. 47 (a. Kum), SSB 438. 47.

(*a*) °विधूत° Kum (var.), SR, SSB.

(*b*) आरोधिताशागगनैर् Kum (var.) ; आरोधिताशागमनै° Kum (var.), SR, SSB.

(*c*) चलत् [ल°] Kum (var.) ; लक्षक्व° Kum (var.) ; लघुक्व° Kum (var.), SR, SSB.

(*d*) °गतैः Kum (var.), SR, SSB.

Vaṁśastha metre.

The flags obstructing the sky and quarters on being shaken by the wind, and the golden bells making a tinkling sound were plunged into the ocean of dust. (H. H. Wilson's translation).

5793*

इतस्ततो वान्ति विशिष्य यस्यां
वाताः शकृद्वेश्मविहारविस्राः ।
सा वर्ण्यते रौरवराजधानी
केन प्रतोली मनसाप्यगम्या ॥

(आ) SSB 259. 4 (a. Kṛṣṇarāma).

Upajāti metre (Upendravajrā and Indravajrā).

There the wind blows here and there, foul smelling like raw meat by sporting over ordure dumps [sheds]; that dreadful city of *raurava*-hell is now described; therein no one with a nose can ever go along its main roads even in imagination. (A. A. R.).

5794*

इतस्ततोऽस्मिन् विलसन्ति मेरोः
समानवप्रे मणिसानुरागाः ।
स्त्रियश्च पत्यौ सुरसुन्दरीभिः
समा नवप्रेमणि सानुरागाः ॥

(अ) Śiś 4. 27.

(आ) SSB 455. 5 (a. Māgha).

Upendravajrā metre.

On this (mountain), whose peaks are like those of Meru, there gleam here and there the brilliant hues of jewelled ridges, while damsels, as lovely as celestial beauties and full of love towards their husbands whose love is new, are sporting here and there. (M. S. Bhandare's translation).

5795*

इतस्तावन् नेत्रे वलय मलयाद्रे निधिरपाम्
अपारस्त्वत्पादप्रणयपरतन्त्रो निवसति ।
अथात्मानं किं न स्मरसि कुलशैलं किमयशः-
पताका सर्पौघैः प्रतिशिखरिशाखासु वहसि ॥

(आ) Skm (Skm [B] 1810, Skm [POS] 4. 34. 5) (a Vasukalpa), Kav p. 107.

(*a*) पतिरपा° (POS).

(*d*) °शाखासु Skm (POS); शिखासूद्वहसि [शि° व°] Skm (var.).

Śikhariṇī metre.

Just turn your eye this way, oh! Malaya mountain, where there is the mighty western sea touching your feet affectionately; why then do you not remember that you are one of the (seven) great stabilising mountains of the earth, that you proclaim your infamy with the banners in the form of groups of serpents, by sheltering them in every tree? (A. A. R.).

5796*

इतस् त्रसद्विद्रुतभूभृदुज्झिता
प्रियाथ दृष्टा वनमानवीजनैः ।
शशंस पृष्टाद्भुतमात्मदेशजं
शशित्विषः शीतलशीलतां किल ॥

(अ) Naiṣ 12. 26.

(आ) SR 131. 9, SSB 443. 9, Pad 27. 62 (a. Śrī-Harṣa), RJ 209.

(*a*) °द्रुतवैरिभूभृत् (°द्रत° SSB) SR, SSB.

(*c*) ऽत्मदेशे SR, SSB.

(*d*) ऽशीतद्विषः SR, SSB, Pad (var.).

Vaṁśastha metre.

Mistresses left behind by kings running away, afraid of him, were seen by women of the woods; and, when asked to tell of some wonder of their native land, they spoke of the cool nature of the light of the moon. (K. K. Handiqui's translation).

इति कृतपशुपतिपेलव° see No. 5865.

5797

इति कृतवचनायाः कश्चिदभ्येत्य बिभ्यद्
गलितनयनवारेर्याति पादावनामम् ।
करणमपि समर्थं मानिनां मानभेदे
रुदितमुदितमस्त्रं योषितां विग्रहेषु ॥

(अ) Śiś 11. 35.

Mālinī metre.

When she said thus (pointing out his misbehaviour) and shed tears, the lover full of contrition, fell at her feet; in love-quarrels, the shedding of tears by women is a capable weapon, however gentle, in breaking the pride of overbearing lovers. (A. A. R.).

5798*

इति क्षितीशो नवतिं नवाधिकां
महाक्रतूनां महनीयशासनः ।
समारुरुक्षुर्दिवमायुषः क्षये
ततान सोपानपरंपरामिव ॥

(अ) Ragh 3. 69. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 57).

(आ) Alm 94.

Upendravajrā metre.

Thus did the lord of the earth, of praiseworthy rule, desirous of ascending to heaven at the end of life, perform nine and ninety great sacrifices, as if building up a flight of as many steps. (R. D. Karmarkar's translation).

5799*

इति गदन्तमनन्तरमङ्गना
भुजयुगोन्नमनोच्चतरस्तनी ।
प्रणयिनं रभसादुदरश्रिया
वलिभयालिभयादिव सस्वजे ॥

(अ) Śiś 6. 13.

Drutavilambita metre.

When he spoke thus, immediately the damsel who was resplendent at the belly by the folds of the skin, and with her bosom all the higher by raising both her hands embraced the beloved lover, as though affected by the fear of the bees. (A. A. R.).

5800*

इति गदितवती रुषा जघान
स्फुरितमनोरमपक्ष्मकेशरेण ।
श्रवणनियमितेन कान्तमन्या
सममसिताम्बुरुहेण चक्षुषा च ॥

(अ) Śiś 7. 56.

Puṣpitāgrā metre.

Having thus spoken, another young lady struck her lover with her angry eyes which were restrained from going further by her ears and whose lashes resembling lotus-filaments throbbed alarmingly, simultaneously with her blue lotus which was resting on her ear and whose filaments resembling eye-lashes throbbed very much. (A. A. R.).

5801*

इति गन्तुमिच्छुमभिधाय पुरः
क्षणदृष्टिपातविकसद्वदनाम् ।
स्वकरावलम्बनविमुक्तगलत्-
कलकाञ्चि काचिदरुणत् तरुणः ॥

(अ) Śiś 9. 82.

Pramitākṣarā metre.

After having spoken thus, a certain young lady wished to leave her young man, but looked at him for a moment with her face blooming; but he restrained her by holding her by the girdle, which got loose and dropped down with a jingling sound. (A. A. R.).

5802

इति गुह्यतमं शास्त्रम् इदमुक्तं मयानघ ।
एतद् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत ॥

(अ) MBh (MBh [Bh] 6. 37. 20=BhG 15. 20).

(आ) Sama 2 क 33.

(*a*) गुप्त° MBh (var.).

(*b*) मया प्रोक्तं तवानघ MBh (var.).

(*d*) कृत्यं च MBh (var.).

Thus by me this most secret teaching has been told, oh ! sinless one. This known, he hath become illuminated and hath finished his work, oh ! Bhārata. (Annie Besant's translation).

5803–5804

इति जगति न रक्षितुं समर्थः
　क्वचिदपि कश्चिदपि प्रसह्य नारीम् ।
अवति तु सततं विशुद्ध एकः
　कुलयुवतीं निजसत्त्वपाशबन्धः ॥

एवं चेर्ष्या नाम दुःखैकहेतुर्
　मोघः पुंसां द्वेषदायी परेषाम् ।
योऽयं मा भूद् रक्षणायाङ्गनानाम्
　अत्यौत्सुक्यं प्रत्युतासां तनोति ॥

(अ) KSS 7. 36. 133-4.
(*f*) दोषः [मोघः] KSS (KM).
(*h*) करोति [त°] KSS (KM).

No. 5803 Puṣpitāgrā metre; No. 5804 Śālinī metre.

So true is it, that in no case can any one guard a woman by force in this world, but the young woman of good family is ever protected by the pure restraint of her own chastity.

And thus, the passion of jealousy is merely a purposeless cause of suffering, annoying others, and so far for being a protection to women ; it rather excites in them excessive longing. (C. H. Tawney's translation).

5805

इति तत्त्वधियः परिचिन्त्य बुधाः
　सकलस्य जनस्य विनश्वरताम् ।
न मनागपि चेतसि संदधते
　शुचमङ्गयशःसुखनाशकराम् ॥

(अ) AS 726.
(*d*) शुचमङ्ग य° AS (var.); °करम् AS.

Toṭaka metre.

Thus wise men understanding the truth, after considering well that all things pertaining to human beings are perishable, do not feel in their minds the least sorrow which results in the loss of physical wellbeing, fame and happiness. (A. A. R.).

इतिवाक्षण्ययुक्तानां see No. 561.

इति ब्रूयांस्तु सन्ब्रूय see No. 5888.

5806

इति देव भवत्युदारसत्त्वो
　दृढभक्तश्च विलासिनीजनोऽपि ।
अवरोधसमो महीपतीनां
　किमुतान्यः कुलजः पुरन्ध्रिलोकः ॥

(अ) KSS 7. 38. 160.

Aupacchandasika metre.

Thus, king, even *hetaerae* are occasionally of noble character and as faithful to kings as their own wives, much more then matrons of high birth. (C. H. Tawney's translation).

5807

इति देव सदैव हास्यभावं
　परिभावे च जनस्य निन्द्यतां च ।
विपदास्पदतां च यान्ति मूढा
　इह सन्तस् तु भवन्ति पूजनीयाः ॥

(अ) KSS 10. 61. 329.

Aupacchandasika metre.

So you see, king, fools are for ever becoming the object of the scorn and contempt and reproach of men, and fall into misfortune, while the good, on the other hand, are thought worthy of honour. (C. H. Tawney's translation).

5808*

इति द्विकृत्वः शुचिमृष्टभोजिनां
दिनानि तेषां कतिचिन् मुदा ययुः ।
द्विरष्टसंवत्सरवारसुन्दरी-
परीष्टिभिस् तुष्टिमुपेयुषां निशि ॥

(अ) Naiṣ 16. 112 (Naiṣ [HSS] 16. 111.

(a) °मिष्ट° [°मृ] Naiṣ (HSS).

Vaṁśastha metre.

Thus they[1] passed a few days in joy, feasting on pure and delicious preparations, twice in the day, while at night they were gratified by the caresses of courtezans sixteen years old. (K. K. Handiqui's translation).

1. King Bhima's guests.

5809

इति धर्मतरोर्मूलम् अशुद्धं यस्य मानसम् ।
शुद्धं यस्य च तद्रूपं फलं तस्य न संशयः ॥

(अ) KSS 6. 27. 132.

Such is the root of the tree of virtue; according to the purity or impurity of a man's heart is without doubt the fruit which he receives. (C. H. Tawney's translation).

इति धर्माद्वलं see No. 568.

5810**

इति निखिलमुदारमर्थसार्थ-
प्रणिहितमेकमिहैव खड्गशास्त्रे ।
गिरिशमतमिदं निषेव्य चक्रे
क्षितिपतिमन्त्रिसमूहचक्रवर्ती ॥

(आ) ŚP 4670.

Puṣpitāgrā metre.

Thus all valuable information on the science of the sword has been set forth here nobly and meaningfully; an emperor, serving the Lord Śiva and understanding his views has given expression to this with the assistance of princes and ministers. (A. A. R.).

5811-5812

इति नेत्रादिविकारैर्
वशमुपनीतं प्रलीनधैर्याङ्गम् ।
मारग्रहाभिभूतं
परिमृष्टप्राङ्निराकृतिस्मरणम् ॥
प्रादुर्भूतरिरंसं
क्षणे क्षणे जघनदेशगतदृष्टिम् ।
पक्वाम्रमिव विमोक्ष्यसि
पूर्ववदाचूष्य निःशेषम् ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 731-2, Kuṭṭ [KM] 709-710).

(आ) GVS 160-1.

(b) °धर्यस्य Kuṭṭ (KM).

(c) सारग्र° Kuṭṭ (KM).

(d) °प्राङ्िरा° Kuṭṭ (KM).

(e) प्रादुर्भूतं नितराम् Kuṭṭ (var.).

(h) पूर्ववदावृष्य Kuṭṭ (var.).

No. 5811 Āryā-gīti metre; No. 5812 Āryā metre.

When you[1] whiled him[2] into your power with this sigmarole, when you have abolished all circumspection to him, so that all memory of your ancient disdains has passed away, when desire climbs in his heart and his glances ceaselessly seek your region, then you must suck him as a mango fruit, to the end, and cast him aside. (E. Powys Mather's translation).

1. prostitute. 2. the client.

5813

इति पथि विनिवेशितात्मनो
रिपुरपि गच्छति साधु मित्रताम् ।
तदवनिपतिमत्सराद्वृते
विनयगुणेन जगद् वशं नयेत् ॥

(स्र) KN (KN [ĀnSS] 3. 39, KN [TSS] 3. 39, KN [BI] 3. 38).

(*d*) वशीभवेन् KN (BI).

Aparavaktra metre.

Even the foes of a king become his friends, if he strictly observes the above mode of life[1]. That king can subjugate world by his modest qualities, who is free from all feelings of animosity. (M. N. Dutt's translation).

1. See KN 3. 31-37.

5814

इति परिगणितार्थः शास्त्रमार्गानुसारी
नियमयति यतात्मा यः प्रजा दण्डनीत्या ।
अपुनरपगमाय प्राप्तमार्गप्रचारा
सरित इव समुद्रं संपदस्तं विशन्ति ॥

(स्र) KN (KN [ĀnSS] 2. 44, KN [TSS] 2. 44, KN [BI] 2. 44).

(*a*) प्राप्तमार्गा° KN (BI).

(*b*) प्रजां KN (BI).

(*c*) °प्रचाराः KN (BI).

Mālinī metre.

Thus, like rivers that flow through right courses, falling into the sea, all property devolves—and never dwindles away—upon a king knowing the good and evil of the infliction of punishments and following the path chalked out in the Vedas[1], frames rules of conduct for his subjects. (M. N. Dutt's translation).

1. प्राप्तमार्ग—commentary=शास्त्रमार्ग.

5815*

इति परिणयमित्थं यानमेकत्र याने
वरचकितकटाक्षप्रेक्षणं चानयोस् ततत् ।
दिवि विविषदधीशाः कौतुकेनावलोक्य
प्रणिदधुरिव गन्तुं नाकमानन्दसान्द्राः ॥

(स्र) Naiṣ 16. 130 (Naiṣ [HSS] 16. 129).

(*d*) °रथ [°रिव] Naiṣ (HSS).

Mālinī metre.

The great gods, after they had cheerfully witnessed from the sky the wedding of Nala and Damayantī, their journey in the same car, and their mutual glances, slightly timid, seemed at last to make up their minds to go to heaven, full of joy. (K. K. Handiqui's translation).

5816

इति पूर्वकर्मनियतं
भवितव्यं जगति यस्य जन्तोर्यत् ।
तदयत्नेन स पुरतः
पतितं प्राप्नोत्यसाध्यमपि ॥

(स्र) KSS 10. 65. 255.

(*a*) °कर्मविहितं KSS (NSP).

Āryā metre.

So you see that the destiny fixed for any creature in this world, by works in a former birth, falls as it were before his feet, and he attains it with ease, though apparently unattainable. (C. H. Tawney's translation).

5817

इति प्रकुपितोरगप्रमुखभङ्गुरां सर्वदा
निधाय निजचेतसि प्रबलदुःखदां संसृतिम् ।
विमुञ्चत परिग्रहग्रहमनार्जवं सज्जना
यदीच्छत सुखामृतं रसितुमस्तसर्वाशुभम् ॥

(स्र) AS 267.

(*b*) °चेतसे AS (var.).

Pṛthvī metre.

Life in this world is transitory like that of a person standing before an angry cobra and is a constant source of great miseries : Realising this, oh ! men of noble deeds, abandon the desire to amass wealth by crooked means if you really wish to enjoy the nectar of bliss, free from all adversities. (S. Bhaskaran Nair's translation).

5818

इति प्रवीरे सुभगे च सत्यतो
विवेकिनीनामपि देव योषिताम् ।
चलं मनो धावति यत्र कुत्रचिद्
विशुद्धसत्त्वा विरलाः पुनः स्त्रियः ॥

(अ) KSS 10. 58. 140.
(*a*) सत्पतौ KSS (NSP).

Vaṁśastha metre.

So you see, king, that the mind of even discerning women is fickle, and, though they have brave and handsome husbands, wanders hither and thither, but women of pure character are scarce. (C. H. Tawney's translation).

5819*

इति प्रिये पृच्छति मानविह्वला
कथंचिदन्तर्धृतबाष्पगद्गदम् ।
न किंचिदित्येव जगाद यद् वधूः
कियन् न तेनैव तयास्य वर्णितम् ॥

(अ) Amar (Amar [S] 66, Amar [K] 66, Amar [RK] 79, Amar [POS] A 8, Amar [NSP] 66)[1]. To be read together with No. 1275.
(*d*) तनेवं Amar (POS) (printer's error); पुरोऽस्य [त°] Amar (var.).

1. Western (Arj.) 66, Southern (Vema) om., Ravi om., Rāma om., Western BrMM 76, BORI (I) 81, BORI (II) 79.

Vaṁśastha metre.

Thus, when the lover asked her, the young wife, affected in her honour somehow suppressed her tears and stammering utterances and said, 'There is nothing at all'; but how much has not been conveyed by her by saying this much alone to him? (A. A. R.).

5820

इति बहुभिरुपायैः कुट्टनी कामुकानां
कृतसुकृतविहीना वञ्चनां सा कृतघ्ना (?) ।
वनभुवि मृगबन्धं हन्त पश्यन्ति नित्यं
तदपि हरिणशावाः कूटपाशं विशन्ति ॥

(अ) Sam 8. 128.
(आ) GVS 248.

Mālinī metre.

Thus, by various stratagems the procuress, devoid of all goodness, practises deceit with reference to libidinous men ungratefully; fawns see everyday the trapping of deer in forest regions and yet they too fall, alas! into the same traps. (A. A. R.).

5821*

इति मदमदनाभ्यां रागिणः स्पष्टरागान्
अनवरतरतश्रीसङ्गिनस् तानवेक्ष्य ।
अभजत परिवृत्तिं साथ पर्यस्तहस्ता
रजनिरवनतेन्दुर्लज्जयाधोमुखीव ॥

(अ) Śiś 10. 91.

Mālinī metre.

Observing the lovers, full of extreme passion, clearly seen by their intoxication with wine and sex indulgences continuously, the night, threw up its hands of the star of Hasta, and turned away (into dawn) with the moon setting as if it were her face hanging down in shame (by being forced to witness their impetuous dalliance). (A. A. R.).

5822

इति मुषितधियः श्रिया प्रयान्त्या
रभसवशादविचिन्त्य दग्धभूपाः ।
बलभरबहुमानतः पतङ्ग-
व्रतमुपयान्ति परप्रतापदीपे ॥

(अ) Vikram 6. 31.

Puṣpitāgrā metre.

Thus, befooled by the deserting goddess of royalty, the wretched kings, through impetuosity and thinking too highly of the strength of their army, thoughtlessly meet with the fate of insects in the fire of the power of others. (S. Ch. Banerji's translation).

5823

इति यस्मादुभौ लोकौ धारयत्यात्मवान् नृपः ।
प्रजानां च ततः सम्यग् दण्डं दण्डीव धारयेत् ॥

(अ) KN (KN [ĀnSS] 2. 36, KN [TSS] 2. 36, KN [BI] 2. 36).

(b) धारयित्वात्मतो KN (BI) ; धारयत्मात्नवान् KN (ĀnSS) (printer's error) ; °मनो KN (ĀnSS) (var.).

As a self-controlled king holds the key to the worldly as well as spiritual advancement of his own self, as also of his subjects, therefore he should deal out punishments as impartially as does Daṇḍi himself. (M. N. Dutt's translation.)

5824*

इति रतिसमयोपदेशयुक्त्या
रतगुरुदर्शितया पुरंध्रिलोकः ।
निजपरपरभागवृत्तिमौज्झीत्
स्मरपरमाद्वयभूमिकानिलीनः ॥

(आ) AIR 223.

Puṣpitāgrā metre.

Thus, shown the way by female experts in love enjoyment with proper instruction in the established rule in dalliance, the women abandoned excesses in themselves and the lovers being fully fused into the role of the oneness of love. (A. A. R.).

5825

इति राजगुणानेतान् यथोक्तान् योऽनुतिष्ठति ।
अनुभूयेह भद्राणि प्रेत्य स्वर्गे महीयते ॥

(अ) Cr 1249 A (CNSap 71). (First of the two closing stanzas).

Thus, the qualities of kings have been explained ; he who follows them, as expounded, will experience beneficial things here and after death ; he will be honoured in heaven.

5826

इति राज्यकलत्रमित्रपुत्रान्
गृहधामं च तृणाय मन्यमानः ।
गुरुसत्त्वरजस्तमः कलङ्कां
प्रकृतिं हातुमगाद् वनं नरेन्द्रः ॥

(अ) ŚIS 14. 28.

Aupacchadasika metre.

Thus, the king considered as straw his kingdom, his wife, friends, sons, the royal palace and his glory; to get rid of nature's disposition which is tainted by the power of the three qualities of goodness, energy and inertia, he departed for the forest (to do penance). (A. A. R.).

5827

इति वचनं भूमिपतेः
श्रुत्वा मन्त्री विहस्य सासूयः ।
तमुवाच कस्य राजन्
वेश्याचरितेऽस्ति विश्वासः ॥

(अ) Kal 4. 21.

(आ) GVS 522.

Āryā metre.

Thus, having listened to the words of the king, the minister, with disbelief, laughed aloud, and said to him, 'Oh ! king, who ever has faith in the conduct of prostitutes ?' (A. A. R.).

5828

इति वदति सखीजने निमीलद्-
द्विगुणितसान्द्रतराक्षिपक्ष्ममाला ।
अपतदलिभयेन भर्तुरङ्कं
भवति हि विक्लवता गुणोऽङ्गनानाम् ॥

(अ) Śiś 7. 43.

Puṣpitāgrā metre.

When her friend said in this way, the young lady closed her eyes in fright; thereby the profusion of her eyelashes got itself doubled and she fell out of fear of the black bee into her husband's lap; timidity in young women is indeed a (delightful) virtue! (A. A. R.).

5829*

इति वदति सखीजनेऽनुरागाद्
दयिततमामपरश् चिरं प्रतीक्ष्य ।
तदनुगमवशादनायतानि
न्यधित मिमान इवावनीं पदानि ॥

(अ) Śiś 7. 13.

(*d*) इवावनि Śiś (var.).

Puṣpitāgrā metre.

When her friend said this in this manner, the lover gazed long at his beloved most with love-filled eyes, and followed her footsteps with very short steps as though he were engaged in measuring the ground. (A. A. R.).

5830*

इति विरचितबन्धा पद्धतिर्या मयेयं
सकलगुणिगणानां प्रीतये सास्तु नित्यम् ।
विपुलविमलदीव्यत्सत्कलानां निधानं
तरुणतरणिरुद्धा विद्विषत्कौशिकानाम् ॥

(अ) ŚP 4617.

Mālinī metre.

Thus, this class of work has been put together with care by me, may this be a source of delight always to all meritorious persons; this is a treasure-house of good arts, extensively dealt with and shines in unalloyed purity; but to the owls of carping critics it is verily a stumbling block of the morning sun. (A. A. R.).

5831*

इति विस्मृतान्यकरणीयमात्मनः
सचिवावलम्बितधुरं धराधिपम् ।
परिवृद्धरागमनुबन्धसेवया
मृगया जहार चतुरेव कामिनी ॥

(अ) Ragh 9. 69. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 147).

(आ) Sar 5. 97 (p. 604).

(*b*) नराधिपम् Ragh (var.), Sar.

(*c*) अनुबद्धसेवया Ragh (var.), Sar.

Mañjubhāṣiṇī metre.

In this manner, hunting like an artful damsel, attracted away, the lord of the earth who had forgotten his other duties, whose burden of administration had been taken up by the ministers, and whose passion (for hunting) had increased owing to constant enjoyment [*or*: application]. (R. D. Karmarkar's translation).

इतिवृत्तं बलस्यान्तं see वृत्तं वित्तं बलस्यान्तं.

इति वैदर्भमार्गस्य see श्लेषः प्रसादः समता.

5832*

इति शासति सेनान्यां गच्छतस्ताननेकधा ।
निषिध्य हसता किंचित् तस्थे तत्रान्धकारिणा ॥

(अ) Kir 15. 29 (a verse without labials [निरौष्ठ्य]).

(आ) Sar 3. 29 (p. 326).

When Kumāra [the leader of the army of Śiva] ordered thus, restraining the *gaṇa*-followers [fighters] who were fleeing in various ways and laughing, the foe of Andhaka [Lord Śiva] remained thus for a short time. (A. A. R.).

5833

इति संसारदुःखार्कतापतापितचेतसाम् ।
विमुक्तिपादपच्छायाम् ऋते कुत्र सुखं नृणाम् ॥

(अ) Viṣṇu-purāṇa 6. 5. 57.

(*c*) विमुक्त° Viṣṇu-pur° (var.).

Thus, to men whose minds are intensely heated by the rays of the sun in the form of worldly misery, is there happiness anywhere else except in the shade furnished by the tree of liberation ! (A. A. R.).

इति स दैत्यः see No. 5778.

5834*

इति सशरीरया क्षणमिव क्षणदाः क्षपयन्
सह विशरीरया दयितया विरसान् दिवसान् ।
दिनरजनीविहारविपरीतमहं चरितै
रथचरणाह्वयस्य चरितानि विडम्बितवान् ॥

(अ) ŚIS 11. 107.

(*c*) चरिते ŚIS (var.).

(*d*) °णाह्वयस्य ŚIS (var.); विभूषितवान् ŚIS (var.).

Narkuṭa metre.

Thus, passing the nights with her when alive (with body) very happily and spending the days, devoid of pleasures, when she was no more, I closely imitated the life of the *cakravāka*-bird but contrariwise, as the experiences in day and night were of an opposite character. (A. A. R.).

5835

इति स्त्रियो देवि महाकुलोद्गताः
विशुद्धधीरैश् चरितैरुपासते ।
सदैव भर्तारमनन्यमानसाः
पतिः सतीनां परमं हि दैवतम् ॥

(अ) KSS 2. 13. 195.

(*a*) °गता KSS (NSP) ; °गतैर् KSS (AKM).

Vaṁśastha metre.

Thus, oh ! quean, women of good family ever worship their husbands with chaste and resolute behaviour, and never think of any other man, for to virtuous wives the husband is the highest deity. (C. H. Tawney's translation).

5836*

इति स्फुटं तद्वचसस्तयावरात्
सुरस्पृहारोपविडम्बनादपि ।
कराङ्कसुप्तैककपोलकर्णया
श्रुतं च तद्भाषितमश्रुतं च तत् ॥

(अ) Naiṣ 9. 60.

Vaṁśastha metre.

What he thus said was obviously both heard and not heard by her, whose cheek and ear were resting on one side on the palm of her hand—(she heard it) because she was eager for his words ; (she heard it not) because of the mockery involved in taking a fancy of the gods. (K. K. Handiqui's translation).

5837*

इति स्मरः शीघ्रमतिश् चकार तं
वधूं च रोमाञ्चभरेण कर्कशौ ।
स्खलिष्यति स्निग्धतनुः प्रियाविय
म्रदीयसी पीडनभीरुदोर्युगात् ॥

(अ) Naiṣ 16. 115 (Naiṣ [HSS] 16. 114).

Vaṁśastha metre.

"Smooth and soft, she will slip from the embrace of her beloved. He fears to hold her tight with his arms". So thinking, the ready-witted Cupid made Nala and his bride rough with an exuberance of thrills. (K. K. Handiqui's translation).

5838

इति स्म राजा नयवर्त्मना व्रजन्
समुद्यमी मण्डलशुद्धिमाचरेत् ।
विराजते साधु विशुद्धमण्डलः
शरच्छशीव प्रतिरञ्जयन् प्रजाः ॥

(अ) KN (KN [ĀnSS] 8. 90, KN [TSS] 8. 90, KN [BI] 8. 87).

(*d*) प्रतिनन्दयन् KN [BI].

Vaṁśastha metre.

Thus, a monarch, treading the path of justice, and bringing about the purification of the *maṇḍala* with all endeavours, shines resplendent like the autumnal moon of pure beams, affording delight to the hearts of the people. (M. N. Dutt's translation).

5839

इति स्म राजा विनयं नयान्वितो
निषेवमाणो नरदेवसेवितम् ।
पदं समाक्रामति भास्वरं श्रियः
शिरो महारत्नगिरेरिवोन्नतम् ॥

(अ) KN (KN [ĀnSS] 1. 66, KN [TSS] 1. 66, KN [BI] 1. 63).

(*a*) विनयी KN (BI).

Vaṁśastha metre.

Thus, a monarch well versed in polity, practising self-control, very soon attains to that shining pitch of prosperity which had been attained by other divine monarchs and which is as high as the highest peak of Mahāratnagiri. (M. N. Dutt's translation).

इति स्वपिति केशवः see No. 5779.

5840

इतिहासपुराणानि शृणुयात् तदनन्तरम् ।
भुक्तवान् विहरेच् चैव स्त्रीभिरन्तःपुरे सह ॥

(आ) SRHt 182. 13 (a. Manu, but does not appear in MnJh), SSSN 84. 14.

(*b*) शुणु SSSN (printer's error).

Thereafter (the king) should listen to the exposition of the *itihāsa-s* and the *purāṇa-s*; then taking his dinner, he should have diversions in the inner apartments in the company of women. (A. A. R.).

5840 A

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ।
बिभेत्यल्पश्रुताद् वेदो मामयं प्रचरिष्यति ॥

(अ) MBh (MBh [Bh] 1. 1. 204. MBh [R] 1. 1. 268, MBh [C] 1. 260).

(इ) SS (OJ) 45.

(*b*) वेदार्थमुप° MBh (var.).

(*d*) प्रतरिष्यति MBh ; °हरि° or °चालयि° or °चलि° MBh (var.).

The Veda is to be supplemented with *itihāsa* and *purāṇa*. The Veda is afraid of a man of little knowledge—he will strike me (Raghuvīra's translation in SS [OJ]).

5841

इतिहासोत्तमादस्माज् जायन्ते कविबुद्धयः ।
पञ्चभ्य इव भूतेभ्यो लोकसंविधयस् त्रयः ॥

(अ) MBh (MBh [Bh] 1. 2. 237, MBh [R] 1. 2. 383, MBh [C] 1. 648).

(इ) SS (OJ) 4.

(*a*) °माद्यस्मात् MBh (var.) ; अस्मात् MBh (var.).

(*d*) °धयो यथा MBh (var.).

Out of this excellent narrative are created poetic faculties. It is like the five elements out of which the mechanism of the three worlds is formed. (Raghuvīra's translation in SS [OJ]).

इतीमं षोडशविधं न see कुलापराधजे.

5842*

इतीरयित्वा विरतां स तां पुनर्
गिरानुजग्राहतरां नराधिपः ।
विरुत्य विश्रान्तवतीं तपात्यये
घनाघनश् चातकमण्डलीमिव ॥

(अ) Naiṣ 9. 7.

(आ) Alm 95.

(*a*) पु° स तां tr. Naiṣ (var.).

(*c*) °वती Alm.

Vaṁśastha metre.

When she[1] stopped, having spoken thus, the king highly favoured her again with his words, just as the rain-cloud favours the *cātaka*-birds tired of crying at the end of the summer. (K. K. Handiqui's translation).

1. Damayantī.

5843

इतीष्टमप्यनिष्टाय जायतेऽविधिना कृतम् ।
तस्मान् न विधिमुत्सृज्य प्राज्ञः कुर्वीत किंचन ।
अप्रेक्षापूर्वकारी च निन्द्यतेऽवद्यकृत् क्षणात् ॥

(अ) KSS 10. 64. 19-20 *ab*.

(*c*) तस्माद् KSS (AKM).

So, an action, useful in itself, if done contrary to rule, has bad effects. Therefore a wise man should do nothing contrary to rule. And the man, who acts without consideration, does what is wrong, and immediately incurs reproach. (C. H. Tawney's translation).

5844*

इतो गङ्गाभङ्गा घटिततटभङ्गा पुनरितो
दवज्वाला ज्वालाज्वलिततरुमाला वनभुवः ।
सरंहः सिंहोऽग्रे ध्वनति मम हंहो न हि गतिर्
विना दैवं दैवं हरिणशिशुरेवं प्रलपति ॥

(आ) SSB 524. 1 (a. Kṛṣṇarāma). Cf. No. 5845.

Śikhariṇī metre.

Here on one side is the obstruction by the Gaṅgā having high banks, and on the other side is a forest-fire with trees all ablaze; again on this side is heard the mighty roar of a lion; alas! alas! I have no way of escape except trust in God—thus does the little fawn lament. (A. A. R.).

5845*

इतो दावज्वालः स्थलभुव इतो जालजटिला
इतो व्याधो धावत्ययमनुपदं वक्रितधनुः ।
इतोऽप्यग्रे तिष्ठत्ययमजगरो विस्तृतमुखः
क्व यायात् किं कुर्यान् मृगशिशुरयं दैववशगः ॥

(आ) SkV 1508 (a. Śatānanda), Skm (Skm [B] 1869, Skm [POS] 4. 46. 4). Cf. No. 5844.

(*a*) °ज्वाला Skm ; ज्वालजटिला Skm (var.).

(*b*) चक्रि° Skm ; श्रयम् अनु° tr. Skm (POS).

(*d*) °शुरयं Skm (printer's error).

Śikhariṇī metre.

Here blazes forest-fire, and there / the highland is thick-set with nets; / the hunter runs with bow full bent, / the python waits with open jaw. / Say where the fawn can go, what do, / when fate pursues him thus. (D. H. H. Ingalls's translation).

5846

इतो न किंचित् परतो न किंचिद्
यतो यतो यामि ततो न किंचित् ।
विचार्यमाणं हि जगन् न किंचित्
स्वात्मावबोधावधिकं न किंचित् ॥

(अ) Śānt (Sch) A. 2.

(आ) ŚP 4127 *ab*/*dc*, SR 367. 31 (a. ŚP), SSB 262. 33, Bṛhaccharṅgadhara-paddhati 594. 17, IS 1097.

(*b*) याति [यामि] Bṛhac°.

(*c*) विचार्यमाणोऽपि ŚP, Bṛhac°; विचार्य पश्यामि Śānt (var.), SR, SSB.

(*d*) स्वबोधबोधद् Śānt (var.) ; अपरं [अधिकं] ŚP, Bṛhac°.

Upajāti metre (Upendravajrā and Indravajrā).

Here is nothing and there is nothing; wherever I go there is nothing; if one thinks about, the whole world, indeed, is nothing; there is nothing beyond the understanding of oneself.

5847

इतो भ्रष्टस् ततो भ्रष्टः परमेकान्तिवेषभाक् ।
न संसारसुखं तस्य नैव मुक्तिसुखं भवेत् ।।

(आ) Sama 2 इ 3, SRM 2. 2. 675.

(*d*) तथा [भ°] SRM.

Separated from here and dropped down from there and merely putting on the garb of loneliness, he has no happiness of the material world nor is he eligible for the beatitude of the next. (A. A. R.).

5848

इतो मृत्युरितो व्याधिर् इतो विपदितो जरा ।
चतुरङ्गा तुल्यबला हन्ति लोकमनित्यता ।।

(आ) JS 448. 14 (a. Bhagavān Vyāsa).

Death is one thing, disease is another, danger is a third, and old age is the fourth—with all four limbs of equal strength ; transitoriness assails human life in the world. (A. A. R.).

इतो वसति केशवः see No. 5779.

5849*

इतो विद्युत्पुञ्जस्फुरितमसकृद् भावयतु माम्
इतः केकानेका हरतु हृदयं निर्दयमिदम् ।
इतः कामो वामः प्रहरतु मुहुः पुङ्खितशरो
गतासि त्वं दूरे चपलनयने प्रेयसि यतः ।।

(आ) ŚP 3457 (a. Govindarājadeva), AP 25, SR 292. 20, SSB 130. 20 (a. Govindarāja).

(*a*) भापयतु ŚP ; भाययतु SR.

(*b*) हृहयं ŚP.

(*d*) प्राप्यसि कुतः SR, SSB.

Śikhariṇī metre.

Let these flashes of lightning look upon me again and again, let these repeated shrieks of the peacock tear my heart mercilessly, let the perverse god of love strike me repeatedly with his feathery arrows, for, you have gone away far, oh! beloved, with fleeting glances. (A. A. R.).

5850*

इतो विद्युद्वल्लीविलसितमितः केतकतरु-
स्फुरद्गन्धः प्रोद्यज्जलदनिनदस्फूर्जितमितः ।
इतः केकिक्रीडाकलकलरवः पक्ष्मलदृशां
कथं यास्यन्त्येते विरहदिवसाः संभृतरसाः ।।

(अ) BhŚ 137.

(आ) SR 276. 36 (a. BhŚ), SSB 103. 38, RJ 1260, SU 856, SLP 5. 21 (a. BhŚ), SK 3. 359, IS 1098.

(*a*) ततो [इ°] BhŚ (var.) ; विद्युल्लक्ष्मी BhŚ (var.) ; विलशितम् BhŚ (var.) ; केतकतरुः or केतकितरोः (°रो) or केतकितरुः (°रु°) or केतकिरजः or कैतकरजः or केतकतनोः or केतकीतरोः BhŚ (var.) ; केतकरजः BhŚ (var.), SR, SSB.

(*b*) स्फुरद्गंध° (°ङः) or स्फुरन्गंधः or स्फुरहंडः स्फुरच्छय्याः or स्फुरन् गन्धः BhŚ (var.) ; स्फुरद्गन्धं SR, SSB; प्रोद्यज्वलद° BhŚ (var.) ; निनन्दः or निनदस्स्फूर्जितमितः or निलस्फूर्जितमितः or निनदस्फूर्जितयितः or °स्योर्जितमितः or °स्फूर्तिकमितः BhŚ (var.) ; इव [इतः] BhŚ (var.).

(*c*) केकी or केका BhŚ (var.) ; °कलकलरवाः or °कलकल इत (°तः) or °कलरवरवः or °कलकलयितः or °कलकलकलः or कलकलमित BhŚ (var.) ; °कलकलभरः SR, SSB ; पक्ष्मलदृशः BhŚ (var.) ; °दृशो BhŚ (var.).

(*d*) यास्यत्यंतं or यास्यंते ते or ते यास्यंते or वा यस्यंते or वा यायंते BhŚ (var.); विरहदिवसं BhŚ (var.) ; संभृतरसाः or संभृतिरसाः or संभृनरसः BhŚ (var.) ; संभ्रमरसाः SR, SSB.

Śikhariṇī metre.

With what great difficulty will, the days of women, with strong and beautiful eyelashes and well-versed in the art of sensual enjoyments, be passed at the time of separation from their loving husbands when their hearts are sorely pained with the fire of passion continually brightened at the sight of a brilliant flash of lightning in the sky on the one side, and the odorous air frought with the strong scent of *ketakī*-flowers, on the other; as well as of the roaring of raining clouds, in this place, and the passionate cries of peacocks in that ? (P. G. Nath's translation).

5851*

इतो विपिनपङ्क्तयस् तिलकिता रसालाङ्कुरैर्
मरुन्मलयभूरितः कलमितः पिकीनां रुतम् ।
इतश्च नवचम्पकैः सुरभिताः समन्ताद् विशस्
तदद्य मयि तां विना भजतु घस्मरत्वं स्मरः ॥

(आ) Amd 66. 101.

Pṛthvī metre.

On one side are the forest sites adorned with *tilaka*-marks with the buds of mango trees, and here blows the Malaya breeze, there is heard the sweet cooings of the cuckoos and here again all the quarters are fragrant with fresh *campaka*-flowers; thus to-day let Cupid have devouring pleasure in (consuming) me, as I am separated from her [my beloved]. (A. A. R.).

5852

इतो हास्यतरं लोके किंचिदन्यन् न विद्यते ।
यत् तु दुर्जन इत्याह सज्जनं दुर्जनः स्वयम् ॥

(अ) MBh (MBh [Bh] 1. 69. 14, MBh [R] 1. 74. 84, MBh [C] 1. 3085).

(आ) SRHt 41. 21 (a. MBh).

(*a*) अतो or अहो or ततो [इतो] MBh (var.).

(*c*) यत्र MBh (but some texts as above); दुर्जनम् MBh (var.); आहुः MBh (var.).

(*d*) दुर्जनः (°नाः) सज्जनं [सु° ; °नः] MBh (var.); जनं [स्व°] MBh (var.).

There is nothing seen in the world more (poignantly) ludicrous than that people, who are themselves wicked, should call the good men bad. (A. A. R.).

5853

इत्थं कविकुटुम्बस्य वचांसि विचिनोति यः ।
अनिद्धवचनस्यापि तस्य वश्या सरस्वती ॥

(आ) JS 49. 110.

Thus for him who gathers roses from the garden of poesy, though he may not be greatly learned, the goddess of speech will (gradually) come under his control. (A. A. R.).

5854*

इत्थं केलिततीर्विहृत्य यमुनाकूले समं राधया
तद्रोमावलिमौक्तिकावलियुगे वेणीभ्रमं बिभ्रति ।
तत्राह्लादिकुचप्रयागफलयोर्लिप्सावतोर्हस्तयोर्
व्यापाराः पुरुषोत्तमस्य ददतु स्फीतं मुदां संपदम् ॥

(अ) GG 12. 13 (or 93 doubtful).

Śārdūlavikrīḍita metre.

May those hands of Puruṣottama shower all affluence on ye—those hands that eagerly sought to possess those ripe and lovely hemispheres of Rādhā which, like the Prayāga, were situated at the confluence of the ascending black streak of hairs down of her bosom which looked like the stream of the Yamunā, and the descending string of pearls which looked like the streams of the Gaṅgā. May those sports of Kṛṣṇa on the bank of the Yamunā, which never staled His zest, ever triumph! (S. Lakshminarasimha Śāstri's translation).

5855–5856

इत्थं क्रियासु निवसन्त्यपि यासु तासु
पुंसां श्रियः प्रबलसत्त्वबहिष्कृतासु ।
एवं च साहसधनेष्वथ बुद्धिमत्सु
संतुष्य दाननिरताः क्षितिपा भवन्ति ॥

इत्थंहिकेन च पुरा विहितेन चापि
स्वेनैव कर्मविभवेन शुभाशुभेन ।
शश्वद् भवेत् तदनुरूपविचित्रभोगः
सर्वो हि नाम ससुरासुर एष सर्गः ॥

(अ) KSS 6. 27. 208-9.

Vasantatilakā metre.

Thus, prosperity dwells for men even in questionable deeds, if they are the outcome of great courage, and thus kings, being satisfied, take pleasure in giving to discreet men who are rich in daring.

And thus, this whole created world with the gods and demons will always reap various fruits, corresponding exactly to their own stock of deeds good or bad, performed in this or in a former birth. (C. H. Tawney's translation).

5857*–5858*

इत्थं चोपार्जितो यत्नाद् गुणोऽपि विधुरे विधौ ।
संपत्तये न न परं जायते तु विपत्तये ॥

मूले ह्यविकृते सदा सिक्ते प्रज्ञानवारिणा ।
नयालवालः फलति प्रायः पौरुषपादपः ॥

(अ) KSS 12. 96. 43-4.

(*a*) चौपा° KSS (var.).

(*c*) अवकृते KSS (AKM) ; दैवे [सदा] KSS (NSP).

So, if fate be not propitious, an accomplishment, though painfully acquired, not only does not bring prosperity, but actually brings destruction.

For, the tree of valour bears fruit, as a general rule, only when the root, being uninjured, is watered with the water of wisdom, and when it is surrounded with the trench of policy. (C. H. Tawney's translation).

5859*

इत्थं तल्पतलाधिरोहणमियं पर्णार्पणप्रक्रिया
शय्यायां वचनक्रमस्य दयितस्यैवंविधाराधना ।
एवं केलिगृहोपदेहलि बलादानीयमाना मुहुश्
चाटूक्तिप्रकरैश् चिरं नववधूरालीभिरध्याप्यते ॥

(आ) RJ 777, SR 318. 19, SSB 176. 20.

Śārdūlavikrīḍita metre.

Thus are you to get into the couch of love ; thus should you offer pleasingly betel rolls to the husband ; these are the topics of pleasing conversation when in bed ; thus are you to give pleasure to the husband ; in this way at the threshold of the love-chamber the young wife was somehow brought with plenty of coaxing words and given instruction for long by her lady companions. (A. A. R.).

5859 A

इत्थं तेन निरीक्षितं न च मयाप्येवं समालोकितस्
तेनोक्तं सुभगेन तत्र न मया दत्तं वचो मन्दया ।
तत्सत्यं कथयालि किं स सुभगः कुप्येन् न मह्यं गत
इत्युक्त्वा सुदृशा कयापि वलितग्रीवं दृशौ स्फारिते ॥

(अ) RŚ 2. 20.

(*a*) तं न or स च or च स RŚ (var.) ; मया सोप्येवमालो° RŚ (var.) ; °कितः or °कितं RŚ (var.).

(*b*) तत्र च मया RŚ (var.).

(*c*) कुप्येत...इत्यु° RŚ (var.) ; मय्युच्चकैर् RŚ (var.) ; मह्यं चिराद् RŚ (var.).

(*d*) रितौ RŚ (var.).

Śārdūlavikrīḍita metre.

"He looked at me wistfully like this, but I did not look at him in return; he, the handsome one, then said something to me, but I, the ignorant one, did not say anything in reply. Will that charming youth who has gone by now not be offended at me? Oh! my lady friend, tell me the truth". So saying, a certain pretty-eyed maiden cast her glances with her neck turned (towards the direction in which the youth had gone). (S. Bhaskaran Nair's translation).

5860

इत्थं दुरवधार्यैव स्त्रीचित्तस्य गतिः किल ।
अन्यासक्तिं च कुर्वन्ति म्रियन्ते च पतिं विना ॥

(अ) KSS 10. 58. 66.

(*c*) अन्यसङ्गं KSS (NSP).

Thus is the way of a woman's heart hard to understand. They fall in love with strange men, and die, when separated from their husbands. (C. H. Tawney's translation).

5861–5862

इत्थं धर्मार्जिता लक्ष्मीर् आसंतत्यनपायिनी ।
इतरा तु जलापात- तुषारकणनश्वरी ॥
अतो यतेत धर्मेण धनमर्जयितुं पुमान् ।
राजा तु सुतरां येन मूलं राज्यतरोर्धनम् ॥

(अ) KSS 3. 19. 50-1.

Thus, treasure obtained by virtuous methods is continued to a man's posterity, but treasure of another kind is as easily melted away as a flake of snow when the rain begins to fall.

Therefore a man should endeavour to obtain wealth by lawful methods, but a king especially, since wealth is the root of the tree of empire. (C. H. Tawney's translation).

5863

इत्थं वृद्धतरयामित-
मनसां पुंसामसांप्रतं पुरतः ।
वेशविलासवतीनाम्
अशरीरशरव्यथाकथनम् ॥

(अ) Kuṭṭ 94.

(*a*) युक्तं [इ°] Kuṭṭ (var.).

(*b*) कुरुते [पु°] Kuṭṭ (var.).

Āryā metre.

...You can understand, master, that common beauties, who think like strumpets[1], have to keep themselves from talking in front of any man of the ravages of Kāma's bow. (E. Powys Mathers's translation).

1. In this way like पण्यवधू.

5864*

इत्थं नारीर्घटयितुमलं कामिभिः काममासन्
प्रालेयांशोः सपदि रुचयः शान्तमानान्तरायाः ।
आचार्यत्वं रतिषु विलसन्मन्मथश्रीविलासा
ह्रीप्रत्यूहप्रशमकुशलाः शीधवश् चक्रुरासाम् ॥

(अ) Śiś 9. 87.

Mandākrāntā metre.

Thus to unite the lovers with their sweet-hearts, the rays of the moon were competent, removing obstacles of jealous anger; expert coaching in love was taken up by wine which made their amorous graces shine to best advantage and which were efficient in warding off obstacles caused by shyness. (A. A. R.).

5865*

इत्थं पशुपतिपेशल-
पाशकलीलाप्रयुक्तवक्रोक्तेः ।
हर्षवशतरलतारकम्
आननमव्याद् भवान्या वः ॥

(आ) VS 129 (a. Mayūra), AR 222. 13-4, Kav p. 68.

(*a*) इति कृतपशुपर्तिपेलव- AR.
(*b*) °क्रोक्ति° AR.

Āryā metre.

So may the face of Bhavānī[1], the pupil of whose eyes is tremulous with / joy, protect you !

[This is that Pārvatī] to whome (Śiva), the Lord of cattle, uttered [clever] puns, like (soft) nooses [*or* : while at dice-play][2]. (G. P. Quackenbos's translation).

1. Pārvatī. 2. *Vakrokti*-stanza.

5866

इत्थं प्रज्ञैव नामेह प्रधानं लोकवर्तनम् ।
जीवत्यर्थदरिद्रोऽपि धीदरिद्रो न जीवति ॥

(अ) KSS 10. 64. 42.
(आ) SRRU 795, IS 1099.

So you see that wisdom is in this world the principal support of men ; the man who is poor in wealth lives, but the man who is poor in intellect does not live. (C. H. Tawney's translation).

5867–5868

इत्थं फलति शुद्धेन सिक्तं संकल्पवारिणा ।
पुण्यबीजमपि स्वल्पं पुंसां कृषिकृतामिव ॥
तदेव दूषितं देवि दुष्टसंकल्पपाथसा ।
फलत्यनिष्टम्... ... ... ॥

(अ) KSS 6. 27. 121-2.

Thus, even a small germ of merit, watered with the water of holy aspirations, bears fruit to men in general, as a seed to cultivators, but the same corrupted by the water of impure aspirations bears fruit in the form of misfortune.... (C. H. Tawney's translation).

5869*

इत्थं मधूत्थं रसमुद्गिरन्ती
तदोष्ठबन्धूकधनुर्विसृष्टा ।
कर्णात् प्रसूनाशुगपञ्चबाणी
वाणीमिषेणास्य मनो विवेश ॥

(अ) Naiṣ 8. 50.

Upajāti metre (Indravajrā and Upendravajrā).

In this way did the five flowery arrows of Cupid, emitting a flow of honey, and discharged from that bow of *bandhūka*-flowers—the lips of Damayantī—enter his mind through his ears in the guise of her speech. (K. K. Handiqui's translation).

इत्थं महेन्द्रप्रभृतीन् see No. 6106.

5870

इत्थं युक्तिमुपायानां कुर्वाणस्य चतुष्टयीम् ।
व्रजतीन्दुप्रभागौरं परैरक्षय्यतां यशः ॥

(अ) Jānakī 10. 33. (Cf. क्षोणिपतिः पतत्याशु).
(*a*) एवं [इ°] Jānakī (var.).

The fame, white like the light of the moon of one, who, in this way, employs the four-fold scheme of the political expedients, attains an unassailable position (even) by enemies. (G. R. Nandargikar's translation).

5871*

इत्थं विहृत्य वनिताभिरुदस्यमानं
पीनस्तनोरुजघनस्थलशालिनीभिः ।
उत्सर्पितोर्मिचयलङ्घिततीरदेशम्
औत्सुक्यनुन्नमिव वारि पुरः प्रतस्थे ॥

(अ) Kir 8. 55.
(*c*) उत्सङ्गितोर्मि° Kir (var.).

Vasantatilakā metre.

Thus sported the young ladies pushing the water with their high bosoms and the stout regions of their hips ; having receded to the bank in the form of a series of waves the water started towards them once again, as if prompted by eagerness (to be with them). (A. A. R.).

5872

इत्थं सभापतिर्भूत्वा य: काव्यानि परीक्षते ।
यशस् तस्य जगद्व्यापि स सुखी तत्र तत्र च ॥

(भा) KāvR 55. 24-5.

Thus becoming the presiding judge of learned assemblies, he who thus tests the merits of poetic compositions, far and wide spreads his fame and wherever he goes he will be happy. (A. A. R.).

5873*

इत्थं समुत्थविरहानलतीव्रताप-
संतापिताङ्ग करिपुङ्गव मुञ्च शोकम् ।
धात्रा स्वहस्तलिखितानि ललाटपट्टे
को वाक्षराणि परिमार्जयितुं समर्थः ॥

(भा) SuM 22. 6.

Vasantatilakā metre.

Leave off, oh ! best of elephants, the grief which burns all your limbs by the fire of separation thus aroused; the writing on the forehead done by the hand of the Creator himself, who is competent to completely wipe off those syllables ? (A. A. R.).

5874

इत्थं सुबुद्धिरल्पेन देव यत्नेन बोध्यते ।
न कृच्छ्रेणापि महता निर्विचारमतिः पुनः ॥

(प) KSS 7. 40. 32.

So true is it, oh ! king, that a wise man is instructed with little effort, but one, whose mind is void of discernment, is not instructed even with great exertion. (C. H. Tawney's translation).

5875

इत्थं स्वदुर्नयविपाकवशेन दिव्याः
शापच्युता ह्यवतरन्ति मनुष्यलोके ।
भुक्त्वा फलं तदुचितं च निजां गतिं ते
पूर्वार्जितेन सुकृतेन पुनः प्रयान्ति ॥

(प) KSS 9. 52. 409.

(a) स्वदुर्णय° KSS (AKM).

Vasantatilakā metre.

Thus divine beings fall by virtue of a curse, and owing to the consequences of their own wickedness, are incarnate in the world of men, and after reaping the fruit appropriate to their bad conduct, they again go to their own home on account of previously acquired merit. (C. H. Tawney's translation).

5876

इत्थमाराध्यमानोऽपि क्लिश्नाति भुवनत्रयम् ।
शाम्येत् प्रत्यपकारेण नोपकारेण दुर्जनः ॥

(प) Kum 2. 40. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 34).

(भा) Sāh *ad* 10. 709 (p. 317), Alm 96.

(c) काम्येत् [शा°] Kum (var.).

Served, as he is, thus, by us Deities, he[1] still torments the triple world ; it is evil requital, not beneficience, that pacifies the wicked soul. (Translation in *Bibl. Ind.* 9).

1. The demon Tāraka.

5877

इत्यगुह्यं निगूहन्ते गुह्यं प्रकटयन्ति च ।
मौर्ख्याभिमानेनाप्तुं मूर्खाः प्रत्ययमात्मनि ॥

(प) KSS 10. 62. 225.

So, fools, in the conceit of their folly, while they deny what need not be denied, reveal what it is their interest to suppress, in order to get themselves believed. (C. H. Tawney's translation).

5878**

इत्यङ्गैः संयुतः सर्वैर् देहिनो बालकाकृतिः ।
मातुराहाररसतो देहे गर्भोऽभिवर्धते ॥

(भा) ŚP 4325 (a. Yogarasāyana).

Thus united with all their limbs embodied beings take up the form of a baby in the womb of the mother and grow, being nourished by the essence of the food consumed by the mother. (A. A. R.).

5879

इत्यज्ञानतमश्छन्नाः स्वदोषोन्मार्गगामिनः ।
अपुरस्कृतसच्छास्त्र- दीपा भ्रश्यन्ति निश्चितम् ॥

(अ) KSS 12. 72. 216.

(आ) IS 1100.

(c) °सच्-शात्र° KSS (AKM).

So people, who are obscured by the darkness of ignorance, stray into the evil paths of their vices, and not setting in front of them the lamp of sound treatises, of a surety stumble. (C. H. Tawney's translation).

5880

इत्यनर्थाय शब्दैक- परो तात्पर्यविज् जडः ।
... ... ॥

(अ) KSS 10. 62. 212 *ab*.

(*b*) ऽतात्प° KSS (NSP).

So a fool, who attends only to the words of an order and does not understand the meaning, causes detriment. (C. H. Tawney's translation).

5881

इत्यनुद्वेगशीला ये भव्या धैर्यावलम्बनाः ।
दूरभ्रष्टामपि निजां भूमिं संप्राप्नुवन्ति ते ॥

(अ) KSS 12. 73. 177.

(*b*) °वलम्बिनः KSS (NSP).

(*c*) दूरं भ्र° KSS (var.).

So those fortunate ones, whose characters are free from perturbation, and who betake themselves to patient endurance, obtain again their own rank, though they may have fallen far from it. (C. H. Tawney's translation).

5882

इत्यन्यदुपचारेण मित्रमन्यत् तु सत्यतः ।
तुल्येऽपि स्निग्धतायोगे तैलं तैलं घृतं घृतम् ॥

(अ) KSS 10. 61. 235.

(आ) IS 1101.

So you see that a friend, that shows his friendship by ceremonious entertainment only, is a different one[1] from a real friend; though oil and ghee possess the property of oiliness[1] oil is oil and ghee is ghee. (C. H. Tawney's translation).

1. C. H. Tawney has: 'thing'.
2. *Or*: affection.

5883

इत्यन्यरक्तचित्ता स्त्री- भुजङ्गी हन्त्यसंशयम् ।
... ... ॥

(अ) KSS 10. 58. 78*ab*.

So you see, a woman, whose heart is fixed on another man, infallibly kills like a snake. (C. H. Tawney's translation).

5884

इत्यबुद्धिधनाधान- निधानैर्विविधोदयैः ।
कूटपण्यैरसामान्यैस् तारुण्यमतिवाह्यते ॥

(अ) Sam 4. 67.

...Youth is wasted in enterprises of a varying success, but the getting or keeping of a fool's money is the crux of each[1]. (E. Powys Mathers's translation).

1. for prostitutes.

5885

इत्यर्थलोभान् मिथ्यैव विज्ञानख्यापनेच्छवः ।
मूर्खाः पुत्रमपि घ्नन्ति न रज्येत् तेषु बुद्धिमान् ॥

(अ) KSS 10. 61. 258.

(*a*) °लोभाद् KSS (KM).

Thus foolish men, through desire of wealth, go so far as to kill their sons, in order to make a false display of priescience; the wise should not make friends with such. (C. H. Tawney's translation).

5886

इत्याख्याते पवनतनयं मैथिलीवोन्मुखी सा
त्वामुत्कण्ठोच्छ्वसितहृदया वीक्ष्य संभाव्य चैव ।
श्रोष्यत्यस्मात् परमवहिता सौम्य सीमन्तिनीनां
कान्तोदन्तः सुहृदुपनतः संगमात् किंचिदूनः ॥

(अ) Megh 2. 40 (or 96 or 97). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 165).

(*b*) संभाष्य Megh (var.) ; चैवम् Megh (var.).

(*c*) अवहितं Megh (var.).

(*d*) कान्तोपान्तात् Megh (var.) ; °उपगतः or °उपगमः or °उपहृतः Megh (var.).

Mandakrāntā metre.

At these words she, like Sītā lifting her eyes to Hanūmant, / her heart consoled in its longing, will gaze at thee and pay thee her respect, / whereupon, my friend, she will hearken, all attentive. / To a woman, / tidings brought by a friend from her true lover are but little less than reunion. (F. Edgerton's translation).

5887

इत्यादिगुणसंपन्ने लोकयात्राविदि स्थिरे ।
निर्वृतः पितरीवास्ते यत्र लोकः स पार्थिवः ॥

(अ) KN (KN [ĀnSS] 4. 19, KN [TSS] 4. 19, KN [BI] 4. 20).

Under a king unmoved by the passions and possessed of all these qualifications[1] and perfectly acquainted with men and manners, the subjects live as happily as under the roof of their own father ; such a sovereign is worthy of the name *pārthiva*. (M. N. Dutt's translation).

1. Cf. KN (BI) 4. 15-19.

इत्यादि च स्त्रीव्यसनं see No. 9830.

5888

इत्यादि दूष्यान् संदूष्य प्रजानामभिवृद्धये ।
विनयन् श्रियमुत्कर्षं राजा शल्यं समुद्धरेत् ॥

(अ) KN (KN [ĀnSS 6. 13, KN [TSS] 6. 13, KN [BI] 6. 13).

(आ) SRHt 186. 8 (a. Kāmandaki), SSSN 88. 7 (a. Kāmandaki).

(*a*) इति दूष्यांस्तु स° KN (BI).

(*b*) °वृद्धये SRHt.

(*c*) विनयन् प्रिय उ° KN (BI) ; निनीषुः श्रिय° SRHt, SSSN.

(*d*) राजशल्यं KN (BI).

[Thus[1]], imputing criminality to the offenders, a king should, for the amelioration of his subjects and for pleasing them, weed out the thorns of his government. (M. N. Dutt's translation).

1. See KN 6. 10-12.

इत्यादीन् प्रथमं see तस्मात् तासामपि.

5889*

इत्युक्तवत्या यदलोपि लज्जा
सानौचिती चेतसि नश् चकास्तु ।
स्मरस् तु साक्षी तददोषतायाम्
उन्माद्य यस् तत्तदवीवदत् ताम् ॥

(अ) Naiṣ 3. 97.

Upajāti metre. ((Indravajrā and Upendravajrā).

It might seem improper to our minds that she discarded all shame as she said these things ; but Cupid who made her say all this, bore testimony to her innocense. (K. K. Handiqui's translation).

5890*

इत्युद्गते शशिनि पेशलकान्तदूती-
संलापसंचलितलोचनमानसाभिः ।
अग्राहि मण्डनविधिर्विपरीतभूषा-
विन्याससहासितसखीजनमङ्गनाभिः ॥

(आ) KāvR 69.26–70. 2, Amd 20. 24, Dhanika *ad* Daś II (GOS p. 224).

(*a*) °कान्तिदूती° Amd (var.).

Vasantatilakā metre.

Thus when the moon rose, the young women had their eyes and minds spurred on by the messages from their lovers delivered by clever messengers; they decorated themselves hurriedly, jumbling the proper places of ornaments, thus becoming the objects of laughter of their friends. (A. A. R.).

5891

इत्येतत् तपसो देवा महाभाग्यं प्रचक्षते ।
सर्वस्यास्य प्रपश्यन्तस् तपसः पुण्यमुद्भवम् ॥

(अ) Mn 11. 245 (in some editions 11. 243).

(*a*) इत्येवं Govindarāja's commentary; यदेतत् Mn (Jh).

(*c*) उद्भवम् (उठ्°) Medhātithi's Govindarāja's, Nārāyaṇa's, Rāghavānanda's, Nandana's, Anonymous Kaśmīrian, Kullūka's commentaries and most editions; उत्तमम् Vulgata.

The gods, discerning that the holy origin of this whole (world) is from austerity, have thus proclaimed the incomparable power of austerity. (G. Bühler's translation).

5892

इत्येताः कुटिलतराः
क्रूराचारा गतत्रपाश् चपलाः ।
यो नाम वेत्ति रामाः
स स्त्रीभिर्नैव वञ्च्यते मतिमान् ॥

(अ) Kal 3. 76.

Āryā-gīti metre.

Thus, are these beautiful (women) completely deceitful, of cruel conduct, shameless and fickle; (but) the prudent who knows these women, will not be deceived by them.

इत्येवं तपसो देवा see No. 5891.

5893

इत्येवं बहुहृदया
बहुजिह्वा बहुकराश् च बहुमायाः ।
तत्त्वेन सत्यरहिताः
को जानाति स्फुटं वेश्याः ॥

(अ) Kal 4. 39.

(आ) GVS 504.

(*c*) सत्य° Kal.

Āryā metre.

Thus are they (seemingly) attached at heart to many lovers, they are multi-tongued, multi-armed (in receiving gifts), and having many a trick; truly they are devoid of truth; who indeed clearly comprehends the (hearts of) prostitutes? (A. A. R.).

5894

इत्येवं योषितो राजन् भेदस्य व्यसनस्य च ।
पराभवस्य च पदं सेवेताशङ्कितोऽथ ताः ॥

(अ) Bhār (Bhār [KM] 1. 1218, Bhār [Bh] 1. 1233).

(*a*) इत्येव Bhār (Bh).

(*d*) सेवेत शंकिता जनाः Bhār (var.).

Thus are women, oh! king, the cause of disunion, calamity and humiliation. One should therefore, be very cautious in attaching oneself to them. (M. S. Bhandare's translation).

इत्यैहिकेन च पुरा see No. 5856.

5895

इदं कविवरैर्नित्यम् आख्यानमुपजीव्यते ।
उदयप्रेप्सुभिर्भृत्यैर् अभिजात इवेश्वरः ॥

(अ) MBh (MBh [Bh] 1. 2. 241, MBh [R] 1. 2. 387, MBh [C] 1. 651).

(इ) SS (OJ) 3.

(*a*) इदं सर्वैः कविवरैर् (or इ° क° स°) MBh.

(*c*) उदयं प्रेप्सुभिर्मर्त्यैः MBh (var.); उदय MBh (var.); °भिर्भृतैः or °भिर्नित्यैः MBh (var.).

(*d*) प्रतियत्त इ° or अभिकांत इ° MBh (var.).

This narrative is the eternal subsistence of master poets, just as a king of noble lineage is the subsistence of dependents who strive to rise. (Raghuvīra's translation).

5896*

इदं किं ते न्यस्तं वलयिनि करे वक्त्रकमलं
न युक्तः कोपोऽयं प्रणयिनि निरागस्यपि जने ।
ब्रुवाणे मय्येवं श्वसनविषमोत्कम्पितकुचं
मृगाक्ष्यास् तत्कालं नयनजलमेवोत्तरमभूत् ॥

(आ) VS 1334.

Śikhariṇī metre.

Why is it that you have your lotus face resting in your slanting hand ? This anger is not proper towards your devoted lover when he has committed no offence ; when I said this, with her bosom heaving with a hot sigh, the deer-eyed one's only answer at that time was the shedding of tears. (A. A. R.).

5897*

इदं किलाव्याजमनोहरं वपुस्
तपःक्षमं साधयितुं य इच्छति ।
ध्रुवं स नीलोत्पलपत्रधारया
समिल्लतां छेत्तुमृषिर्व्यवस्यति ॥

(अ) Śak 1. 17 (or 1. 18). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 16).

(आ) Sāh *ad* 6. 444 (p. 177), Alm 97.

(*b*) °क्लमं [°क्ष°] Śak (var.), Sāh.

(*d*) शमी° [समिल्] Śak (var.), Sāh ; °तरुं [°लतां] Sāh.

Vaṁśastha metre.

The sage who would this form of artless grace / inure to penance, thoughtlessly attempts / to cleave in twain the hard acacia's stem / with the soft edge of a blue lotus-leaf. (Sir Monier Monier-Williams's translation).

5898

इदं कृतमिदं कार्यम् इदमन्यत् कृताकृतम् ।
एवमीहासुखासक्तं कृतान्तः कुरुते वशे ॥

(अ) MBh (MBh [Bh] 12. 169. 19, MBh [R] 12. 175. 20, MBh [C] 6542 and 9946-47).

(आ) SRHt 58. 6 (a. Vyāsaśataka), SSSN 46. 3, Vyās App. I. 7, IS 1102.

(*c*) एवमीहासमासक्तं (°समायुक्तं [also SRHt, SSSN] or °समासत्तः) MBh (var.), SRHt, SSSN.

(*d*) मृत्युरादाय गच्छति MBh (var.) ; कृतांतं MBh (var.) ; वशी or वशं MBh (var.).

This (desire) has already been fulfilled, this one is yet to be achieved, this other one has been partly accomplished and partly not : Who ever thus deeply involves himself in the enjoyment of worldly desires, Fate, the dispenser, takes him in its fold. (S. Bhaskaran Nair's translation).

5899*

इदं कृष्णं कृष्णं प्रियतम तनु श्वेतमथ किं
गमिष्यामो यामो भवतु गमनेनाथ भवतु ।
पुरा येनैवं मे चिरमनुसृता चित्तपदवी
स एवान्यो जातः सखि परिचिताः कस्य पुरुषाः ॥

(अ) Amar (Amar [S] 94, Amar [K] 92, Amar [RK] 108, Amar [POS] A. 13, Amar [NSP] 94)[1].

(आ) JS 293. 3 (a. Amar), ŚP 3544 (a. Amar), AP 7, VS 1138, SR 309. 7 (a. Amar).

(*a*) तनु [ननु] Amar (NSP) ; मनु ŚP ; न हि Amar (RK).

(*b*) भद्रे [या°] Amar (RK); गमनं (°ने) नाथ Amar (var.), JS (var.); भवने [ग°] JS; °नालमनिशम् Amar (RK).

(*d*) पुरुषः Amar (RK).

1. Western (Arj) 94, Southern (Vema) om., Eastern (Ravi) om., Rāma om., BrMM. om., BORI (I) 110, BORI (II) 108.

Śikhariṇī metre.

When I said before "this is black" he said "it is black"; "but, darling, it is white"—"certainly"; "should we go ?"—"let's go"; "should we perhaps leave it ?"—"let's leave it"; he who had followed my desires for a long time, has changed now completely; "friend, who ever has penetrated the hearts of men ?" (C. R. Devadhar's translation).

5900

इदं च त्वां सर्वपरं ब्रवीमि
　पुण्यं पदं तात महाविशिष्टम् ।
न जातु कामान् न भयान् न लोभाद्
　धर्मं त्यजेज् जीवितस्यापि हेतोः ॥

(अ) MBh (MBh [Bh] 5. 40. 11, MBh [R] 5. 39. 12, MBh [C] 1514).

(*a*) तु [च] MBh (var.); ते or त्वा MBh (var.); सर्वमेवं or सर्ववरं or सर्वमहं or सर्वमिदं MBh (var.).

(*b*) मुख्यं [पु°] MBh (var.); पुण्यप्रदं MBh (var.); महद्विशिष्टं MBh (var.).

(*c*) अज्ञानाद्वा [जा° का°] MBh (var.).

(*d*) जह्यात् [त्य°] MBh (var.).

Upajāti metre (Upendravajrā and Indravajrā); (irregular in *a* and *d*).

O sire, I would impart to thee another sacred lesson productive of great fruits, and which is the highest of all teachings, viz., virtue should never be forsaken from desire, fear or temptation, nay, not for the sake of life itself! (P. C. Roy's translation).

5901

इदं ज्ञेयमिदं ज्ञेयम् इति यस् तृषितश् चरेत् ।
अपि कल्पसहस्रेषु नैव ज्ञेयमवाप्नुयात् ॥

(अ) Mārkaṇḍeya-purāṇa 41. 19.

(आ) ŚP 4562 (a. Mārk.-pur.).

He who acts with the thirst, that he ought to know this and he ought to know that, may perhaps never gain that knowledge in thousands of ages. (P. E. Pargiter's translation).

5902*

इदं तत् कालिन्दीतटमिह हि कंसासुरभिदो
　यशः शृण्वद् वक्त्रं स्खलितकवलं गोकुलमभूत् ।
भ्रमाद् वेणुक्वाणप्रणयमसृणोत्तारमधुर-
　स्वराभिर्गोपीभिर्दिशि दिशि समुद्गीर्णमनिशम् ॥

(आ) Skm (Skm [B] 2055, Skm [POS] 5. 11. 5) (a. Keśaṭa), PG 345 (a. Moṭaka or Modaka or Naṭaka).

(*a*) °न्दीपुलिनमिह कं° PG.

(*b*) °द्वक्त्रस्ख° Skm (POS), PG.

(*c*) °णश्रवणमसृ° PG.

(*d*) समुद्घूर्ण° PG.

Śikhariṇī metre.

This is that bank of the river Yamunā and here were the herds of cows whose mouthfuls of grass dropped down on hearing the fame of the destroyer of the demon Kaṁsa; and here in all quarters were always heard the songs of cowherdesses who were singing sweetly in a shrill voice under the impression that they were accompanying the music of Kṛṣṇa's flute. (A. A. R.).

5903*

इदं तत् स्नेहसर्वस्वं सममाढ्यदरिद्रयोः ।
अचन्दनमनौशीरं हृदयस्यानुलेपनम् ॥

(अ) Mṛcch 10. 23.

(आ) SR 89. 1 (a. Mṛcch), SSB 372. 3.

The treasure—love—this taste of heaven, / to rich and poor alike is given; / than sandal better or than balm / to soothe the heart and give it calm. (A. W. Ryder's translation).

इदं तस्या (तया or त्वया) रभक्षोभाद् see No. 2634.

5904*

इदं तावच् चित्रं यदवनितले पार्वणशशी
कलङ्कादुन्मुक्तः किमपि च तदन्तर्विलसति ।
प्रवालं माणिक्यं कुवलयदलं मन्मथधनुर्
मनोवीणावाद्यध्वनिरिति महच्चित्रमधरम् ॥

(अ) SR 363. 19, SSB 253. 20, RJ 1367.

(*d*) अपरम् [अध°] SSB.

Śikhariṇī metre.

This is indeed wonderful that there is the full moon on the earth, free from his black-spot; and therein shines a coral, a ruby, petals of blue lily, Cupid's bow and the sound of the playing on a lute guided by a mind and a very wonderful lip. (A. A. R.).

5905*

इदं ते केनोक्तं कथय कमलातङ्कवदने
यदेतस्मिन् हेम्नः कटकमिति धत्से खलु धियम् ।
इदं तद् दुःसाधाक्रमणपरमास्त्रं स्मृतिभुवा
तव प्रीत्या चक्रं करकमलमूले विनिहितम् ॥

(अ) SSB 83. 8 (a. Kpr), Kpr 7. 264, Amd 160. 411, AA 66. 22–67. 2 (a. Kpr), KāP 238. 11-4, KH 226. 17-20.

(*c*) तु [तद्] Amd (var.).

Śikhariṇī metre.

O thou whose face abashes the lotus! who has told you this, by virtue of which thou entertainest the notion that this thing is a bangle of gold? In reality, it is the disc of the Love-god placed through his love for you, on your wrist, as the weapon capable of striking the most invulnerable of men! (G. Jhā's translation [revised version]).

5906**

इदं त्विहोत्पातयुगं पृथिव्यां
महाभयं शाकुनिका वदन्ति ।
यद् वायसो मैथुनसंनिविष्टो
दृश्येत यद् वा धवलः कदाचित् ॥

(अ) ŚP 2493.

Upajāti metre (Upendravajrā and Indravajrā).

Here are these two things foreboding great calamity in the earth and a source of great fear, say those conversant with omens; (they being) the sight of a crow engaged in dalliance with his mate and one that is white in colour, at any time. (A. A. R.).

5907*

इदं दूर्वाकाण्डद्युतिमुषि कपोले कतिपयैः
श्रमाम्भोभिः कीर्णं सहजबकुलामोदसुभगम् ।
समाकाङ्क्षे ताम्राधरमनुमनुष्व प्रियतमे
मनोज्ञं ते पातुं मुखकमलमाघ्रातुमथवा ॥

(अ) SR 306. 43, SSB 157. 44.

Śikhariṇī metre.

In this your cheek which rivals the stalk of *dūrva*-grass are seen a few drops of sweat, pleasing with its natural fragrance of *bakula*-flower; I covet, beloved, to taste your charming red lip; please permit me; or else allow me to inhale (the fragrance of) the lotus of your face. (A. A. R.).

5908*

इदं नभसि भीषणभ्रमदुलूककोलाहले
निशाचरविलासिनीनिलहदत्तनेत्रोत्सवे ।
परिस्फुरति निर्भरप्रचुरपङ्कमग्नोल्लसद्-
वराहकुलमांसलं प्रबलबन्धमन्धं तमः ॥

(अ) JS 252. 6 (a. Sarvajña-Vāsudeva), ŚP 3605 (a. Sarvajña-Vāsudeva), Pad 67. 52 (a. Vāsudeva), RJ 1060 (a. Vāsudeva), SR 297. 27 (a. ŚP), SSB 141. 30 (a. Vāsudeva).

(*a*) °हलैर् SR, SSB, ŚP, Pad.

(*b*) °त्सवम् SR, SSB, ŚP, Pad.

(*c*) निर्मलप्र° Pad.

(*d*) °सलप्रब° SR, SSB, ŚP, Pad ; °बद्धमन्धं ŚP.

Pṛthvī metre.

Here in the sky full of confusing noise of the frightful wandering hooting owls, which gives delight to the eyes of groups of demonesses (and sportive women going to rendezvous), there spreads blinding darkness, thickly set, which is dense like a herd of pigs which sport in a thick profusion of mire. (A. A. R.).

5909

इदं नासीन् न चोत्पन्नं न चासीन् न भविष्यति ।
तत् तद् ब्रह्मैव सद्रूपम् इदमित्थमवस्थितम् ॥

(अ) BhŚ 408 (doubtful).

This (Brahman, the Absolute) never was (in time or space) nor was it born ; it did not exist nor will it be ; whatever is seen in this or in that form, all that is but the transformation of Brahman. (A. A. R.).

5910

इदं नृपप्रार्थिभिरुज्झितोऽर्थिभिर्
मणिप्ररोहेण विवृध्य रोहणः ।
कियद्दिनैरम्बरमावरिष्यते
मुधा मुनिर्विन्ध्यमरुन्ध भूधरम् ॥

(अ) Naiṣ 12. 90.

(आ) SR 104. 117 (a. Naiṣ), SSB 396. 127.

(*d*) श्ररुद्ध Naiṣ (HSS), SR, SSB.

Vaṁśastha metre.

In vain did the sage hold the Vindhya mountain in check. The Rohaṇa mountain, deserted by suppliants begging of the king, will in a few days cover the sky, growing up with its sprouts of gems. (K. K. Handiqui's translation).

5911*

इदं परमसुन्दरं तनुपुरं कुरङ्गीदृशां
निवार्य खलु शैशवं स्वयमनेन नीतं बलात् ।
तदागमनशङ्कया मकरकेतुना किं कृतं
पयोधरधराधरौ त्रिवलिवाहिनीदुस्तरौ ॥

(आ) SR 256. 37, SSB 66. 43 (a. Saṁgrahītṛ), SRK 272. 22 (a. Sphuṭaśloka).

Pṛthvī metre.

This very charming city of the body of deer-eyed damsels has been brought (under his control) by force, preventing (the lapse into) childhood ; but apprehending its return, what precaution has Cupid taken ? He has put (the barriers of) two mountains in the form of her breasts and unfordable rivers in the form of the three folds of the skin. (A. A. R.).

5912

इदं प्रकृत्या विषयैर्वशीकृतं
परस्परस्त्रीधनलोलुपं जगत् ।
सनातने वर्त्मनि साधुसेविते
प्रतिष्ठते दण्डभयोपपीडितम् ॥

(अ) KN (KN [ĀnSS] 2. 42, KN [TSS] 2. 42, KN [BI] 2. 42).

(आ) SPR 526. 7, IS 1107.

(*b*) परस्परं KN (BI), SPR.

(*c*) साधुभिर्धृतं SPR.

(*d*) हहा कुबोधैः कुगतौ निधीयते SPR.

Vaṁśastha metre.

This world is by nature enslaved to the pleasures of the senses and is ardently longing to enjoy wealth and women. Agitated by the fear of punishments it only keeps to the eternal ways of rectitude followed by the pious. (M. N. Dutt's translation.).

5913*

इदं प्रायो लोके न परिचितपूर्वं नयनयोर्
न याच्ञा यत् पुंसः सुगुणपरिमाणं लघयति ।
विशुद्धिर्विश्वात्मा स्ववपुषि बलिप्रार्थनकृते
त्रपालीनै रङ्गैर्यदयमभवद् वामनतनुः ॥

(आ) Skm (Skm [B] 211, Skm [POS] 1. 43. 1) (a. Vaṅka or Daṅka).

(b) स्वगुण° Skm (var.).

(d) °लीर्ण° Skm (var.).

Śikhariṇī metre.

Never has this generally been witnessed previously by human eyes but that a man lowers his stature by resorting to begging; the lord of the universe [Viṣṇu] taking an incarnation to beg of Bali, became short of stature [dwarf] with all his limbs reduced by shame. (A. A. R.).

5914*

इदं मघोनः कुलिशं धारासंनिहितानलम् ।
स्मरणं यस्य दैत्यस्त्री- गर्भपाताय कल्पते ॥

(अ) KāD 2. 2. 91.

(आ) ŚP 4068 (a. Daṇḍin), SR 365. 1, SSB 258. 1, Sar 5. 71 (p. 597).

(d) केवलम् [क°] SR, SSB.

This is the thunderbolt weapon of Indra which has fire ever present in its edge (having lightning with showers); its very remembrance is sufficient for the (untimely) fall of the foetus in the wombs of the wives of the demons. (A. A. R.).

5915*

इदं मदं चन्द्रमसः समन्ताद्
अस्मत्सपत्नस्य हरिष्यतीति ।
यस्मिन् पुरन्ध्रीवदनस्य लक्ष्मीं
निजां व्यधुः प्राभृतमम्बुजानि ॥

(आ) AlR 206.

Upajāti metre (Indravajrā and Upendravajrā).

The pride (of beauty) possessed by the moon, our sworn enemy, will be completely taken away [eclipsed]; with this idea the lotus flowers made a gift of their own beauty to the faces of the ladies of the town. (A. A. R.).

5916

इदं युगसहस्रेषु भविष्यदभवद् दिनम् ।
तदप्यद्यत्वमापन्नं का कथा मरणावधेः ॥

(आ) VS 3285, ŚP 4132, SR 372. 155, SSB 269. 41.

(a) °सहस्रस्य ŚP, SR, SSB.

(c) अद्यत्वम् ŚP.

This (calamity) which may occur once in a way during thousands of aeons is actually witnessed to-day; if such is the case, what is to be till the day of death? (A. A. R.).

5917

इदं लब्धमिदं नष्टम् इदं लप्स्ये मनोरथम् ।
इदं चिन्तयतामेव जीर्णमायुः शरीरिणाम् ॥

(अ) Cr 1250 (CRC 4. 26, CPS 96. 38).

This has been secured, this is lost, this desire I shall get, thus thinking of 'this', 'this', always, life of embodied beings ebbs away. (A. A. R.).

5918*

इदं वक्त्रं साक्षाद् विरहितकलङ्कः शशधरः
सुधाधाराधारश् चिरपरिणतं बिम्बमधरः ।
इमे नेत्रे रात्रिंदिवमधिकशोभे कुवलये
तनुर्लावण्यानां जलधिरवगाहे सुखतरः ॥

(आ) SR 271. 41, SSB 95. 42, Sāh *ad* 10. 678 (p. 282).

Śikhariṇī metre.

This face is the moon herself without the spot; the under-lip is a *bimba*-fruit ripened a long time, the receptacle of nectar; these eyes are lotuses blooming day and night with a superior beauty; and the body is a sea of charms exceedingly delightful to one who immerses himself into it. (Translation in *Bibl. Ind.* 9).

5919

इदं विश्वं कुटुम्बो न इति येषां सुनिश्चयः ।
ते शान्ताः परमोदाराः केषां वन्द्या न साधवः ॥

(आ) SSB 353. 3.

This universe (as a whole) is our family—persons who have the firm conviction like this (always) remain calm and are extremely magnanimous ; by whom will these men of noble deeds not be honoured ? (S. Bhaskaran Nair's translation.).

5920*

इदं विश्वं पाल्यं विधिवदभियुक्तेन मनसा
प्रियाशोको जीवं कुसुममिव घर्मो ग्लपयति ।
स्वयं कृत्वा त्यागं विलपनविनोदोऽप्यसुलभस्
तदद्याप्युच्छ्वासो भवति ननु लाभो हि रुदितम् ।।

(अ) Uttara 3. 30.
(*b*) क्लमयति [ग्ल°] Uttara (var.).
Śikhariṇī metre.

He[1] has to govern this world according to law with vigilant mind ; sorrow for his beloved withers his heart as heat a flower ; as he himself repudiated thee it is hard for him to seek relief from sorrow by weeping ; weeping is, indeed, a gain to him in that he still breathes[2]. (C. N. Joshi's translation).

1. Rāma.
2. Continues to live on account of it.

5921*

इदं व्योमसरोमध्ये भाति चन्द्रसितोत्पलम् ।
मलिनोऽन्तर्गतो यत्र कलङ्को भ्रमरायते ।।

(आ) VS 1997 (a. Paṇḍita Śrī-Baka).

This moon of a white lotus shines in the midst of the lake of the sky and the black spot in it performs the role of a black bee. (S. Bhaskaran Nair's translation.).

5922-23

इदं शरीरं पुरुषस्य मोहजं
यथा पृथग् भौतिकमीयते गृहम् ।
यथौदकैः पार्थिवतैजसैर्जनः
कालेन जातो विकृतो विनश्यति ।।
यथानलो दारुषु भिन्न ईयते
यथानिलो देहगतः पृथक् स्थितः ।
यथा नभः सर्वगतं न सज्जते
तथा पुमान् सर्वगुणाश्रयः परः ।।

(अ) BhPn 7. 2. 42-43.
(*c*) यथोदकैः BhPn (var.).
(*e*) दारुषो BhPn (var.).
No. 5922 Upajāti metre (Vaṁśastha and Indravaṁśā) ; No. 5923 Vaṁśastha metre.

Like things made out of the particles of water, earth or any metal, this body meets with destruction, when it is worn out with the lapse of time.

Just as fire remaining latent in the fuels is known to be different from it ; as air[1] contained inside our bodies differently manifests itself ; and as the sky present in everything is not associated with the same ; so the soul, though residing in the *guṇa-s* (being closed in attributes, the body with the sense) is distinct from them. (J. M. Sanyal's translation).

1. J. M. Sanyal has : "water".

5924

इदं शरीरं श्लथसंधि जर्जरं
पतत्यवश्यं परिणामदुर्वहम् ।
किमौषधं पृच्छसि मूढ दुर्मते
निरामयं कृष्णरसायनं पिब ।।

(अ) Śānt (Sch) A 3, Mukundamālā (KM I) 21.
(*a*) परिणामपेशलं [श्ल°] Muk° (see *b*); शतसान्ध्य° [श्ल°] Śānt (var.).
(*b*) अवस्यं [अव°] Śānt (var.); श्लथसंधि जर्जरम् [परि°] Muk° (see *a*).
(*c*) औषधैः क्लिश्यसि Muk°; पृच्छति Śānt(var.).
Vaṁśastha metre.

This decaying body, the joints of which became loose and which, because of its age, you can hardly drag further, must break down ! Oh fool, why are you asking for medicine ? Drink the infallible elixire of life which exists in Kṛṣṇa !

5925*

इदं शीतं पाथः पिबत पथिका मुञ्चत मनाक्
पथः श्रान्तिं कान्तास्मृतिजनितचिन्ताद्विगुणिताम् ।
इति स्फीतापाङ्गं मृदुमधुरवाग्भङ्गिहसितं
प्रपापालीमाला हरति तरुणानां पथि गतिम् ॥

(आ) PV 341 (a. Madhusūdana-Svāmin).

(*a*) पान्थ: PV (MS); मग्नाक् PV (MS).

Śikhariṇī metre.

Drink this cool water, oh! travellers, and leave off at least a little of your fatigue, which is more painful [doubled] by thoughts of your beloveds at home; thus do the girls in charge of watersheds remove the (tired) condition of young men on the way, with their long corners of eyes and laughter accompanied by jokes in their sweet and gentle voice. (A. A. R.).

5926

इदं स्वजनदेहजातनयमातृभार्यामियं
विचित्रमिह केनचिद् रचितमिन्द्रजालं ननु ।
क्व कस्य कथमत्र को भवति तत्त्वतो देहिनः
स्वकर्मवशवर्तिनस् त्रिभुवने निजो वा परः ॥

(अ) AS 249.

(आ) SPR 346. 29 (a. AS).

(*b*) तनुं (°नु) [ननु] AS (var.).

Pṛthvī metre.

This world consisting of our relations, daughters, sons, mother, wife, and so on is a wonderful thing, a show of magic, created by some one surely; where, to whom, how and what will happen really to men who are bound by the results of their own actions? To whom is a person one's own or a stranger in the three worlds? (A. A. R.).

5927

इदं स्वस्त्ययनं श्रेष्ठम् इदं बुद्धिविवर्धनम् ।
इदं यशस्यं सततम् इदं निःश्रेयसं परम् ॥

(अ) Mn 1. 106, Bhaviṣya-pur 1. 2. 79. (Cf. Mn 12. 126).

(*c*) यशस्यमायुष्यम् Mn (var.); सततमिदं Mn (J) (*hypermetric*); य° स° इदं Bhaviṣya-pur.

(*d*) नैःश्रेयसं Mn (var.).

(To study) this (work)[1] is the best means of securing welfare, it increases understanding, it procures fame and long life, it (leads to) supreme bliss. (G. Bühler's translation).

1. The Mānava-dharmaśāstra.

5928

इदं हि पुंसस् तपसः श्रुतस्य वा
स्विष्टस्य सूक्तस्य च बुद्धदत्तयोः ।
अविच्युतोऽर्थः कविभिर्निरूपितो
यदुत्तमश्लोकगुणानुवर्णनम् ॥

(अ) BhPṇ 1. 5. 22.

(*b*) बुद्धिदत्तयो BhPṇ (var.).

Upajāti metre (Vaṁśastha and Indravaṁśā).

This good thing, the result of man's penance, scriptural learning and of performing sacrifices, of good advice, wisdom and charity, is inseparable from the expressions discovered by (great) sages and given out in the form of the descriptions of the illustrious Viṣṇu? (A. A. R.).

5929

इदं हि प्राणयशसं क्रयविक्रयपत्तनम् ।
स्वामिसत्कारशल्यानाम् अत्रैवोद्धरणी क्रिया ॥

(आ) SRHt 164. 16 (a. Manu, but not found in Mn), SSSN 146. 16.

(*a*) °शसां SSSN.

(*b*) °पाटवम् SSSN.

(*d*) °रणक्रिया SSSN.

This is the city for the barter for one's life and fame; to those who are pained that they have to honour their masters there is the remedying uplifting action. (A. A. R.).

5930

इदं हि माहात्म्यविशेषसूचकं
वदन्ति चिह्नं महतां मनीषिणः ।
मनो यदेषां सुखदुःखसंभवे
प्रयाति नो हर्षविषादवश्यताम् ॥

(आ) VS 268 (a. Menṭhaka), SR 49. 186, SSB 308. 191 (a. Menṭhaka).

(*d*) शोक° [हर्ष°] VS (var.).

Vaṁśastha metre.

This is specially indicative of the greatness of a man, so the wise men, who know the marks of greatness, say that their minds, whether happiness or misery befalls, never come under the control of gloating joy or of sorrow. (A. A. R.).

इदं हि वृत्तमुचितं see व्यसनी वा समृद्धो वा.

5931

इदं हि वैदग्ध्यरहस्यमुत्तमं
पठेन् न सूक्तिं कविमानिनः पुरः ।
न केवलं तां न विभावयत्यसौ
स्वकाव्यबन्धेन विनाशयत्यपि ॥

(अ) KāvR 52. 8-11.

Vaṁśastha metre.

This is the supreme secret of the cleverness of a poetaster, who, in the first place, never reads the excellent sayings of good poets; not only that he does not clearly perceive them (by study), but he becomes a stumbling block with his own (inferior) poetic compositions. (A. A. R.).

इदमकटु कपाटं जर्जरः पञ्जरोऽयं see No. 5938.

5932*

इदमनन्यपरायणमन्यथा
हृदयसंनिहिते हृदयं मम ।
यदि समर्थयसे मदिरेक्षणे
मदनबाणहतोऽस्मि हतः पुनः ॥

(अ) Śāk 3. 22 (or 3. 18, 3. 17, etc.). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 40). In some texts *ac*/*bd*.

(आ) Alm 98.

(*d*) ऽपि [ऽस्मि] Śāk (var.).

Drutavilambita metre.

Sweet maiden, banish from thy mind the thought / that I could love another. Thou dost reign / supreme, without a rival, in my heart, / and I am thine, alone; disown me not, / else must I die a second deadlier death, / killed by the words, as erst by Kāma's shafts. (Sir Monier Monier-Williams's translation).

5933

इदमनुचितमक्रमश् च पुंसां
यदिह जरस्यपि मान्मथो विकारः ।
यदपि च न कृतं नितम्बिनीनां
स्तनपतनावधि जीवितं रतं वा ॥

(अ) BhŚ 128.

(आ) SkV 1519 (a. Vidyā and Kālidāsa), (cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 207); SskṛP 83 (37), ŚP 564 (a. Śīlābhaṭṭārikā + Bhojarāja[1]), SR 205. 7 (a. BhŚ), SSB 564. 10 (a. Kpr), SH 1510, SLP 5. 14 (a. BhŚ), Kpr 7. 222, KāP 212. 5-6, Amd 140. 341, IS 1103.

(*a*) अनुचितमिदमक्रमश्च SkV ; अशरश्च or अक्रमं हि or आश्रमस्थ° or अक्रमं च BhŚ (var.).

(*b*) जरास्वपि BhŚ (var.), SkV, ŚP, SR, SSB, Kpr, KāP ; जरत्स्वपि or जरासु BhŚ (var.); मान्मथा° or मन्मथ° or मान्मथ° BhŚ (var.) ; मनस्थो SH ; मन्मथा BhŚ (var.), SkV (but K in SkV as above), Kpr ; विकाराः BhŚ (var.), ŚP, SR, SSB, SK, Kpr, Amd.

(*c*) तदपि च BhŚ (var.) ; इदमपि BhŚ (var.), ŚP, SH, SR, SSB; यदिह SH; इयमिव BhŚ (var.); न हृतं BhŚ (var.); कुरङ्गलोचनानां [कृ° नि°] IS; विकृतिर् (°तं) or निकृतं (°तिर्) BhŚ (var.); यन्नितंबिनीनां BhŚ (var.).

(*d*) स्तनपतनाविधि or कुचपतनाविधि or स्तनपतनादधि BhŚ (var.) ; वरं वा or तरं वा or रतानं or रसं वा BhŚ (var.).

1 A *samasyā*. The first part a. Śilābhaṭṭārikā, second half a. Bhojarāja when both were playing chess with one another.

Puṣpitāgrā metre.

How unjustifiable and improper is the decree of fate which makes men succumb to the sentiments of love even when they are too old for them ; especially when we see that the life of women is not limited to the contraction or fall of their heaving breasts ? (P. G. Nath's translation).

5934*

इदमनुदितहोतुः कोऽपि होमावसान-
ज्वलदनलमवादीत् कुण्डमाखण्डलस्य ।
मणिघटमभिषेके प्रातरस्योच्चरेके
कलितकिरणतोयं मण्डलं चण्डभासः ॥

(आ) SMH 7. 39.

(*a*) इदमनुचितहोतुः SMH (var.).

Mālinī metre.

Some one said that the disc of the sun in the early morning to be the fire altar of Indra with the fire blazing at the final offering made by one who does *homa*-offering before sun-rise ; others said that it was that man's gem-set water pot used for his morning bath, filled with water in the form of its rays. (A. A. R.).

5935

इदमन्तरमुपकृतये
प्रकृतिचला यावदर्थिसंपदियम् ।
विपदि नियतोदयायां
पुनरुपकर्तुं कुतोऽवसरः ॥

(आ) SRHt 10. 16 (reconstructed according to V. Raghavan, *The Sūktiratnahāra of Kaliṅgarāya Sūrya*, in *Journal of Oriental Research*, 13. 295) (a. Sundarapāṇḍya) SuM 5. 17. (Cf. ABORI 53. 138).

(*b*) संपदस्ति यावदियम् [या°] SuM.

(*c*) निपतितायामिह SuM.

Āryā metre.

This is the proper time to help the supplicant, for unsteady by nature is his wealth in prosperity ; in times of calamity, when rise to prosperity is certain, where will be the opportunity to help him at all ? (A. A. R.).

5936

इदमन्धं तमः कृत्स्नं जायेत भुवनत्रयम् ।
यदि शब्दाह्वयं ज्योतिर् आ संसारान् न दीप्यते ॥

(अ) KāD 1. 4.

(आ) IS 1104.

(*d*) आसंसारं KāD (var.).

This whole group of three worlds would be a thick darkness, if the light, called "word", would not enlighten the beginning of the world.

5937

इदमन्यच् च देवर्षे रहस्यं सर्वयोषिताम् ।
दृष्ट्वैव पुरुषं हृद्यं योनिः प्रक्लिद्यते स्त्रियाः ॥

(अ) MBh (MBh [Bh] 13. 38. 26, MBh [R] 13. 38. 26, MBh [C] 13. 2227 ; cf. *ad* 1. 113. 7 [1189* *l.* 6] and *ad* 4. App. 15 *l.* 29-30). (Cf. सुवेषं पुरुषं दृष्ट्वा).

(आ) IS 1105.

(*c*) ह्यन्यं [हृ°] MBh (var.).

(*d*) संक्लिद्यते MBh (var.) ; प्रस्वि° MBh(var.).

This, oh! celestial Ṛṣi, is another mystery connected with women. As soon as they see a man of handsome and charming features, unfailing signs of desire appear on their persons. (P. C. Roy's translation).

5938*

इदमपटु कपाटं जर्जरः पञ्जरोऽयं
विरमति न गृहेऽस्मिन् क्रूरमार्जारयात्रा ।
शुक मुकुलितजिह्वं स्थीयतां किं वचोभिस्
तव वचनविनोदे नादरः पामराणाम् ॥

(आ) JS 126. 39 (a. Kṛṣṇamiśra), ŚP 878 (a. Kṛṣṇamiśra), AP 18, SR 227. 189 (a. ŚP), SSB 618. 9 (a. Kṛṣṇamiśra), SRK 161. 4 (a. ŚP), RJ 416 (a. Kṛṣṇamiśra), Any 60. 69. (Cf. ZDMG 27. 629 and 28. 156).

(*a*) इदमकटु Any.

(*c*) °जिह्वः SR, SSB; °जिह्वस्छीयतां Any.
Mālinī metre.

This cage of yours, oh! parrot, has its door old and unsafe, the prowling of the cruel cat does not cease in the house; remain tongue-tied; of what use is your (pleasing) speech? The uncultivated boors do not care for the diversion of your words. (A. A. R.).

5939*

इदमपरमद्भुततमं
युवतिसहस्रैर्विलुप्यमानस्य ।
वृद्धिर्भवति न हानिर्
यत् तव सौभाग्यकोषस्य ॥

(अ) Kuṭṭ (Kuṭṭ [Bl] 769, Kuṭṭ [KM] 747).

(आ) VS 2532 (a. Dāmodaragupta).
Āryā metre.

Here is another most wonderful thing in your case that though thousands of young women rob you (of your wealth and charm), there is only an increase and no decrease by any means of the treasure of your personal charm. (A. A. R.).

5940*

इदमपास्य विरागि परागिणीर्
अलिकदम्बकमम्बुरुहां ततीः ।
स्तनभरेण जितस्तबकानमन्-
नवलते वलतेऽभिमुखं तव ॥

(अ) Śiś 6. 11.
Drutavilambita metre.

Oh! dear one, who have vanquished the fresh creeper bending under the load of its bunches of flowers with the superior beauty of your bosom, the swarm of bees are flocking towards your face having left, in disgust, the cluster of lotuses full of *parāga* [pollen *or* : in their monthly courses]. (A. A. R.).

5941*

इदमप्रतिमं पश्य सरः सरसिजैर्वृतम् ।
सखे मा जल्प नारीणां नयनानि दहन्ति माम् ॥

(अ) BhV 2. 71.

(आ) Rasagaṅgā 294. 5-6.

"Look at this matchless lake filled with lotuses!" "Friend, do not say this; the eyes of women burn me"[1]. (H. D. Sharma's translation).

1. Reply.

5942*

इदममृतममेयं सेयमानन्दसिन्धुर्
मधुमधुरमपीदं किंचिदन्तर्धुनोति ।
यदयमुदयलीलालालसानां वधूनां
रतिविनिमयभाजां केलिभिर्याति कालः ॥

(आ) SkV 566, Prasanna 131*a*.

(*b*) °मपीयं Prasanna; °र्धिनोति Prasanna.
Mālinī metre.

This is measureless ambrosia, / this is river of bliss; / this is sweet as honey / this truly strikes the heart: / when with a household of young wives, / richly adorned, beautiful and eager, / willing traders in the joy of sex, / a man may spend his days in dalliance. (D. H. H. Ingalls's translation).

5943*

इदमम्लानमानाया लग्नं स्तनतटे तव ।
छाद्यतामुत्तरीयेण नवं नखपदं सखि ॥

(अ) KāD 2. 289.
(आ) Sar *ad* 5. 73 (p. 597), IS 1106.
(*a*) °मालाया KāD (var).
(*d*) द्रवं [नवं] KāD (var.).

Oh ! friend, since your anger (towards your beloved) did not subside yet, cover with cloth your fresh nail-mark on your breast (that shows that you are lying).

5944*

इदमयुक्तमहो महदेव यद्
वरतनोः स्मरयत्यनिलोऽन्यदा ।
स्मृतसयौवनसोष्मपयोधरान्
सतुहिनस् तु हिनस्तु वियोगिनः ॥

(अ) Śiś 6. 56.
(आ) SR 346. 17 (a. Śiś), SSB 223. 20.
Drutavilambita metre.

Highly improper indeed is this on the part of the breeze that it should remind the separated lover of his charming beloved even during other seasons (such as the summer) ; but now in winter, when it is full of coolness of snow, it may even kill the separated lovers as they would be remembering the youthful and warm bosoms of their beloveds. (A. A. R.).

5945*

इदमशिशिरैरन्तस्तापाद् विवर्णमणीकृतं
निशि निशि भुजन्यस्तापाङ्गप्रसारिभिरश्रुभिः ।
अनभिलुलितज्याघाताङ्कं मुहुर्मणिबन्धनात्
कनकवलयं स्रस्तं स्रस्तं मया प्रतिसार्यते ॥

(अ) Śāk 3. 12 (in some texts 3. 3–3. 15). (Cf. A. Scharpé's Kālidāsa-Lexicon I : p. 38).
(आ) SR 279. 73 (a. Śāk), SSB 109. 77, SRK 133. 31 (a. Śāk).
(*a*) अशिशिरतरैर् Śāk (var.); अन्तस्तापैर् Śāk (var.).
(*b*) °प्रवर्तिभिर् Śāk (var.), SR, SSB, SRK.
(*c*) अतिलुलि° Śāk (var.), SR, SSB, SRK ; °घाताङ्कान् Śāk (var.).
(*d*) पुनः [मया] SRK.
Hariṇī metre.

As night by night in anxious thought I raise / this wasted arm to rest my sleepless head, / my jewelled bracelet, sullied by the tears / that trickle from my eyes in scalding streams, / slips towards my elbow from my shrivelled wrist. / Oft I replace the bauble, but in vain ; / so easily it spans the fleshless limb / that e'en the rough and corrugated skin, / scarred by the bow-string, will not check its fall.[1] (Sir Monier Monier-Williams's translation).

1. King's words.

5946*

इदमसुलभवस्तुप्रार्थनादुर्निवारं
प्रथममपि मनो मे पञ्चबाणः क्षिणोति ।
किमुत मलयवातोन्मूलितापाण्डुपत्रैर्
उपवनसहकारैर्दर्शितेष्वङ्कुरेषु ॥

(अ) Vik 2. 6. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 74).
(आ) Sar 5. 131 (p. 613), Auc *ad* 38 (p. 102).
(*a*) °वस्तु प्रा° Sar ; °वारः Vik (var.).
(*c*) °ओन्मूलित° or °आन्दोलिता° Vik (var.).
Mālinī metre.

The god with the five arrows had even before this too deeply wounded my[1] heart, and in vain I strove to repress its fond desires after the unattainable ; but how much deeper now is the wound, when I see the young branches put forth by the mangoes whose pale leaves are torn by the wind that blows fresh from Malaya ? (E. B. Cowell's translation).

1. King in Vik.

इदमसौ तरलाय° see No. 6134.

5947

इदमस्खलितं धारय
वारय परुषाक्षरा वाचः ।
एकः सकलजनानां
जगति रिपुः परुषवाक् पुरुषः ॥

(आ) SMH 3. 30.

Āryā-upagīti metre.

Understand this unfalteringly; restrain speech that carries harsh words; the one enemy in the world to all persons is the man of harsh speech. (A. A. R.).

5948*

इदमहं करुणामृतसागरं
शशिकिशोरशिरोमणिमर्थये ।
व्रजतु जन्मनि जन्मनि मे वपुर्
भवदुपासनसाधनतामिति ॥

(अ) Stutikusumāñjalī 10. 37.

(आ) VS 3521 (a. Jagaddhara [?]).

Drutavilambita metre.

"Let my body, birth after birth, remain as an agent in serving you". This alone I pray to you, the god adorned with the crescent moon and the very ocean of the nectar of compassion. (S. Bhaskaran Nair's translation).

5949*

इदमाभाति गगने भिन्दानं संततं तमः ।
अमन्दनयनानन्दकरं मण्डलमैन्दवम् ॥

(अ) Sāh *ad* 10. 757 (p. 344).

(आ) SR 299. 8 (a. Sāh), SSB 144. 10.

Lo! The lunar orb shines in the sky, dispersing the outspreading gloom, causing exquisite joy to the eyes. (Translation in *Bibl. Ind.* 9).

5950

इदमिदमिति भूरुहां प्रसूनैर्
मुहुरतिलोभयता पुरःपुरोऽन्या ।
अनुरहसमनायि नायकेन
त्वरयति रन्तुमहो जनं मनोभूः ॥

(अ) Śiś 7. 50.

(आ) ŚP 3805 (a. Māgha), SR 334. 114 (a. Śiś), SSB 202. 11 (a. Māgha).

Puṣpitāgrā metre.

Here is a (fine) flower, here this one, thus tempting again and again another young with the flowers of the trees, the lover led her along to a place of privacy; indeed, passion makes a person hurry for enjoyment. (A. A. R.).

5951

इदमिदमिति सम्यक् कर्मणा योजनीयं
नियतमिति विचिन्त्य प्रापयेदीहमानः ।
सुनयपिहितरन्ध्रः प्राकृतो यस्य वर्गः
क्षितिपतिरुपभुङ्क्ते स त्रिवर्गं चिराय ॥

(अ) KN (KN [ĀnSS] 14. 96, KN [TSS] 14. 96, KN [BI] 13. 95).

Mālinī metre.

Weighing gravely what should be done, a king should apply himself to the performance of his duties. Endeavouring his best, he should see the end of all his undertakings. A ruler of earth, the constituents of whose government are purged of all their defects and drawbacks through his wise policy, enjoys for a long time, the three objects of existence. (M. N. Dutt's translation).

इदमीदृग्गुणोपेतं see प्रसादरम्यमोजस्वि.

5952*

इदमुच्छ्वसितालकं मुखं
तव विश्रान्तकथं दुनोति माम् ।
निशि सुप्तमिवैकपङ्कजं
विरताभ्यन्तरषट्पदस्वनम् ॥

(अ) Ragh 8. 55. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4: p. 126).

Viyoginī metre.

This your face with the hair waving and with speech discontinued, torments me, like an excellent (day) lotus, which is asleep (with its petals closed) at night, and which has the humming sound of the bees inside stopped. (R. D. Karmarkar's translation).

5953*

इदमुद्दिश्य वयस्याः
　　स्वसमीहितदैवतं　नमत ।
यमुनैव　जानुदघ्नी
　　भवतु न वा नाविकोऽस्त्वपरः ॥

(आ) PG 276 (a. Mukunda-bhaṭṭācārya)

(*b*) स्वमीहितदैवतं or स्वसमीहितं दैवतं or स्वसमीहतदैवं PG (var.); °मीहृत° PG.

(*d*) नवा नाविको or नवो ना° PG (var.); नाविकस्त्वपरः or नवनाविकस्त्वपरः PG (var.).

Āryā-upagīti metre.

Oh! friends, for this purpose (of meeting Kṛṣṇa) pay obeisance to our own most adored [desired] deity; let the river Yamunā become knee-deep [easily fordable], let there be no other boatman (to row us across). (A. A. R.).

5954*

इदमुपहितसूक्ष्मग्रन्थिना स्कन्धदेशे
　　स्तनयुगपरिणाहाच्छादिना वल्कलेन ।
वपुरभिनवमस्याः पुष्यति स्वां न शोभां
　　कुसुममिव पिनद्धं पाण्डुपत्रोदरेण ॥

(अ) Śāk 1. 88 (or 1.19). (Cf. A Scharpé's Kālidāsa-Lexicon I. 1 : p. 16).

(*a*) कन्ध° [स्क°] Śāk (var.).

(*b*) प्राच्छादिना Śāk (var.).

(*c*) प्रथममिव (°मपि) वयो [व°] Śāk (var.); अभिख्यां [न शो°] Śāk (var.).

(*d*) निषण्णं [पि°] Śāk (var.); °दरेषु Śāk (var.),

Mālinī metre.

This youthful form, whose bosom's swelling charms / by the bark's knotted tissue are concealed, / like some fair bud close folded in its sheath, / gives not to view the blooming of its beauty. (Sir Monier Monier-Williams's translation).

5955*

इदमुभयभित्तिसंतत-
　　हारगुणान्तर्गतैककुचमुकुलम्　।
गुटिकाधनुरिव　बाला-
　　वपुः　स्मरः　श्रयति　कुतुतेन ॥

(अ) ĀrS 2. 108.

Āryā metre.

With one of her bud-like breasts surrounded on both sides by the wall of the pearl-necklace worn over the left shoulder and passing under the right arm, the young girl's body resembles a missile [bow] for throwing pebbles; this Cupid resorts to with eagerness. (A. A. R.).

5956

इदमेतत् करिष्यामि　तत एतद् भविष्यति ।
संकल्पः क्रियते योऽयं　न तं मृत्युः प्रतीक्षते ॥

(इ) SS (OJ) 381.

I shall do this, thereafter will happen that; death does not wait upon such resolves. (Raghu Vīra's translation).

5957*

इदमेव कलेरस्य　मदविस्फूर्जितं महत् ।
यन् मे मनोरथावाप्तिः　न रामभजनादपि ॥

(आ) SSB 520. 1 (a. Jayapuravilāsa).

This indeed is the result of the great arrogance of the Iron age that my desires do not get fulfilled in spite of worshipping Śrī-Rāma. (A. A. R.).

5958

इदमेव नरेन्द्राणां स्वर्गद्वारमनर्गलम् ।
यदात्मनः प्रतिज्ञा च प्रजा च परिपाल्यते ॥

(आ) SR 146. 180, SSB 469. 68, SRM 2. 1. 177.

This alone is the thing by which the doors of heaven are kept unbarred to kings, that they stick to the promises they make and protect the subjects (justly). (A. A. R.).

5959

इदमेव परं मौर्ख्यम् उपायैस्त्रिभिरुज्झितम् ।
पराक्रमन्ते युद्धेषु सममेवोभये भटाः ॥

(अ) Sabhā 56.

This alone is the height of foolishness, that neglecting the three means (prescribed), soldiers resort to the exhibition of their bravery simultaneously in battles on both sides. (A. A. R.).

5960

इदमेव महद् धैर्यं धीराणां सुतपस्विनाम् ।
विघ्नवन्त्यपि संप्राप्य यद् विघ्नैर्न विहन्यते ॥

(अ) Śivapurāṇa, Rudrasaṁhitā 3. 13. 38.

This alone is great courage to the brave ascetics who perform penance well; that when many an obstacle confronts them they are not impeded by them in their progress. (A. A. R.).

5961

इदमेव हि जन्मफलं
जीवितफलमेतदेव यत् पुंसाम् ।
लटहनितम्बवतीजन-
संभोगसुखेन याति तारुण्यम् ॥

(अ) Kuṭṭ 326.

Āryā-gīti metre.

This alone is the (fine) fruit of their birth in the world and this alone is the fruit of the life of men, that their youthful days are spent happily by enjoyments with women possessing charming hips. (A. A. R.).

5962

इदमेव हि निर्णीतं पैशुन्याद् दुःखसंगमः ।
अन्यार्थं खनतो गर्तं कूपे पातः सुनिश्चितः ॥

(आ) Nīsaṁ 2. 54.

This has been well established that (sooner or later) a person comes to grief by indulging in tale-bearing; when a person digs a deep pit so that another may fall into it, will himself undoubtedly fall into that well. (A. A. R.).

5963

इदमेव हि पाण्डित्यं चातुर्यमिदमेव हि ।
इदमेव सुबुद्धित्वम् आयादल्पतरो व्ययः ॥

(आ) SSap 689, Sama 2 इ 1 and आ 30, SPR 1228. 52, SRM 2. 2. 234. (Cf. No. 5964).

(*d*) °तस्ते SSap.

This alone is wisdom, this alone is cleverness, this alone is the use of intelligence, that one's expenditure is less than his income. (A. A. R.).

5964

इदमेव हि पाण्डित्यम् इयमेव कुलीनता ।
अयमेव परो धर्म आयादल्पतरो व्ययः ॥

(अ) Cr 1251 (CvP V 6. 14, CvLd 6. 14). (Cf. No. 5963).

(आ) SSSN 184. 65.

(*a*) ही CvP V.

(*b*) विदग्धता [कुली°] SSSN.

(*cd*) धर्मो / यदायान्नाधिको SSSN.

This alone is the fruit of one's learning; this alone is the fruit of birth in a noble family; this alone is supreme *dharma* that a person spends less than he gains [*literally*: less than his income].

5965*

इदानीं तीव्राभिर्दहन इव भाभिः परिगतो
ममाश्चर्यं सूर्यः किमु सखि रजन्यामुदयते ।
अयं मुग्धे चन्द्रः किमिति मयि तापं प्रकटयत्य्
अनाथानां बाले किमिह विपरीतं न भवति ॥

(आ) SkV 738, Kav 451, ŚP 3436 (a. Puṣṭika), JS 141. 4 (a. Puṣṭiṁkara), AP 47, (v. ZDMG 27. 633; 28. 157), SH 1476 (a. Puṣṭiṁkara), SR 284. 25 (a. ŚP), SSB 117. 27 (a. Puṣṭika), SK 5. 217 and 5. 289, Subhāṣitasaṁcaya 28. 6 (quoted in Kav).

(*a*) परिवृतो ŚP, JS, SH, SR, SSB; भाति Kav (var.), SH, SK.

(*b*) महा° SH; सूर्यः किमपि स SkV (var.); °यति ŚP, SH, SK.

(*c*) मुग्धं SR; सोमः [च°] SH; ताप Kav (MS); वितनुते [प्र°] SH.

(*d*) लोके [बाले] JS (var.); किमिव JS.

Śikhariṇī metre.

"Like to a fire surrounded by sharp rays— / a very wonder. Can the sun my friend, / be rising even now at night ?" / "My sweet, it is the moon." / "But how should moonlight bring me fever ?" / "Ah, what is not contrary, child, / to one without her husband !" (D. H. H. Ingalls's translation).

5966

इदानीं तु मया ज्ञातं त्यागान् नास्ति परं सुखम् ।
नास्ति विद्यासमं चक्षुर् नास्ति चक्षुःसमं बलम् ॥

(म) Varāha-purāṇa 153. 28.

Now it has come within my understanding that there is no greater happiness than renunciation; there is no eye [vision] equal to (good) learning; and that there is no strength equal to (correct) vision. (A. A. R.).

5967*

इदानीं प्लक्षाणां जठरदलविश्लेषचतुरः
शिखानामाबन्धः स्फुरति शुकचञ्चूपुटनिभः ।
ततः स्त्रीणां हन्त क्षममधरकान्तिं कलयितुं
समन्तान् निर्याति स्फुटसुभगरागं किसलयम् ॥

(आ) SkV 185, Skm (Skm [B] 1244, Skm [POS] 2. 154. 4) (a. Vāmana), KāVa *ad* 4. 2. 2 (p. 43. 7-10).

(*a*) जरठद° Skm, KāVa; °चतुर Skm.

(*b*) स्थितीनाम् SkV, Skm; स्फुटति SkV; चञ्चु° Skm; °पुटमिभिः SkV (var.).

(*c*) हस्तक्ष° Skm; तुलयितुं KāVa.

(*d*) °रागः किसलयः Skm.

Śikhariṇī metre.

On the *plakṣa*-tree the stem that holds the tufts, / has quickly pushed off last year's leaves / and now appears as red as parrot's beak. / Then from the tip burst forth the leaf / that with its bright and lovely rouge / rivals the beauty of a maiden's lip. (D. H. H. Ingalls's translation).

5968*

इदानीं वंशीनां शबरमिथुनोच्छृङ्खलरहः-
क्रियासख्येनालं गिरिवनसरिद्ग्रामसुहृदाम् ।
स्फुरल्लोमश्यामच्छगलशिशुकर्णप्रतिसम-
च्छदाग्राभिस् त्वग्भिर्वलयितकरीरास् तटभुवः ॥

(आ) SkV 237.

(*a*) °नोत्सृंखलरहः SkV (var.).

(*d*) तलभुवः SkV.

Śikhariṇī metre.

The bamboo groves that grow by mountain streams / have left acquaintance with the unrestrained / performances of love by mountain couples; / now on the banks the bamboo shoots / are covered with a bark which at the bud tip / is black and shining as a young goat's ear. (D. H. H. Ingalls's translation).

5969*

इदानीं सन्तु काव्यानि बहूनि जगतीतले ।
यदादर्शमयं काव्यम् आद्यं तत् तु तदेव हा ॥

(आ) SSB 282. 3.

Let there be many a poem in the world now-a-days, but the First Poem [Rāmāyaṇa] which is the original work, that, indeed, remains as it was (unmatched in poetic charm). (A. A. R.).

5970*

इदानीमङ्गमक्षालि रचितं चानुलेपनम् ।
इदानीमेव ते कृष्ण धूलीधूसरितं वपुः ॥

(आ) PG 133 (a. Sārvabhauma-bhaṭṭācārya).

(*d*) धूलिधू° PG (var.).

Just now your body has been washed and unguents applied to it; but now itself, oh! boy Kṛṣṇa, your body is covered all over with dust! (A. A. R.).

5971*

इदानीमर्घन्ति प्रथमकलमच्छेदमुदिता
नवाग्रान्नस्थालीपरिमलमुचो हालिकगृहाः ।
उदञ्चद्दोर्वल्लीरणितवलयाभिर्युवतिभिर्
गृहीतप्रोत्क्षिप्तभ्रमितमसृणोद्गीर्णमुशलाः ॥

(आ) SkV 314, Prasanna 102 *b* (a. Yogeśvara), Skm (Skm [B] 1337, Skm [POS] 2. 173. 2) (a. Yogeśvara), Kav p. 77.

(*b*) नवीनान्धस्था° Skm; नवीनान्न° Prasanna; °स्थले° Skm (var.); °युषो Prasanna.

(*c*) °लीला° [°वल्ली°] Skm; °वलित° [°रणित°] Skm (var.).

(*d*) °उदीर्ण° Skm (var.); °उत्कीर्ण° Prasanna; °मुसला: Skm; °मुषला: Prasanna.

Śikhariṇī metre.

Now may one prize the peasant houses / happy in the first harvest of the winter rice / and sweet with perfume from the jars of new-stored grain; / where the farmgirls take the pounder, / raise and shake and smoothly drop it, / their bracelets jingling as they raise their arms. (D. H. H. Ingalls's translation).

5972*

इनः स एव सेव्यो यः स्वालोकेन सुधामुचा ।
द्विजेन्द्रमण्डलं क्षीणं समग्रयति संपदा ॥

(आ) SSSN 48. 10, SSK 1. 11.

That lord alone deserves to be served who looks with eyes shedding nectarian pleasure at the group of impoverished Brāhmaṇa-s and fills them with prosperity. That sun alone should be worshipped who with his rays shedding *sudhā* [water *or* : nectar] fills the weakened moon's disc with plenty of radiance. (A. A. R.).

5973*

इन्दिन्दिरै निर्भरगर्भमीषद्-
उन्मेषवच्चम्पकपुष्पमासीत् ।
हिरण्मयं शासनलेखहेतोः
सज्जं मषीभाण्डमिव स्मरस्य ॥

(अ) Śrīkaṇṭha° 6. 51.

(आ) VS 1659 (a. Karṇikāra-Maṅkha).

Upajāti metre (Indravajrā and Upendravajrā).

With bees filling the interior, the *campaka*-flower was slightly open; it appeared like the golden ink-well of Cupid ready for writing his commands. (A. A. R.).

5974*

इन्दिन्दिरो मरन्दे
विमुखो यदि किं नु मधुनि माहात्म्यम् ।
रसिको वाञ्छति नो चेत्
रागाधरबिम्बमस्य को भूमा (?) ॥

(आ) NBh 261.

(*d*) रागा- om. NBh; (रागा- is my suggestion).

Āryā-gīti metre.

If a bee turns away from a (hive of) honey, is there any value [greatness] in that honey? If a lover of good taste does not desire the *bimba*-like red lip, is that of covetable value? (A. A. R.).

5975*

इन्दीवरं लोचनयोस् तुलायै
निर्माय यत्नेन विधिः कदाचित् ।
अतुल्यतां वीक्ष्य ततो रजांसि
निक्षिप्य चिक्षेप स पङ्कमध्ये ॥

(आ) SR 259. 79, SSB 72. 22.

Upajāti metre (Indravajrā and Upendravajrā).

The Creator having fashioned the lotus once upon a time with great care for comparing (that it may possess equal beauty) with human eyes, found that there was inequality (in it), and hence deposited dust [pollen] in it and threw it in mud. (A. A. R.).

5976*

इन्दीवरदलश्यामम् इन्दिरानन्दकन्दलम् ।
वन्दारुजनमन्दारं वन्देऽहं यदुनन्दनम् ॥

(अ) Mallinātha's Introduction to Śiś verse 1.

(आ) SR 22. 99, SSB 36. 1.

Dark in colour like the petal of the blue lily, the sprout of joy to the eyes of the goddess Lakṣmī, the wish-granting tree to the people full of reverence; him, the scion of the *yadu-s* [Kṛṣṇa] I worship. (A. A. R.).

5977*

इन्दीवरश्यामतनुर्नृपोऽसौ
त्वं रोचनागौरशरीरयष्टिः ।
अन्योन्यशोभापरिवृद्धये वां
योगस् तडित्तोयदयोरिवास्तु ॥

(अ) Ragh 6. 65 (A. Scharpé's Kālidāsa-Lexicon I. 4: p. 99).

(आ) Sar 4. 187 (p. 519).

(*a*) नृपोऽयं Sar.

Indravajrā metre.

This king has a body like a blue lotus, (while) you have a slender body as yellowish as the Rocanā; may your union, like that of the lightning and the cloud be for the enhancing of each other's beauty! (R. D. Karmarkar's translation).

5978*

इन्दीवरस्यान्तरमेतदस्या
नेत्रोत्पलस्यापि यतो हिमांशोः ।
त्विषोऽपि नैकं सहते मुखाख्यम्
आक्रम्य तस्थावपरं शशाङ्कम् ॥

(अ) Jānakī 1. 39.

(*b*) नेत्राम्बुजस्यापि Jānakī (var.).

(*c*) मुखाह्वम् [मु°] Jānakī (var.).

(*d*) मृगाङ्कम् [श°] Jānakī (var.).

Upajāti metre (Indravajrā and Upendravajrā).

This is the difference between the lotus flower and also the lotus in the form of her eye; that the former does not bear even the splendour of the moon, while the latter remains pervading the moon, known by the name of face. (G. R. Nandargikar's translation).

5979*

इन्दीवराक्षि तव तीव्रकटाक्षबाण-
पातव्रणे द्वितयमौषधमेव मन्ये ।
एकं तवाधरसुधारसपानमन्यद्
उत्तुङ्गपीनकुचकुङ्कुमपङ्कलेपः ॥

(अ) Caur (A) 60. (Cf. शत्रुपत्रिपटलैः).

Vasantatilakā metre.

Lily-eyed one, I consider that there are only two remedies to heal the wound made by the arrow of your powerful glance; one is the drinking of the nectarian essence of your lip, and the other is the application of the ointment in the form of the saffron unguent on your stout and high bosom. (A. A. R.).

5980*

इन्दीवराक्ष्याः स्फुटविद्रुमोष्ठ्याः
संकेतमुद्दिश्य वने चरन्त्याः ।
चौरैः समस्ताभरणानि हृत्वा
नासामणिर्नोऽपहृतः किमेतत् ॥

(आ) SR 190. 72, SSB 540. 84.

Indravajrā metre.

Of the lily-eyed damsel, with lips of pure coral, who was going along the forest to the rendezvous, all the jewels she wore were taken away by robbers; but the pearl of the nose-ornament was spared: Why?[1] (A. A. R.).

1. By the rays of the red lips the pearl appeared to be a red berry. *Kūṭāni*-riddle. (v. L. Sternbach, *Indian Riddles*... VI Series 67 : pp. 58-62).

5981*

इन्दीवरेण नयनं मुखमम्बुजेन
कुन्देन दन्तमधरं नवपल्लवेन ।
अङ्गानि चम्पकदलैः स विधाय वेधाः
कान्ते कथं घटितवानुपलेन चेतः ॥

(अ) Śṛṅg 3. (Cf. मुखमिन्दुर्यथा).

(आ) VS 1610, SR 306. 25 (a. Śṛṅg), SSB 156. 27, RJ 915, SuSS 473, SRK 284. 1 (a. Sphuṭaśloka), Daś *ad* 4. 63 (p. 276), RA 5. 14, IS 1108.

(*c*) अङ्गानि Śṛṅg (var.); °दलैश्च VS, RA; प्रविधाय [वि°] RA (var.); धाता [वे°] Śṛṅg (var.).

(*d*) रचितवान् [घ°] Śṛṅg (var.), VS.

MS-III. 50

Vasantatilakā metre.

My beloved, how is it possible that the Creator after having made your eyes out of blue water-lilies, your face out of lotus-flowers, your teeth out of jasmin-blossoms, your lips out of fresh buds (of roses), your limbs out of the leaves of the *campaka*, made your heart out of stone?

5982*

इन्दीवरोदरसहोदरमेदुरश्रीर्
वासो द्रवत्कनकवृन्दनिभं दधानः ।
आमुक्तमौक्तिकमनोहरहारवक्षाः
कोऽयं युवा जगदनङ्गमयं करोति ॥

(आ) Ujjvalanīlamaṇi (KM 95) Śṛṅgāra-bheda 6 (p. 509) (a. Padyāvalī), PG 159 (a. Sarvavidyāvinodā), SH 217.

(*a*) °सहोदरलोचनश्रीर् PG (var.).

Vasantatilakā metre.

Possessing the beauty of a dark colour similar to the interior of a blue lotus, wearing garments resembling a heap of molten gold, with his chest adorned with a beautiful pearl garland, who is that youth who permeates the whole world with love? (A. A. R.).

5983*

इन्दुं कैरविणीव कोकपटलीवाम्भोजिनीवल्लभं
मेघं चातकमण्डलीव मधुपश्रेणीव पुष्पव्रजम् ।
माकन्दं पिकसुन्दरीव रमणीवात्मेश्वरं प्रोषितं
चेतोवृत्तिरियं सदा नृपवर त्वां द्रष्टुमुत्कण्ठते ॥

(अ) BhPr 316.

(आ) ŚP 1557 (a. Rāghavacaitanya), AP 76, SH 1545, SuM 13. 6, SR 291. 4 (a. ŚP), SSB 129. 5 (a. Rāghavacaitanya). (Cf. RO 2. 102).

(*a*) इन्दु° SH; कोट° SH; °बान्धवं [°वल्लभं] SR, SSB.

(*b*) च [°व] SH ; पुष्पाकरम् ŚP, SuM, SH, SR, SSB.

(*c*) तरुणी प्राणेश्वरं [र°] SR, SSB ; तरुणीवा° ŚP, SH.

(*d*) मम प्रियसखे [स° नृ°] ŚP, SuM, SH, SR, SSB.

Śārdūlavikrīḍita metre.

As the night-lotus of the moon, the flock of ruddy geese of the sun, the group of *cātaka-s* of the crowd, the rows of bees of the multitude of flowers, the cuckoo of the mango tree, the wife of her husband who has gone abroad, so does my mind, oh ! you the best of the kings! desire for ever to have the sight of your face. (J. Shastri's translation).

5984*

इन्दुं तण्डुलखण्डमण्डलरुचिं नित्योदितं जातुचिद्
दर्शे मेघघरट्टघट्टनगलद्देहं विधत्ते विधिः ।
नूनं लोकहितेच्छया किरति यत् संतर्पणं सर्वतः
शुभ्रादभ्रविशिष्टपिष्टरुचिरं भूमौ तुषारं दिवः ॥

(आ) VS 1856 (a. Paṇḍita-Pājaka).

Śārdūlavikrīḍita metre.

The Creator fashions the daily rising moon possessing a brightness similar to that of a shining piece of broken rice by powdering its body once every new moon in the grinding stones of clouds, and then with a view to doing good to the world sprinkles the refined particles of the powdered dust in the guise of dew from the sky. (S. Bhaskaran Nair's translation).

5985*

इन्दुं निन्दति चक्रवाकयुगलं भासां निधिं कौशिकः
स्वादुक्षीरमरोचकी सुकृतिनं पापी जडः पण्डितम् ।
त्यक्तं सर्वजनैः खलः कटुवचा ग्राम्यः पुमान् नागरं
कः पैतामहगोलकेऽत्र निखिलैः संमानितो वर्तते ॥

(आ) SRM 2 2. 608. (Cf. No. 5988).

Śārdūlavikrīḍita metre.

Pairs of ruddy geese censure the moon; the owl blames the sun [the treasure house of effulgence] ; one who has lost appetite, the sweet milk; a sinner, the man who does good; the dull one, a learned man; a wicked man, one who is abandoned by all; the boorish villager, the cultured citizen : Who indeed in this spherical earth of the grand-father of all [Brahmā] is honoured by all ? (A. A. R.).

5986*

इन्दुं निन्दति चन्दनं न सहते मल्लीस्रजं नेक्षते
हारं द्वेष्टि सिताब्जमुज्झति बिसस्तोमं निगृह्णाति च ।
श्रीभूपाल महीधरेषु विपिनेष्वम्भोधितीरेषु च
त्वत्कीर्तिस् त्वदरिप्रिया च विलसत्युच्चैः
स्फुरत्पाण्डिमा ॥

(आ) ŚP 1238, SR 136. 40, SSB 449. 40. (Cf. No. 5987).

(*a*) नेहते ŚP.

(*b*) सिताभ्र° ŚP.

Śārdūlavikrīḍita metre.

They scorn the moon, do not tolerate sandal paste, do not look at the wreath of jasmine flowers, hate the pearl neck-lace, abandon the white lotus, do not take to the mass of lotus-stalks ; oh ! king, in mountains, forests and seashores your fame as well as the wives of your rival kings have whiteness [paleness] thus in full swing. (A. A. R.).

5987*

इन्दुं निन्दति चन्दनं न सहते विद्वेष्टि पङ्केरुहं
हारं भारमवैति नैव कुरुते कर्पूरपूरे मनः ।
स्वर्गङ्गामवगाहते हिमगिरिं गाढं समालिङ्गते
यत्कीर्तिविरहातुरेव न मनागेकत्र विश्राम्यति ॥

(अ) Khaṇḍapraśasti 165.

(आ) SSS 94, SR 136. 41 (a. ŚP), SSB 449. 41. (Cf. No. 5986).

(*c*) समालिगति Kha°.
(*d*) त्वत् [यत्] Kha°, SR, SSB.
Śārdūlavikrīḍita metre.

It scorns the moon, does not tolerate sandal paste, hates the white lotus, considers pearl-strings to be a load, cares not for the mass of camphor-powder, plunges into the heavenly Gaṅgā, embraces warmly the snowy mountain, but does not stay for long in any place—thus behaves your fame as does one who is affected by separation from his beloved. (A. A. R.).

5988

इन्दुं निन्दति तस्करो गृहपतिं जारो सुशीलं खलः
साध्वीमप्यसती कुलीनमकुलो जह्याज् जरन्तं युवा ।
विद्यावन्तमनक्षरो धनपतिं नीचश् च रूपोज्ज्वलं
वैरूप्येण हतः प्रबुद्धमबुधोत्कृष्टं निकृष्टो जनः ॥

(आ) SPR 1186. 1 (a. Jñānaśataka 63), SR 179. 1036, SSB 518. 1036. (Cf. No. 5985).
(*d*) °बुधाः कष्टं SPR ; °बुधो कृष्टं SSB.
Śārdūlavikrīḍita metre.

A thief censures the moon ; the secret lover, the husband ; a wicked person, one of good conduct ; a low-born hates one of noble family ; a young man, one getting old ; an unlettered man, a scholar ; a low person, a rich man ; one cursed with plainness, another resplendent with beauty ; and an unwise low person hates one who is learned and occupying a high position. (A. A. R.).

5989*

इन्दुं निन्दति पद्मखण्डकदलीतल्पं न वा मन्यते
कर्पूरं किरति प्रयाति न रतिं प्रालेयधारागृहे ।
किं वान्यत् तव विप्रयोगशिखिना सा दह्यमाना मुहुस्
त्वामन्तर्हृदयस्थितं दवभयान् नेत्राम्बुभिः सिञ्चति ॥

(अ) *BDbce* of Vet 20. 8 (instead of No. 5992), RŚ 2. 14 (*v. l.*).
(*a*) °कण्डल° RŚ.
(*cd*) श्वासैः केवलमेव खेदिततनुर्ध्यायत्यसौ बालिका /
यत्तत्कोऽपि युवा सखि स्मरसुहृच्चेतस्यमुष्याः स्थितः RŚ.
Śārdūlavikrīḍita metre.

She censures the moon, does not welcome the contact of lotus and banana leaves, scatters away camphor, finds no relief in the cool fountain ; burnt constantly by the fire of separation from you and afraid that you who are in her heart would be scorched by that fire, sprinkles water over it with a profusion of tears. (A. A. R.).

5990*

इन्दुं निन्दतु नाम वाथ नलिनीं निन्दन्तु चक्राह्वया
नैवानेन सुधाकरस्य सुषमाहानिर्न वा दुर्यशः ।
एतेनैव कृतार्थतास्य जनता यन्मोदमालम्बते
यज्ज्योत्स्नासु चिरं चकोरपरिषच् चञ्चूपुटं न्यस्यति ।

(आ) Ava 145. 195, SR 211. 39, SSB 589. 47.
(*a*) नलिनी Ava, SSB.
(*c*) जनिता Ava.
Śārdūlavikrīḍita metre.

Let the ruddy geese indeed censure the moon or the lotus pond, there is not any loss of brilliance in the moon by that nor is there any infamy ; he does feel satisfied of having done a service, as the mass of people are full of joy and the flocks of *cakora*-birds expose their beaks to drink in the moonlight with pleasure for long. (A. A. R.).

5991*

इन्दुं मुखाद् बहुतृणं तव यद् गृणन्ति
नैनं मृगस् त्यजति तन् मृगतृष्णयैव ।
अत्येति मोहमहिमा न हिमांशुबिम्ब-
लक्ष्मीविडम्बिमुखि वित्तिषु पाशवीषु ॥

(अ) Naiṣ 22. 135 or 22. 137 (Naiṣ [HSS] 22. 135).

(*b*) °तृण्ययेव Naiṣ (var.).

Vasantatilakā metre.

O thou with a face resembling in beauty the orb of the moon, because the moon is called mere straw, compared with thy face, yonder deer clings to the moon owing to the eagerness of deer (for grass). In the conscientiousness of animals the influence of delusion never vanishes. (K. K. Handiqui's translation).

इन्दुं वक्ति दिवाकरं see No. 5992.

5992*

इन्दुं वेत्ति दिवाकरं मलयजं दावानलं मन्यते
जानात्यम्बुजमुल्मुकं कलयति प्रालेयतल्पं चिताम् ।
हाराङ्गारकदर्थितेन मनसा सृष्टिं समस्तामिमां
संप्रत्यग्निमयीं न वेत्ति सुभगा त्यक्ता वराकी त्वया ॥

(अ) Vet 20. 8 (Vet Hu² 20. 4).

(*a*) वक्ति [वे°] Vet.

(*b*) °तुल्यं [°तल्पं] Vet.

(*c*) स्पृष्टां [सृ°] Vet.

(*d*) °मयीमवेहि Vet.

Śārdūlavikrīḍita metre.

She considers the moon to be the sun, thinks sandal paste to be an envoloping forest fire, sees the lotus to be a fire-brand, considers the bed of snow to be the burning funeral pyre, with her mind pained by the burning coal of her pearl-string, does not this pitiable good lady abandoned by you now consider the whole of creation to be consisting of fire only? (A. A. R.).

5993*

इन्दुः किं क्व कलङ्कः
सरसिजमेतत् किमम्बु कुत्र गतम् ।
ललितसविलासवचनैर्
मुखमिति हरिणाक्षि निश्चितं परतः ॥

(आ) SR 312. 22 (a. Kpr), SSB 166. 22 (a. Kpr), Kpr 10. 419, AR 54. 11-2, KāP 326. 4-5.

(*d*) इह [इति] AR.

Āryā-gīti metre.

Is it the moon? Where lies the mark? Is it a lotus? Where is the water gone? O fawn-eyed one! After (all these doubts) it was ascertained to be the face, through (the existence of) lovely and graceful words. (G. Jhā's translation).

5994*

इन्दुः प्रयास्यति विनङ्क्ष्यति तारकश्रीः
स्थास्यन्ति लीढतिमिरा न मणिप्रदीपाः ।
अन्धं समग्रमपि कीटमणे भविष्यत्य्
उन्मेषमेष्यति भवानपि दूरमेतत् ॥

(आ) ŚP 897, JS 83. 3, VS 782, Regnaud VI 104, SR 229. 237 (a. ŚP), SSB 621. 5, SRK 193. 2 (a. ŚP), Any 78. 23, IS 7750.

(*a*) विनक्ष्यति Regnaud VI.

(*c*) भविष्यद् VS.

(*d*) भवानिति JS, VS.

Vasantatilakā metre.

The moon will set, the light of the stars will be no more, the jewelled lamps which consumed darkness will not remain, oh! glowworm, the whole place will be envoloped in blinding darkness, you will then be far gone in hilarious brilliance! (A. A. R.).

5995*

इन्दुप्रभारसविदं विहगं विहाय
कीराननं स्फुरसि भारति का रतिस् ते ।
आद्यं यदि श्रयसि जल्पतु कौमुदीनां
गोविन्दराजवचसां च विशेषमेषः ॥

(आ) ŚP 181 (a. Deveśvara), AP 25, SH 436 (a. Deveśvara), SR 35. 12, SSB 279. 1 (a. Deveśvara).

(*a*) इन्दुप्रभासविदं SH (*sub-metric*).

(*c*) यदि om. SH.

Vasantatilakā metre.

Leaving the bird that enjoys the essence of the moon's rays you throb, oh ! goddess of speech, in the parrot's mouth : what pleasure have you ? If you resort to the first it will pervade like the moonlight ; that is the special feature of the poetry of the poet Govindarāja. (A. A. R.).

5996*

इन्दुबिम्बादिवोत्कीर्णं पद्मगर्भाद्विवोद्धृतम् ।
वदनं तव तन्वङ्गि विमृशद्भिर्विभाव्यते ॥

(आ) Amd 242. 664.

Oh ! slender-limbed maiden, your face is so fancied by men of imagination that it is like the one carved out of the disc of the moon or taken out of the interior of the lotus. (S. Bhaskaran Nair's translation).

5996 A

इन्दुभास्करयोर्यत्र नभःसंचारखिन्नयोः ।
पताकाः पवनाधूताः भजन्ते तालवृन्तताम् ॥

(आ) SSSN 204. 7.

(*b*) नभः संचार° SSSN ; (नभःसंचार° [as a single word] is my suggestion).

To the moon and the sun tired of their daily course across the sky, the flags flying in the wind do the service of fans of palm-leaves.[1] (S. Bhaskaran Nair's translation).

1. Description of a capital city.

5997*

इन्दुमिन्दुमुखि लोकय लोकं
भानुभानुभिरसुं परितप्तम् ।
वीजितुं रजनिहस्तगृहीतं
तालवृन्तमिव नालविहीनम् ॥

(आ) Caur (A) 46.

(*d*) ताळवृन्तम् Caur ; नाळविहीनं Caur.

Svagata metre.

Look at the moon, moon-faced one ; to fan the world which has been scorched by the rays of the sun, it is fan held in the hand of night, but devoid of its handle. (A. A. R.).

5998*

इन्दुमिन्द्रदिगसूत सरस्वान्
उत्तरङ्गभुजराजिरनृत्यत् ।
उज्जहर्ष झषकेतुरवापुः
षट्पदाः कुमुदबन्धनमोक्षम् ॥

(आ) SkV 947 (a. Abhinanda), Prasanna 58 *b*.

(*b*) °रनर्तत Prasanna.

Svāgatā metre.

The East has borne the Moon : / the ocean dances with its wave-arms raised, / the god of love rejoices, and the bees / are freed from their waterlily prison. (D. H. H. Ingalls's translation).

5999*

इन्दुमुखी कुमुदाक्षी
रम्भोरू कमलचारुकरचरणा ।
अमृतद्रवलावण्या
हृदयगता देवि किं दहसि ॥

(अ) MK (MK [S] 114, MK [P] 92, MK [G] 83).

(*a*) कमलाक्षी MK (var.).

(*b*) रम्भोरु MK (var.) (*contra metrum*) ; कमलवच्चारुकर° MK (var.) (*contra metrum*) ; °चारुकरुणा MK (var.) (*contra metrum*).

(*c*) अमृत इव MK (var.) (*contra metrum*).
Āryā metre.

Moon-faced, eyes of blue lilies, thighs of banana, charming hands and feet fashioned out of the lotus, with loveliness that is the essence of nectar; how then do you burn me, oh! queen, when you are in my heart? (A. A. R.).

6000*

इन्दुरिन्दुरिति किं दुराशया
बिन्दुरेष पयसो विलोक्यते ।
नन्विदं विजयते मृगीदृशः
श्यामकोमलकपोलमाननम् ॥

(आ) SR 299. 24, SSB 145. 26.

Rathoddhatā metre.

The moon! the moon! so uttering with eagerness, why is this drop of milk, (in the presence of the face) being gazed at (by people)? Does not this face of the gazelle-eyed damsel remain ever victorious (over the moon) with its bright and soft cheeks? (S. Bhaskaran Nair's translation).

6001*

इन्दुर्मूर्ध्नि शिवस्य शैलदुहितुर्वक्रो नखाङ्कः स्तने
देयाद् वोऽभ्युदयं द्वयं तदुपमामालम्बमानं मिथः ।
संवादः प्रणवेन यस्य दलता कायैकतायां तयोर्
ऊर्ध्वद्वारविचिन्तितेन च हृदि ध्यातस्वरूपेण च ॥

(आ) Amd 311. 896, Sar 1. 117 and 4. 208, Vīrat 29. 76.

(*c*) लसता [द°] Sar 4. 208 (var.).

(*d*) ऊर्ध्वद्वारि Sar 4. 208; ध्यातः Sar 1. 117, Vīrat.

Śārdūlavikrīḍita metre.

The (crescent) moon on Śiva's head and the curved nail-mark on the bosom of the daughter of the mountain [Pārvatī], may these two which resemble each other give you prosperity. As the bodies of these two are (glued into) one, there is close resemblance to the *praṇava* [*Om*] when thought of as the aperture in the cranium [*Brahmarandhra*] and when meditated upon in the heart. (A. A. R.).

6002*

इन्दुर्यत्र न निन्द्यते न मधुरं दूतीवचः श्रूयते
नालापा निपतन्ति बाष्पकलुषा नोपैति कार्श्यं तनुः ।
स्वाधीनामनुकूलिनीं स्वगृहिणीमालिङ्ग्य यत् सुप्यते
तत् किं प्रेम गृहाश्रमव्रतमिदं कष्टं समाचर्यते ॥

(अ) MK (GOS) 211.

(आ) SkV 823 (a. Lakṣmīdhara or Dharaṇīdhara), Kav 516 (a. Lakṣmīdhara), Prasanna 154 *a*, ŚP 3782, VS 2398, JS 271. 4, SSSN 238. 4, SK 5. 298, SG (MS) 4. 148, SU 937, RJ 867, SR 353. 49 (a. ŚP), SSB 235. 49, Sar 5. 192 (p. 628), ŚbB 3. 397.

(*a*) विद्यते (°न्ते) [नि°] Kav; निन्दते SSB; न च कलं [म°] JS.

(*b*) निःश्वासा न भवन्ति MK; नोच्छ्वासा हृदयं दहन्ति (न्त्य°) शिशिरा [ना° नि° बा°] VS, ŚP, JS, SR, SSB, Sar, SK, SG; नालाया Kav (MS); नोयाति VS, SR, JS, SK; वपुः [त°] Sar ŚP, VS, JS, SR, SSB, Sar, Prasanna, SSSN, SG.

(*c*) स्वायत्ताम° VS; °लिकां VS, ŚP, SK, SG, SR, SSB; मुगृहि° Kav (MS); °लितां च गृ° [°लिनीं स्वगृ°] SSSN; निजवधू° [स्वगृ°] Sar; प्रियतमामालि° MK, JS; °लङ्ग Kav (MS); °लिख्य SkV (var.).

(*d*) °तमहो VS, JS; हि तद्धा° [स°] VS; हि तच्च° JS.

Śārdūlavikrīḍita metre.

Where the moon is not inveighed against / and no sweet words of messenger are heard, / where speech is never choked with tears / and the body grows not thin; / but where one sleeps in one's own house / with her one owns subservient to one's wish; / can this routine of household sex, / this wretched thing, deserve the name of love? (D. H. H. Ingalls's translation).

इन्दुर्यत्र न विद्यते see No. 6002.

6003*

इन्दुर्यद्युदयाद्रिमूर्ध्नि न भवत्यद्यापि तन् मा स्म भून्
नासीरेऽपि तमःसमुच्चयममूरुन्मूलयन्ति त्विषः ।
अप्यक्ष्णोर्मुदमुद्गिरन्ति कुमुदैरामोदयन्ते दिशः
संप्रत्यूर्ध्वमसौ तु लाञ्छनमभिव्यङ्क्तुं प्रकाशिष्यते ॥

(अ) Anar 2. 71.

(आ) JS 261. 10 (a. Murāri), SR 211. 47, SSB 589. 55, Any 9. 77, Vidy 253 (a. Murāri).

(*b*) °यन्ते JS.

(*c*) उद्वहन्ति [उद्गि°] Anar (var.), SR, SSB.

(*d*) अभिव्यक्तुं (°क्तं SR) Anar (var.), SR, SSB.

Śārdūlavikrīḍita metre.

If even at this time, the moon is not on the top of the rising mountain, it matters not; its brilliance will root out the mass of darkness in front of it; it radiates joy to the eyes and renders the quarters fragrant with (blossomed) lilies; if it goes up in the sky now, it will only reveal its black spot. (A. A. R.).

6004*

इन्दुर्लिप्त इवाञ्जनेन जडिता दृष्टिर्मृगीणामिव
प्रम्लानारुणिमेव विद्रुमदलं श्यामेव हेमप्रभा ।
कार्कश्यं कलया च कोकिलवधूकण्ठेष्विव प्रस्तुतं
सुन्दर्याः पुरतश्च हन्त शिखिनां बर्हाः सगर्हा इव ॥

(अ) Bālarāmāyaṇa 1. 42, Mahānāṭaka 5. 63.

(आ) SR 272. 77 (a. Bālarāmāyaṇa), SSB 97. 77, AR 134. 7-10, Amd 283. 809, Alk 287. 22-288. 2, AlR 186, Sar 4. 103.

(*a*) इवा...नेन Amd; तुडिता Amd; गलिता Mahān.

(*b*) विद्रुमरुचिः AR, AlR; विद्रुमलता Bāla° (in Paṇḍit 1868); हेमद्युतः Bāla° (in Paṇḍit 1868).

(*c*) कलयामि AR; कलयापि Amd, AlR; पारुष्यं [का°] Mahān, Bāla°, Sar; प्रसृतं Alk.

(*d*) सीतायाः [सु°] AR, Amd, Mahān, Bāla°, Alk, AlR, Sar; पुरतस्तु Mahān, मिथिला-वर्हा Alk.

Śārdūlavikrīḍita metre.

In the presence of the beautiful lady, the moon's face is smeared with collyrium, the eyes of gazelles are dull, the coral leaf [lip] has its redness dimmed; the brilliance of gold is darkened, in voice there is a little hardness in the throats of female cuckoos; indeed (as for the tresses) the profusion and charm of the tails of peacocks are full of censure. (A. A. R.).

6005

इन्दुव्रतसहस्रं तु चरेद् यः कायशोधनम् ।
पिबेद् यश् चापि गङ्गाम्भः समौ स्यातां न वा समौ ॥

(अ) MBh (MBh [Bh] 13. 27. 38, MBh [R] 13. 26. 39, MBh [C] 13. 1797). Cf. चान्द्रायणसहस्रेण.

(आ) IS 1109.

(*a*) चान्द्रायणसहस्रं तु MBh (var.); इन्द्र° or चन्द्र° [इ°] MBh (var.); °व्रतः MBh (var.); च [तु] MBh (var.).

(*b*) यः चरेद् [च° यः] MBh (var.).

(*c*) पितृभ्यश् MBh (var.); गंगापः or गांगंभः MBh (var.).

(*d*) सौम्य [स°] MBh (var.).

It cannot be said whether the two are equal or not, viz., he who performs a thousand *cāndrāyaṇa*-rites for purifying his body and he who drinks the water of Gaṅgā. (P. C. Roy's translation).

6006*

इन्दुस् त्वद्यशसा जितोऽवनिपते भासांनिधिस् तेजसा
कन्दर्पो वपुषा सुधाजलनिधिर्वाचो विलासेन च ।
तथ्यं ते जयशीलमेतदधुना त्वद्दानमद्दैन्ययोर्
मध्ये कं नु विजेष्यतीति विषये दोलायते मे मनः ॥

(आ) SR 108. 191, SSB 400. 207.

(*b*) °वाचोविला° SR.
(*d*) ननु जे° SSB.
Śārdūlavikrīḍita metre.

The moon has been vanquished by your fame, oh ! king, the sun by your brilliance, Cupid by your bodily charm, the ocean of nectar by the sweetness of your proficiency in letters; truly, there is a habit of victory with you; but in regard to persons who are munificent donors towards supplicants my mind is in a swing [undecided] as to whom you will vanquish. (A. A. R.).

6007*

इन्दूदयश् चन्दनमिन्दुवक्त्रश्
चैत्रस् तथा यस्य सहाय संपत् ।
वपुश् च शृङ्गारमयं स मन्ये
संतापकस् त्वं हरवह्नियोगात् ॥

(आ) AIR 528 (a. Vimarśinī).
Upajāti metre (Indravajrā and Upendravajrā).

The rise of the moon, sandal unguents, the spring having moon for his face are the wealth of assistance he gets; as for his body, it is all permeated with love; So, Cupid, methinks, you are a tormentor (of lovers) due to your contact with the fire in Śiva's (eye). (A. A. R.).

6008*

इन्दोः कलाकलापेन पङ्क्तिक्रमनिवेशिना ।
सर्वदुःखापनोदाय बालकानां कृता भुजाः ॥

(आ) JS 425. 1.

With the group of the digits of the moon placed together in due order (and in fives to resemble fingers), for the purpose of removing all worries (of daily life), the (chubby) hands of little boys are fashioned. (A. A. R.).

6009*

इन्दोः कान्तिं जडतरकरान् मत्तनागाद् गतिं वा
त्रस्तान् नेत्रे हरसि हरिणात् तत्र किं नाम चित्रम् ।
एतच् चित्रं पुनरिह जगज्जैत्रकन्दर्पचाप-
श्रीसर्वस्वं यदपहरसि प्रेयसि भ्रूविलासैः ॥

(आ) Skm (Skm [B] 819, Skm [POS] 2. 69. 4) (a. Nānyadeva).
(*b*) त्रस्तान्नेत्रं Skm (POS); °णात्तच्च Skm (POS).
(*c*) जगज्जेत्र° Skm (POS).
Mandākrāntā metre.

That you take away [excel] the moon's radiance from rays that are *jaḍatara* [very cool *or* : lethargic], the charming gait from intoxicated elephants, the fleeting glances from frightened deer, is no cause for wonder[1]; but this is indeed wonderful, oh ! beloved, that you rob all the beauty of the bow of Cupid who is invincible in the world, by the sportive charm of your eye-brows. (A. A. R.).

1. All these are at a disadvantage in various ways : hence no wonder.

6010*

इन्दोः किं द्रुहिणस्य वा सुरपतेः किं वा कृतान्तस्य वा
किं भूतेश दिशास्थि भूषणगणेष्वाकृष्य देयं मया ।
इत्थं मण्डलमन्दिरोदरचरव्याहारतो भीकरात्
भीता यस्य सुराः प्रसाधनविधौ पायात् स वः शंकरः ॥

(आ) JS 20. 28.
(*b*) °ष्यते यन्म JS (var.).
Śārdūlavikrīḍita metre.

Is it from the moon, or of Lord Brahmā, or of the king of gods [Indra], or of the god of death or from the quarters that I should take the decorating materials for adoring you, oh ! Lord of all beings—hearing these words, inspiring fear, uttered by a servant in the decorating chamber in procuring his adorning materials, the concerned gods were frightened; may that god Śaṁkara protect you all. (A. A. R.).

6011*

इन्दोः संक्षयरक्षिणाक्षतसुधा किं वेधसा निर्मिता
किं धैर्यापहरा हरस्य विहिता कामेन कान्ता तनुः।
किं तारुण्यवसन्तकान्तिललिता शृङ्गाररसिक्ता लता
किं लावण्यतरङ्गिणी पुनरियं जन्मान्तराप्ता रतिः ॥

(आ) VS 1475.

(*a*) संक्षयरक्षिणाक्षसुधा (°रक्षणाय च सुधा) VS (var.).

Śārdūlavikrīḍita metre.

Can it be that she is fashioned by the Creator with the nectar of the moon, free from all waning condition ? Or is it that Cupid has fashioned her charming body capable of depriving even Lord Śiva of his courage ? Or is she a creeper, charming with the beauty of the spring of youth and watered by love ? Or is she a river of [permeated with] loveliness ? Or is she Ratī, the wife of the god of love, who has taken another incarnation ? (A. A. R.).

6012*

इन्दोरगतयः पद्मे सूर्यस्य कुमुदेंऽशवः ।
गुणास् तस्य विपक्षेऽपि गुणिनो लेभिरेऽन्तरम् ॥

(अ) Ragh 17. 75. (Cf. A. Scharpe's Kālidāsa-Lexicon I. 4 : p. 276).

(आ) Alm 99, SRHt 62. 20 (a. Kālidāsa).

(*a*) गभस्तयः [अग°] Ragh (var.).

The rays of the moon have no access to the sun-lotus, in the same manner those of the sun have no admission to the moon-lotus; but the qualities of this king, the receptacle of virtues, found scope even in (the hearts of) his enemy. (G. R. Nandargikar's translation).

6013*

इन्दोरस्य त्रियामायुवतिकुचतटीचन्दनस्थासकस्य
व्योमश्रीचामरस्य त्रिपुरहरजटावल्लरीकोरकस्य ।
कंदर्पक्षोणिपालस्फटिकमणिगृहस्यैतदाखण्डलाशा-
नासामुक्ताफलस्य स्थगयति जगतीं कोऽपि भासां
विलासः ॥

(आ) SR 303. 137, SSB 152. 145.

Sragdharā metre.

Of this moon, that is the fragrant unguent of sandal on the high bosom of the damsel of night, which is a fly-wisk [chowrie] of the beauty of the sky, a sprouting bud of the creeper of Śiva's matted hair, a crystal palace of king Cupid, the big pearl of the nose-ornament of the lady of the eastern quarter, an indescribably charming sportive grace of radiance spreads all over the earth. (A. A. R.).

6014*

इन्दोरिवास्य पुरतो
यद् विमुखी सापवारणा भ्रमसि ।
तत् कथय किं नु दुरितं
सखि त्वया छाययेव कृतम् ॥

(अ) ĀrS 2. 111.

Āryā metre.

You wander to and fro, dear, in front of him, as though before the moon with your face veiled and in a somewhat dejected manner; tell me now, have you committed any offence, friend, as the black spot has done to the moon ? (A. A. R.).

6015*

इन्दोरेककलाया
रुद्रेणोद्धृत्य मूर्धनि धृतायाः ।
स्थानमिव तुच्छमेतत्
कलङ्करूपेण परिणमति ॥

(अ) Anar 7. 74.

(आ) JS 264. 29 (a. Murāri), ŚP 3637, SR 303. 142 (a. ŚP), SSB 152. 150.

(*b*) विधृतायाः ŚP (*contra metrum*).

(*d*) परिणमते Anar.

Āryā metre.

A single digit of the moon has been lifted up by Lord Śiva and worn on his head (as a crest-gem); but the remaining portion occupies a worthless place only to reveal its black spot. (A. A. R.).

6016*

इन्दोर्लक्ष्म त्रिपुरजयिनः कण्ठमूलं मुरारिर्
दिङ्नागानां मदजलमसीभाञ्जि गण्डस्थलानि ।
अद्याप्युर्वीवलयतिलक श्यामलिम्नावलिप्तान्य्
आभासन्ते वद धवलितं किं यशोभिस् त्वदीयैः ॥

(ग्रा) SkV 1018, Prasanna 83 *b*, VS 2563 (a. Rājaśekhara), SR 135. 32 (a. Kuv), SSB 448. 32 (a. Rājaśekhara), SRK 107. 4 (a. Kuv), Amd 291. 834 (a Rājaśekhara), AR 143. 11-4, Kuv *ad* 72. 138 (p. 157), ŚbB 2. 340, Kav p. 90.

(*a*) स्मरविजयिनः Amd ; कण्ठपीठं (°पी) Amd, AR ; मुरारेः Prasanna.

(*b*) दिग्ना° SkV, Prasanna, ŚbB, Kav ; त्वन्ना° VS ; मदमल° Amd ; °मषी° Amd, VS, AR, Kuv, SR, SSB, SRK.

(*c*) ऽन्लि° Amd (var.), SRK.

(*d*) उद्भासन्ते Amd, AR ; °सन्त्येवं VS.

Mandākrāntā metre.

The mark upon the moon and that on Śiva's throat, / Kṛṣṇa, and the cheeks of the heavenly elephants / breaking open with their inky ichor: / all these appear still tinged with darkness. / Tell us, oh ornament of all the earth, / what then is whitened by your fame? (D. H. H. Ingalls's translation).

6017*

इन्दोश् चन्दनबिन्दुनैव दशनच्छायं तदीयं मुखं
चक्रं लोचनभल्लमार्जनविधौ शाणस्य तत् कुण्डलम् ।
भिन्नानां कुचकन्दरा स्मितसुधाकुल्येव मुक्तावली
पादाब्जे ध्वनदिन्द्रनीलवलयं रोलम्बमालैव सा ॥

(ग्रा) Skm (Skm [B] 1020, Skm [POS] 2. 109. 5) (a. Śaṇḍilya).

(*a*) °ज्यायं [°च्छायं] Skm (var.).

Śārdūlavikrīḍita metre.

Her face is verily the moon with the radiance of the teeth and mark of sandal on the forehead (to resemble to moon's spot), her ear-ring constitutes a wheel of the whetstone in sharpening the arrows of her glances, her pearl-string is a stream of the nectar of her smiles flowing in the cavity between the breasts, and the tinkling anklets set with sapphire at her lotus-feet is a swarm of (humming) bees. (A. A. R.).

6017 A*

इन्दौ निन्द्या चकोरैरसमयति निशाजागरः पुण्डरीकैः
भृङ्गैः शीधुन्यसङ्गः शरदि समधिका ग्लानिरिन्दीवरैश्च ।
भ्रूभङ्गे यस्य वैराकरयुवतिदृशामेकमेवोपमानं
पश्याम्यश्रान्तबाष्पप्रकरमयझरीगूढचाराश् चमर्यः ॥

(ग्रा) SSSN 92. 18.

(*c*) उपमानः SSSN ; (उपमानं is my suggestion).

Sragdharā metre.

As his majesty knits his brow (in anger), torrents of tears stream down the eyes of the ladies of the enemy hordes : For these eyes, a comparison with the *cakora*-birds would be unequal on account of the eyes' contempt of the moon (which is liked by the birds, but shunned by the frightened ladies); with the white lotuses, the comparison would be inapt in the matter of the eyes' remaining open at night (while the lotuses close at night, the ladies keep awake); with the black bees, the comparison would be unsuitable on account of the eyes' keeping away from *śīdhu* [wine *or* : honey] (which the bees

like, but the distressed ladies detest); with the blue lotuses, the comparison would be inappropriate in regard to the eyes' excessive dejection in the autumnal season (when the blue lotuses bloom, but when the ladies become fearful of enemies' attack). Here, I visualise but a single object of comparison (for the eyes of the ladies placed between the torrents of tears), being the *camarī*-deer secretly sheltering between streams caused by a constant and heavy waterfall. (S. Bhaskaran Nair's translation).

6018*

इन्द्रं द्व्यक्षधरं त्वमन्थमुदधिं पञ्चाननं पद्मजं
सिन्धुं स्वादुजलं शिवं सितगलं कामं च सविग्रहम् ।
शैलान् पक्षधरांस् तथैव च हयाल्ँ लक्ष्मीपतिं पिङ्गलं
दृष्टं सर्वमिदं क्वचिन् न रघुराड्दत्तं स्वयं हारितम् ॥

(अ) BhŚ 409 (doubtful).

(आ) Sama 2 द 7, SL fol. 31*d*.

(*a*) अमन्थ° BhŚ.

(*b*) चार्ब्धि [सि°] Sama.

(*c*) शैलनक्ष° BhŚ ; हयान् BhŚ ; पिङ्गटं Sama.

(*d*) जाने [दृष्टं] BhŚ ; two *akṣara-s* missing and then रघुपते दत्त BhŚ ; हारिणा BhŚ.

Śārdūlavikrīḍita metre.

One may (perchance) see Indra possessing only two eyes wearing snakes as ornaments, the sea undisturbed by waves, Lord Brahmā as five-faced, the ocean with sweet water, Lord Śiva with a white neck, Cupid possessing a body, the mountains possessing wings as also horses (with wings) and Lord Viṣṇu golden coloured—all these (one may see) somewhere—but never Śrī-Rāma taking back what once he has gifted away. (A. A. R.).

6019*

इन्द्रं वै षण्ढमाहुर्मलिनमुडुपतिं माधवं गोपसूनुं
व्यासं मत्सीतनूजं गतरसमुदधिं पावकं सर्वभक्षम् ।
वेश्यापुत्रं वसिष्ठं जनपदवचनैः पाण्डवाश् चान्यजाता
इत्थं संचिन्त्य मह्यं कथय नरपते कस्य दोषा न सन्ति ॥

(आ) IS 1110, Subh 222, Pr 364. (Cf. ख्यातः शक्रो भगाङ्को).

(इ) (Cf. NŚ [OJ] 4. 5), GVS 658.

(*a*) इन्द्रो वै खण्डम् Subh ; गोपनन्दं IS, Subh.

(*b*) मच्छितनूजं Subh ; पावकः Subh ; सर्वपक्षी Subh.

(*c*) °जाताः Subh.

(*d*) संचिन्त्यमाहुः Subh.

Sragdharā metre.

It is said that Indra was an eunuch; that the moon has dark spots; that Kṛṣṇa is a son of a cowherd; that Vyāsa is a son of a fisher-woman; and that the ocean is tasteless; that fire devours everything; that Vasiṣṭha is a son of a prostitute; and that according to common people the Pāṇḍava-s are bastards; ponder, and then tell me, oh! king, who is faultless!

6020*

इन्द्रः प्रक्षुब्धचित्तो दिशि दिशि सकलान्
दिक्पतीन् सावधानान्
कुर्वन् वज्रास्त्रपाणिः सुरवरवलितां
देवसेनां निगृह्य ।
स्वर्गद्वारे यदीयोद्धतबलिनिहतप्रौढढक्कानिनादं
श्रुत्वातिष्ठत् प्रकम्पत्कुचकलशतटीकिंनरीगीयमानः ॥

(आ) PV 117 (a. Śri-Yājñika), SSS 148 (a. Śrī-Yājñika), SR 126. 26, SSB 435. 26.

(*b*) वज्राच्छ° PV (MS), SSS, SR, SSB.

(*c*) °बल° SSS, SR, SSB ; °ढका° PV (MS).

(*d*) तिष्ठन् SR, SSB ; °शतती° PV (MS).
Sragdharā metre.

Indra with an agitated mind made the guardians of the quarters to be watchful in every direction and holding his thunderbolt weapon in hand restrained the army of gods captained by their chiefs at the gate of heaven ; but on hearing the deafening sound of the war-drums beaten by powerful hands he stood (dumb-founded) ; and whose fame was sung by Kinnara damsels with their pot-like breasts all in a tremble. (A. A. R.).

6021

इन्द्रः प्रधानं दिवि दैवतेषु
　　विप्रो मनुष्येषु नदीषु गङ्गा ।
गावः पशुष्वेषु धनेषु धान्यं
　　सर्वत्र गात्रस्य शिरः प्रधानम् ॥

(आ) BhŚ 410 (doubtful).
(*a*) देवतेषु BhŚ; (दैवतेषु is my suggestion).
(*c*) धने च BhŚ; (धनेषु is my suggestion).
(*d*) गात्रं शिरसः BhŚ (var.).
Indravajrā metre.

Indra is the principal person among the gods in heaven, the learned Brāhmaṇa among men, the Gaṅgā among rivers, cows among animals, grain among things constituting wealth, and the head is the (most) important one among all the limbs. (A. A. R.).

इन्द्रगालसत्तर्चिरिव see No. 5744.

6021 A*

इन्द्रगोपकपरम्परा भृशं
　　काननेषु शुशुभे विसर्पिणी ।
प्रावृषः सरभसागमाच् च्युता
　　पद्मरागघटितेव कर्णिका ॥

(आ) SSSN 217. 20.
(*c*) °गमाच्युता SSSN ; (°गमाच् च्युता° is my suggestion).
(*d*) °घटिकेव SSSN ; (°घटितेव is my suggestion).
Rathoddhatā metre.

With the advent of the intense rainy season, there in the forest regions shone very much the moving row of the red-coloured *indragopaka*-insects resembling the fallen ear-ornament made of rubies[1]. (S. Bhaskaran Nair's translation).

1. Description of the rainy season.

6022*

इन्द्रगोपैर्बभौ भूमिर्　निचितेव प्रवासिनाम् ।
अनङ्गबाणैर्हृद्भेद-　स्रुतलोहितबिन्दुभिः ॥

(आ) VS 1719 (a. Vararuci [?]), SuMañ 95. 4-5 (a. Vararuci).
(*b*) निचितेव VS.
(*c*) भेदश् SuMañ.

The earth shone with a large number of red-coloured insects (during the rains), appeared like the drops of blood spilled from the hearts of separated travellers when they were wounded by the arrows of the god of love. (A. A. R.).

6023*

इन्द्रजिच् चण्डवीर्योऽसि　नाम्नैव बलवानसि ।
धिक् धिक् प्रच्छन्नरूपेण　युध्यसेऽस्मद्भयाकुलः ॥

(आ) AA 132. 6-7.

Oh ! Indrajit [son of Rāvaṇa] you are of fierce valour, you are full of strength as your very name denotes ; fie, fie on you that you should fight in a disguised form, overcome by fear from us. (A. A. R.).

6024*

इन्द्रनीलशुकपक्षकोमला
　　शङ्खकुन्दकुमुदेन्दुसंनिभा ।
तप्तकाञ्चनविकासिचम्पक-
　　स्पर्धिनी वसुमती प्रशस्यते ॥

(आ) ŚP 2118.

Rathoddhatā metre.

That clay [earth], which is charming to look at like sapphire and wings of parrots, that which resembles the conch, jasmine, white lotus, and the moon and rivalling the blooming *campaka*-flower and molten gold, is excellent. (A. A. R.).

इन्द्रव्रतसहस्रं तु see No. 6005.

6025*

इन्द्रस् त्वं नृप सुन्दरी तव शची पुत्रो जयन्तोपमो
गेहं भाति च वैजयन्तसदृशं नागोऽभ्रमोर्वल्लभः ।
इत्थं बोधकरैरसत्यवचनैः स्वैरं स्तुतः स्वं हरिं
वेत्ति प्रस्फुटविक्रमं स महिमा ज्ञेयो हरेर्मायिनः ॥

(अ) Vai 46.

Śārdūlavikrīḍita metre.

You are Indra, oh ! king, your beautiful wife is Indrāṇī, your son resembles Jayanta [son of Indra] and your palace shines like the Vaijayanta palace of Indra, and your elephant is (verily) the beloved of Abhramu [the lordly Airāvatī] ; thus flattered by sycophants with false words, he considers himself Indra of great valour; but he should know the greatness of the stratagems of Indra. (A. A. R.).

6026*

इन्द्रस्य वज्रेण हतो वृत्रासुरमहायशाः ।
मेदसा सर्वविच्छिन्नं तदर्थमुपलेपनम् ॥

(आ) NBh 203.

By the thunderbolt weapon of Indra, the demon Vṛtra of great fame was killed; all his fat cut off was utilised to plaster that [the earth]. (A. A. R.).

6027

इन्द्रस्यार्कस्य वायोश् च यमस्य वरुणस्य च ।
चन्द्रस्य च पृथिव्याश् च नृपः सप्तगुणो भवेत् ॥

(आ) SRHt 178. 79, SSSN 80, 59.

(इ) Tantri 29.

Of Indra, the king of gods, the brilliant sun, the wind god, the god of righteousness [Yama], Varuṇa of moral order, the moon, the giver of joy and the all sustaining earth—a king should possess the qualities of these seven divinities. (A. A. R.).

इन्द्रस्याशुचिशूकरस्य see शक्रस्याशुचिशूकरस्य.

6028

इन्द्रात् प्रभुत्वं ज्वलनात् प्रतापं
क्रोधो यमाद् वैश्रवणाच् च वित्तम् ।
पराक्रमं रामजनार्दनाभ्याम्
आदाय राज्ञः क्रियते शरीरम् ॥

(अ) Śts 23. 9-10, VCbr 33. 1.

(आ) SR 142. 14, SSB 460. 17. Cf. No. 6031.

(*c*) सत्त्वस्थिरे Śts.

Upajāti metre (Indravajrā and Upendravajrā.

Lordly might from Indra, burning valour from the fire god, anger (against *adharma*) from the god of death, wealth from Kubera, heroism from Śrī-Kṛṣṇa—taking these, the body of a king is fashioned (by the Creator).

6029*

इन्द्राद्या लोकपाला हरिविधुतपना
नागविद्याधराद्या
द्वेष्याः सर्वेऽपि देवाः प्रिय तव वरदः
कोऽस्ति वन्द्यो गरीयान् ।
श्रुत्वा वाचं प्रियाया इति दशमुखतः
प्राह वाक्यं दशास्यः
शूली शंभुः पिनाकी शिवभवपशुपः
शर्व ईशश् च भर्गः ॥

(आ) SR 184. 77, SSB 528. 1,

(*d*) °पशुपा: SSB.

Sragdharā metre.

The guardians of the quarters, viz., Indra and others, (the deity of riches, viz.,) Kubera, the Moon, the Sun, the Nāga-s, (the demi-gods, viz.,) Vidyādhara-s and others—all these divinities are your enemies. Thus, oh! dear, is there any one who can bestow boons upon you and is respected by you on account of his superiority ? Listening to these words of his beloved, the ten-faced Rāvaṇa uttered with his ten mouths—(there is Lord Śiva known by the names) Śūlin, Śaṁbhu, Pīnākī, Śiva, Bhava, Paśupa, Śarva, Īśa and Bharga[1]. (S. Bhaskaran Nair's translation).

1. By uttering various synonyms of Lord Śiva, Rāvaṇa emphasized the superiority of his favourite deity.

6030*

इन्द्राद्यैः किं प्रदत्तं प्रदिशसि धवलं
धाम धन्यं यदेभ्यो
मह्यं यन् नापि धत्से तृणघटितकुटीं
किं मया तेऽपराद्धम् ।
विश्वेभ्यो विश्वमातर्वितरसि यदि वा
शर्म कर्मानुसारि
प्रोत्तुङ्गायाः कृपायास् तव तुहिनगिरेः
पुत्रि कुत्रोपयोगः ॥

(आ) RJ 46 (in Regnaud 22) (a. Ghanaśyāma; in Regnaud a. Madhyanaśyāma or Madhyamacyāma).

(*b*) ते पराद्धम् RJ (Regnaud).

Sragdharā metre.

What have the gods Indra and others given to you that you grant them a rich white mansion ? To me you give not even a hut made of grass. What offence have I done ? Oh ! mother of the universe, if it is that you grant to all beings happiness according to the result of their actions, of what use, oh ! daughter of the snow mountain, is that towering compassion of yours ? (A. A. R.).

6031*

इन्द्रानिलयमार्काणाम् अग्नेश् च वरुणस्य च ।
चन्द्रवित्तेशयोश् चापि मात्रा निर्हृत्य शाश्वतीः ॥

(आ) Śukranīti 1. 72. Cf. No. 6028.

Of Indra, the king of gods, the wind god, the lord of righteousness, Yama, the brilliant Sun, the fire god, Varuṇa, as well as of the gods the Moon and Kubera, taking up portions that are of permanent character (a king's personality is fashioned). (A. A. R.).

6032*

इन्द्राभ्यर्थनया पूर्वं भरताय चतुर्मुखः ।
प्रमोदाय महेन्द्रस्य नाट्यं समुपदिष्टवान् ॥

(आ) JS 394. 71 (a. Someśvara).

By the request made by the king of gods, in the very beginning, the four-faced god Brahmā gave to the sage Bharata instructions in the art of dance, in order to please Indra. (A. A. R.).

6633*

इन्द्राय वीक्षमाणस्
तन्मुखमास्वादयन्ननन्ताय ।
स्पृहयामि चाद्य दयिताम्
आलिङ्गन् कार्तवीर्याय ॥

(आ) VS 2089, SSSN 232. 2. Cf. न जाने संमुखायाते.

(*b*) °स्वदय° SSSN.

(*d*) आलिङ्गे SSSN.

Āryā metre.

When looking at my beloved I wish to be Indra (of thousand eyes), when tasting the nectar of her lip [mouth] I long to be Ananta [the thousand-mouthed one] and when embracing her I desire to be Kārtavīrya [the thousand-armed one] ! (A. A. R.).

6034

इन्द्रियं विजितं येन तेनैव भुवनं जितम् ।
यश् चेन्द्रियैः पराभूतः स सर्वत्र पराजितः ॥

(आ) Bahudarśana 31, IS 7476.

(*c*) यश्चेन्द्रिय: Bahud°.

Who conquered his (own) senses has conquered the world; but whom the senses conquered is defeated everywhere.

6035

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत् तौ ह्यस्य परिपन्थिनौ ॥

(अ) MBh (MBh [Bh] 6. 25. 34=BhG 3. 34).

(आ) PW 52. 2.

(*a*) [इं]द्रियार्थेह् MBh (var.).

(*d*) परिबंधिनौ MBh (var.).

Of (every) sense, upon the objects of (that) sense / longing and loathing are fixed; / one must not come under control of those two, / for they are his enemies. (F. Edgerton's translation).

इन्द्रियाणां च तत् सर्वं see No. 6059.

6036

इन्द्रियाणां जये योगं समातिष्ठेद् दिवानिशम् ।
जितेन्द्रियो हि शक्नोति वशे स्थापयितुं प्रजाः ॥

(अ) Mn 7. 44. (Cf. KN 1. 62 and 5. 36, Śukranīti 1. 301). Cf. Nos. 6037 and 6038.

(*c*) जितेन्द्रियस्तु Medhātithi's commentary; जितेन्द्रियश्च Nandana's commentary.

Day and night he[1] must strenuously exert himself to conquer his senses; for he (alone) who conquered his own senses, can keep his subjects in obedience. (G. Bühler's translation).

1. The king.

6037

इन्द्रियाणां जये शूरो धर्मं चरति पण्डितः ।
सत्यवादी भवेद् वक्ता दाता भवति वा न वा ॥

(अ) Cr 1252 (CNP II 134, CM 22). Cf. Nos. 6036 and 6038.

(आ) SPR 1397. 48 (a. Vedavyāsa-smṛti).

(*a*) जय: शूरे CNP II, CM; °याणां जले CNP II (MS).

(*b*) चरत्ति CNP II (MS).

(*d*) दाता भूतहिते रत: SPR.

A person becomes (truly) brave by conquering his senses, he becomes (really) wise by doing actions justly, by speaking truth (alone) he becomes a (true) orator, but a (truly) magnanimous giver of gifts, there may be or may not. (A. A. R.).

6038

इन्द्रियाणां तु सर्वेषां यद्येकं क्षरतीन्द्रियम् ।
ततोऽस्य क्षरति प्रज्ञा दृतेः पादादिवोदकम् ॥

(अ) Mn 2. 99. (In MBh [Bh] 12. 238. 8; 12. 290. 86; 13 App. 15 *l.* 4178 *cd*; *cd* in MBh[Bh] 5. 33. 65 *cd*; 12. 232. 14 *cd*). (Cf. Nos. 6036, 6037; पञ्चेन्द्रियस्य मर्त्यस्य; Kaṭha-Upaniṣad 3. 7 and BhG 2.67).

(आ) IS 1114, BrDh 2. 13. 4, VīrS 493.

(*c*) तेनास्य [त°] MnJh, Rāghavānanda's, Nandana's, Anonymous Kaśmīrian commentaries and Vulgata; स्रवति [क्ष°] MBh.

(*d*) पात्रादिवोदकम् Kullūka's commentary and some Calcutta texts.

But when one among all the organs slips away (from control), thereby (man's) wisdom slips away from him, even as the water (flows) through the one (open) foot of a (water-carrier's) skin. (G. Bühler's translation).

6039

इन्द्रियाणां निरोधेन रागद्वेषक्षयेण च ।
अहिंसया च भूतानाम् अमृतत्वाय कल्पते ॥

(अ) Mn 6. 60. (Cf. B 2. 10. 18. 2-3, Y 3. 61 and Cf. संनिरुध्येन्द्रियग्रामम्).

(आ) SPR 805. 19 (a. Mn), IS 1115.

By the restraint of his senses, by the destruction of love and hatred and by the abstention from injuring creatures, he[1] becomes fit for immortality. (G. Bühler's translation).

1. A twice-born.

इन्द्रियाणां प्रदुष्टानाम् see No. 6042.

6040

इन्द्रियाणां प्रसङ्गेन दोषमृच्छत्यसंशयम् ।
संनियम्य तु तान्येव ततः सिद्धिं नियच्छति ॥

(अ) Mn 2. 93, MBh (MBh [Bh] 3. 202. 19, MBh [R] 3. 210. 21, MBh [C] 3. 13940). Cf. Dakṣa-smṛti 7. 12 and 7. 16.

(आ) SSap 389*b*, IS 1117.

(*b*) यच्छति or अर्छ° or इच्छ° or अर्हं° or अभ्यर्ति [ऋच्छति] MBh (var.).

(*c*) तु तानेव or च तान्येव or कृतान्येव MBh (var.).

(*d*) सिद्धिमवाप्नुते (°प्नुयात् ; उपाश्नुते) MBh ; समाप्नुयात् MBh (var.) ; निगच्छति Mn (Medhātithi).

Through the attachment of his organs / [to sensual pleasures] a men doubtlessly will incur guilt ; but if he keeps them under complete control, he will obtain success (in gaining all his aims). (G. Bühler's translation).

6041

इन्द्रियाणां प्रसङ्गेन धर्मस्यासेवनेन च ।
पापान् संयान्ति संसारान् अविद्वांसो नराधमाः ॥

(अ) Mn 12. 52. (Cf. विहितस्याननुष्टानात्).

In consequence of attachment to (the objects of the) senses, and in consequence of the non-performance of their duties, fools, the lowest of men, reach the vilest births. (G. Bühler's translation).

6042

इन्द्रियाणां प्रसृष्टानां हयानामिव वर्त्मसु ।
धृतिं कुर्वीत सारथ्ये धृत्या तानि जयेद् ध्रुवम् ॥

(अ) MBh (MBh [Bh] 3. 202. 23, MBh [R] 3. 210. 26, MBh [C] 3. 13944), R (R [Bar] om., R [B] 7. 59. 2. 23, R [G] 7. 63. 22, R [R] 7. 59. 2. 22, R [Kumbh] 7. 59. 2. 22, R [L] 7. 62. 20). Cf. No. 6043.

(आ) IS 1118.

(*a*) प्रदुष्टानां R ; प्रहृष्टानां MBh (var.).

(*b*) धावताम् [व°] R ; वर्त्मनि MBh (var.).

(*c*) कुर्वीत धृत्या R; वृत्तिं [धृ°].

(*d*) संहृत्येन्द्रियगोचरम् R ; धृत्या विजयते ध्रुवं or धृत्वैतानि ध्रुवो जयः MBh (var.) ; बुधः [ध्रु°] MBh (var.).

When our senses become ungovernable like horses on the high road, we must patiently rein them in; for with patience, we are sure to get the better of them. (P. C. Roy's translation).

इन्द्रियाणां प्रहृष्टानां see No. 6042.

इन्द्रियाणां विचरतां यन् मनो see No. 6044.

6043

इन्द्रियाणां विचरतां विषयेष्वपहारिषु ।
संयमे यत्नमातिष्ठेद् विद्वान् यन्तेव वाजिनाम् ॥

(अ) Mn 2. 88. (Cf. Kaṭha-Upaniṣad 1. 3. 5-6, BhG 2. 67-8, G 11. 4 and 3. 9). Cf. No. 6042.

(आ) BrDh 2. 13. 1, SSap 389 *a*, SPR 361. 5 (a. Mn), Daṁpatiś 35, IS 1113.

(*a*) हि चरतां Rāghavānanda's commentary.

A wise man should strive to restrain his organs which run wild among alluring sensual objects, like a charioteer his horses. (G. Bühler's translation).

6044

इन्द्रियाणां हि चरतां यन् मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥

(अ) MBh (MBh [Bh] 6. 24. 67=BhG 2. 67 =also MBh [Bh] 3. 202. 24, MBh [R] 3. 210. 25, MBh [C] 3. 13945).

(आ) IS 1112, BrDh 2. 13. 2.

(*a*) विचरतां MBh (BhG) (var.), MBh 3 (var.), BrDh.

(*b*) मयोऽनु° MBh (BhG) (var.); ऽथ° MBh 3 (var.).

(*c*) हरते बुद्धि MBh 3 (but in some texts as above); बुद्धि हरति MBh 3 (var.); हरते MBh (BhG) (var.).

(*d*) नावं वायुरिवाम्भसि MBh 3 (but some texts as above).

For the senses are roving, / and when the thought-organ is directed after them, / it carries away his mentality, / as wind a ship on water. (F. Edgerton's translation).

इन्द्रियाणां हि चरतां/विषये° see No. 6043.

6045

इन्द्रियाणामधिष्ठात्री भूतानां चाखिलेषु या ।
भूतेषु सततं तस्यै व्याप्त्यै देव्यै नमो नमः ॥

(आ) Sama 1 इ 1.

To that deity who presides over all the senses, who pervades all living beings, and who is ever present in all the materials of the universe—my repeated salutations. (A. A. R.).

6046

इन्द्रियाणामनुत्सर्गो मृत्युना न विशिष्यते ।
अत्यर्थं पुनरुत्सर्गः सादयेद् दैवतान्यपि ॥

(अ) MBh (MBh [Bh] 5. 39. 38, MBh [R] 5. 38. 52, MBh [C] 5. 1497).

(आ) IS 1116.

(*a*) इहोत्सर्गो MBh (var.); अनुत्सर्गे MBh (var.).

(*b*) तु [न] MBh (var.).

(*c*) उत्सर्गात् MBh (var.).

(*d*) साधयेद् MBh (var.); शातयेद् (शां°) MBh (var.); दैवतान् अ° MBh (var.).

The withdrawal of the senses from their respective objects is equivalent to death itself. Their excessive indulgence again would ruin the very gods. (P. C. Roy's translation).

इन्द्रियाणि च संयम्य / बकवत् see **सर्वेन्द्रियाणि (च) संयम्य / बकवत्.**

6047

इन्द्रियाणि च संयम्य रागद्वेषविवर्जितः ।
समदुःखसुखः शान्तः तत्त्वज्ञः साधुरुच्यते ॥

(अ) Cr 1253 (CNN 52). Cf. सर्वेन्द्रियाणि च संयम्य.

(*c*) °सुखशा° [°सुखः शा°]; °शोतः [शान्तः] CNN (MS).

Having brought the senses under control and being free from love and hatred, treating equally joy and sorrow, and being at peace (with all), is said to be the good man who understands the essential nature of all things. (A. A. R.).

इन्द्रियाणि तु संयम्य see **सर्वेन्द्रियाणि संयम्य.**

6048

इन्द्रियाणि पराण्याहुर् इन्द्रियेभ्यः परं मनः ।
मनसस् तु परा बुद्धिर् यो बुद्धेः परतस् तु सः ॥

(अ) MBh (MBh [Bh] 6. 25. 42=BhG 3. 42), (cf. MBh [Bh] 12. 248. 2, 12. 297. 19 and 12. 246. 3, Kaṭha-Upaniṣad 1. 3. 10). Cf. No. 6052 and तस्मात् त्वम् इन्द्रियाण्य्.

(आ) PW 52. 3.

(*d*) बुद्धेर्यः [यो बु°] MBh (var.).

The senses, they say, are high ; / higher than the senses is the thought-organ ; / but higher than the thought-organ is the consciousness ; while higher than the consciousness is He[1]. (F. Edgerton's translation).

1. The soul.

6049

इन्द्रियाणि पशून् कृत्वा वेदीं कृत्वा तपोमयीम् ।
अहिंसामाहुतिं कृत्वा आत्मयज्ञं यजाम्यहम् ॥

(आ) Subh 177, IS 1119.

(*b*) तयोर्मयीं Subh.

(*d*) यपाम्यहं Subh.

Making the senses the sacrificial victims, having constructed the sacrificing altar of penance, and having made oblations in fire in the form of non-injury, I perform the sacrifice of my own self. (A. A. R.).

6050

इन्द्रियाणि पुरा जित्वा जितं त्रिभुवनं त्वया ।
स्मरद्भिरिव तैर्वैरम् इन्द्रियैरेव निर्जितः ॥

(अ) R 6. 114. 8 (Law Journal Press, Madras edition).

(आ) SRHt 167. 4 (a. R), SSSN 152. 4.

(*b*) त्रैलोक्यं विजितं SSSN.

(*c*) एव [इव] SSSN.

(*d*) इव [एव] SSSN.

Having conquered your senses in the days of yore, the three worlds, (oh ! Rāvaṇa), were conquered by you ; (now) as though remembering that enmity you have been vanquished by your own senses. (A. A. R.).

6051

... ... ।
इन्द्रियाणि प्रमाथीनि हरन्त्यपि यतेर्मनः ॥

(अ) BhPṇ 7. 12. 7 *cd.*

(आ) SSap 467.

(*c*) प्रमाथीनि BhPṇ.

... foremost passions of immense power are capable of stealing the reason even of an ascetic. (J. M. Sanyal's translation).

6052–6053

इन्द्रियाणि मनः प्राणो ज्ञानमायुः सुखं धृतिः ।
धारणा प्रेरणं दुःखम् इच्छाहङ्कार एव च ॥

प्रयत्न आकृतिर्वर्णः स्वरद्वेषौ भवाभवौ ।
तस्यैतदात्मजं सर्वम् अनादेरादिमिच्छतः ॥

(अ) Y 3. 73-4.

(*c*) प्रेरणा Y (var.).

The organs, the mind, vitality, knowledge, life, happiness, steadiness, retentivity, motive power, affliction, desire, and egoism also ;

effort, form, colour, harmony and hatred, affluence and poverty—all this is the creation of itself, of this one without a beginning, and desiring for a beginning. (J. R. Gharpure's translation).

6054

इन्द्रियाणि मनो बुद्धिर् अस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥

(अ) MBh (MBh[Bh] 6. 25. 40 = BhG 3. 40). (Cf. MBh 13. 149. 36 and 14. 51. 3). Cf. No. 6048 and तस्मात् त्वम् इन्द्रियाण्य्.

(आ) PW 77. 12.

(*c*) °त्येषु MBh (var.).

(*d*) देहिनां or देहिनः MBh (var.).

The senses, the thought-organ, the consciousness, / are declared to be its basis ; / with these it confuses / the embodied (soul), obscuring his knowledge. (F. Edgerton's translation).

6055

इन्द्रियाणि महत् प्रेप्सुर् नियच्छेदर्थधर्मयोः ।
इन्द्रियैर्नियतैर्बुद्धिर् वर्धतेऽग्निरिवेन्धनैः ॥

(अ) MBh (MBh [Bh] 5. 127. 25, MBh [R] 5. 128. 26, MBh [C] 5. 4335).

(आ) IS 1120.

(इ) *d* in MBh (Ju) 127 *i*.

(*a*) महात् or परिप्रे° MBh (var.).

(*b*) °कामयोः [°ध°] MBh (var.).

(*c*) निर्जितैर् MBh (var.).

He that desireth to obtain extensive empire[1] must bind his senses to both profit and virtue, for if the senses are restrained, intelligence increaseth, like fire that increaseth when fed with fuel. (P. C. Roy's translation).

1. Any great thing.

6056

इन्द्रियाणीन्द्रियार्थेभ्यः प्राणादीन् मन एव च ।
निगृह्य समवायेन प्रत्याहारमुपक्रमेत् ॥

(आ) ŚP 4464.

Having restrained the sensual organs from their objects and having brought under control the vital airs and the mind, with their combined strength, one should commence true control over the self. (A. A. R.).

6057

इन्द्रियाण्यनुपक्लेश्य लभ्यं श्रेयो गृहाश्रमे ।
अतस्तुर्याश्रमं प्राहुर् अबाधन्यायबाधितम् ॥

(अ) Sabhā 97.

Without torturing the senses very much (but controlled), one should get welfare in the householder's life ; hence the fourth stage of life (of a recluse), they say, is opposed to the maxim of non-obstruction. (A. A. R.).

6058

इन्द्रियाण्यन्तरङ्गाणि पातयन्ति यथा जनान् ।
अभ्यन्तरास् तथा राष्ट्रे भृत्याः स्वार्थपरायणाः ॥

(आ) SRHt 131. 15 (a. MBh), SSSN 103. 11.

(*b*) जनान् बहून् SSSN.

Just as (uncontrolled) internal senses cause the fall of the people, so do the self-seeking close servants of (the king) cause the downfall of the country. (S. Bhaskaran Nair's translation).

6059

इन्द्रियाण्येव तत् सर्वं यत् स्वर्गनरकावुभौ ।
निगृहीतविसृष्टानि स्वर्गाय नरकाय च ॥

(अ) MBh (MBh [Bh] 3. 202. 17, MBh [R] 3. 210. 19, MBh [C] 3. 13938).

(आ) SRHt 71. 14 (a. MBh), SSSN 58. 13 (a. MBh), VS 2960, SPR 362. 8 (a. Yogaśāstra).

(इ) SS (OJ) 77.

(*a*) इंद्रियाणां च MBh (var.) ; स्वर्गं [स°] MBh (var.).

(*b*) यौ [यत्] MBh (var.).

(*c*) निसृष्टानि SS (OJ) ; निसृताष्टानि VS (var.).

(*d*) वा [च] VS.

Heaven and hell are our own senses. When we control them it is heaven, but when we let them loose it is hell. (Raghuvīra's translation).

इन्द्रियार्थेषु वैराग्यं see महाभूतान्य्.

6060

इन्द्रियार्थेषु सर्वेषु न प्रसज्येत कामतः ।
अतिप्रसक्तिं चैतेषां मनसा संनिवर्तयेत् ॥

(अ) Mn 4. 16. (Cf. Y 1. 122, G 9. 50, B 2. 2. 1, Āp 2. 5).

(आ) Dampatiś 37, IS 1121,

(*b*) प्रसज्जेत Rāghavānanda's commentary, Daṁpatiś.

(*cd*) अतिप्रसक्तिश्चैतेषां मनसापि न चिन्तयेत् Daṁpatiś.

Let him[1] not, out of desire (for enjoyments), attach himself to any sensual pleasures, and let him[1] carefully obviate an excessive attachment to them (by reflecting on their worthlessness) in his heart. (G. Bühler's translation).

1. A *snātaka*.

6061

इन्द्रियैरिन्द्रचन्द्राद्या हेपिता यैः सुरा अपि ।
अपरिम्लानमानत्वं तैर्मर्त्यस्याथवा कथम् ॥

(अ) RT 7. 315 (all editions).

(*a*) °चन्द्राद्यैः RT (var.).

If even Indra, Candra, and other gods have been brought into shame by the senses, how could then honour of a man escape being sullied by them? (M. A. Stein's translation).

6062

इन्द्रियैरिन्द्रियार्थेषु वर्तमानैरनिग्रहैः ।
तैरयं ताप्यते लोको नक्षत्राणि ग्रहैरिव ॥

(अ) MBh (MBh [Bh] 5. 34. 52, MBh [C] 5. 33. 53, MBh [C] 5. 1148).

(आ) IS 1122.

(*b*) असंयुतैः

(*c*) नीय° or भ्राम्य° or तप्य° [त°] MBh (var.); लोके MBh (var.).

As the stars are affected by the planets, so is the word affected by the senses, when they are directed, uncontrolled, to their respective objects. (P. C. Roy's translation).

6063

इन्द्रो निन्दति वाहमाह दिनकृत्त्वर्व्वाचमेवार्वतश्
चञ्चूर्न्यञ्चति किं न पन्नगरिपोरन्तस्त्रपोद्रेकतः ।
वातः खञ्जति पङ्गुपुञ्जति मनोराजिर्भवद्वाजिषु
द्वेषादाजिषु वैरिणामभिमुखं धावत्सु यावत् सुखम् ॥

(अ) SMH 5. 30.

(*a*) °त्वर्च्चा च मेवार्च्चत° SMH (*sic*!) (but SMH [var.] as above); °गुर्वाच° SMH (var.); °मेवावृत° SMH (var.).

(*b*) चञ्चु° SMH (var.).

(*d*) द्वेषामाजिषु SMH (var.).

Śārdūlavikrīḍita metre.

Indra censures his horse [Ucchaiśravas] as being too slow, the sun considers his horses as fit for worship alone, the king of birds [Garuḍa] grinds his teeth [beak] over-come with shame; the hurricane is but lame, thought moves like a lame person, oh! king, when your cavalry rush at the enemy's forces, easily with hate and zeal. (A. A. R.).

इन्द्रोपि समयं see No. 1015.

6064*

इन्द्रो यच्छतमन्युरस्ति दहनो यत् पावकोऽप्यन्तकः
कीनाशो धनदो विमाननिरतः पाशी जलानां पतिः ।
ईशः कामहरश् चलो यदनिलो यन्नैर्ऋतो राक्षसस्
तन् नान्योऽवनिलोकपाल भवतः कश्चित्
समः स्याद् गुणैः ॥

(आ) VS 2551 (a. Śrī-Baka).

Śārdūlavikrīḍita metre.

Indra has performed a hundred horse-sacrifices [he has hundreds of angry moods or sorrows]; the god of fire burns; the god of death is a destroyer; Kubera is fond of *vimāna* [aerial car *or*: infamy]; god Varuṇa is full of *pāśa* [rope *or*: attachments]; Śiva is *kāmahara* [drawn by love *or*: destroyer of Cupid]; the wind god is fickle; Nairṛta is a demon. Thus, oh! king, protector of the earth, there is no one (among the *lokapāla*-s, the guardians of quarters) who equals you in merits. (A. A. R.).

6065*

इन्द्रो यमोऽसि वरुणोऽसि हुताशनोऽसि
ब्रह्मा हरो हरिरसीत्यसकृद् यदुक्तिः ।
भूपालमौलिमणिरञ्जितपादपीठ
तस्यानृतस्य फलमिन्धनमुद्वहामि ॥

(आ) SH 1563, Ava 165. 363, SR 249. 92, SSB 657. 9.

(*b*) हरिरस्मी° SH.

(*c*) °मणिराजित° SH.

Vasantatilakā metre.

You are the god Indra, Yama, Varuṇa, Agni, Brahmā, Śiva, Viṣṇu—thus told repeatedly, oh ! king whose foot-stool is coloured by the gems on the diadems of princes, I now bear the fuel as the result of these false statements. (A. A. R.).

इन्द्रो वै खण्डमाहुः see No. 6019.

इप्सितं मनसः सर्वं see No. 6237.

6066*

इभकुम्भतुङ्गकठिनेतरेतर-
स्तनभारदूरविनिवारितोदराः ।
परिफुल्लगण्डफलकाः परस्परं
परिरेभिरे कुकुरकौरवस्त्रियः ॥

(अ) Śiś 13. 16.

(*a*) °घटित° [°कठिने°] Śiś (var.).

Mañjubhāṣiṇī metre.

With their (thin) bellies kept at arms length by their bosoms high and hard like the elephant's forehead, with their broad cheeks all aglow with pleasure, the Yādava and Pāṇḍava ladies embraced one another. (A. A. R.).

इभतुरगशतैः प्रयान्ति मूर्खा see No. 6168.

इभतुरगशतैः प्रयान्तु see No. 6168.

6067

इभ्या यदि नृपद्वारे संमन्यन्ते किमद्भुतम् ।
इदानीं विबुधद्वारे तेषामेव पुरस्क्रिया ॥

(आ) SSB 331. 1.

If rich nobles are greatly honoured at the king's threshold, is it a matter for wonder ? For now, they alone are honoured at the entrance to the temples ! (A. A. R.).

6068

इमं कनकवर्णाभं भूषणैः समलंकृतम् ।
गृध्रवाक्यात् कथं पुत्रं त्यजध्वं पितृपिण्डदम् ॥

(अ) MBh (MBh [Bh] 12. 149. 60, MBh [R] 12. 153. 65, MBh [C] 12. 12. 5738).

(आ) Kpr 4. 96, Amd 111. 263.

(*a*) अमुं [इ°] Kpr, Amd ; °वर्णागं or °कंठभं or °वर्णग° MBh (var.).

(*b*) बालमप्राप्तयौवनम् Kpr, Amd.

(*c*) बालास् [पु°] Amd ; मूढास् Kpr.

(*d*) त्यजध्वमविशङ्किताः Kpr, Amd ; त्यक्ष्यध्वं (°ध्वे) MBh (var.); °पिंडजं (°नं) or °पिंडिदं MBh (var.).

How is it that mearly on the words of the vulture, you are leaving behind this (dead body of your) son of golden complexion, well adorned with ornaments and the giver of holy balls of rice to (your) manes ? [With these words the jackal tries to dissuade the father and other relatives of a dead boy from leaving the cemetery, during day-time, for the jackal could feed on the body only during night, while the vulture would eat up the body if left uncared for during day-time]. (S. Bhaskaran Nair's translation).

6069*

इमं तिलसुमायितं युवतिनासिकासंपुटं
विभाव्य सुमनोजनो मनसि मोदमापद्यते ।
सखे भुजगमुत्फणं सविषफूत्कृताहंकृतं
विभावय न तत्स्पृहां कुरु जहीहि तद्दृश्यताम् ॥

(आ) SSB 277. 8 (a. Saṁgrahītṛ).

Pṛthvī metre.

Imagining this well-shaped nose of the young damsel to be the (charming) *tila*-flower, there arises immense pleasure in the mind of the (love-longing) youth ; but, oh ! friend, consider it as the venomous and ferociously hissing lifted hood of a cobra ; do not desire for it and so avoid its sight. (S. Bhaskaran Nair's translation).

6070*

इमं परित्यज्य परं रणादरिः
स्वमेव भग्नः शरणं मुधाविशत् ।
न वेत्ति यत् त्रातुमितः कृतस्मयो
न दुर्गया शैलभुवापि शक्यते ॥

(अ) Naiṣ 12. 54.
Vaṁśastha metre.

In vain does an arrogant foe running away from battle seek his own home, leaving this king hostile to him. Little does he know that even an inaccessible mountain tract [*or* : even the goddess Durgā, the daughter of the (Himālaya) mountain] cannot protect him from the king. (K. K. Handiqui's translation).

6071

इमं लोकं मातृभक्त्या पितृभक्त्या तु मध्यमम् ।
गुरुशुश्रूषया त्वेव ब्रह्मलोकं समश्नुते ॥

(अ) Mn 2. 233, Bhaviṣya-pur 14. 212, Vi 31. 10. (Cf. MBh [Bh] 12. 109. 8).

(*ab*) मा° पि° tr. Bhaviṣya-pur.

(*c*) गुरुशुश्रूषया चैव Rāghavānanda's commentary, Bhaviṣya-pur ; गुरुशुश्रूषयाप्येव (°वं) Govindarāja's commentary; त्वेवं MnJh.

(*d*) गच्छेच्छक्रसलोकताम् Bhaviṣya-pur.

By honouring his mother he[1] gains this world[2], by honouring his father the middle sphere, but by obedience to his teacher the world of Brahman. (G. Bühler's translation).

1. Student of the Vedas.
2. G. Bühler has : "this (nether) world".

6072

इमां च विन्द्यादनुरक्तचेष्टां
प्रियाणि वक्ति स्वधनं ददाति ।
विलोक्य संहृष्यति वीतरोषा
प्रमार्ष्टि दोषान् गुणकीर्तनेन ।

(अ) BṛSaṁ 78. 5, Vet 3. 14.

(*a*) इयं च विद्या° (विंद्या°) Vet; चेष्टा Vet.

(*c*) मा द्रक्ष्यति Vet (but some texts as above) ; हृष्यति Vet (var.); भीतिसेवा [वी°] Vet. (var.).

(*d*) घर्मोष्ट [प्र°] Vet (var.).

Upendravajrā metre.

You may hold that she[1], also, is affectionately disposed who talks kindly, shares her wealth, gladdens at seeing her husband, and forgetting her anger, wipes out any fault of his by extolling his good parts. (H. Kern's translation).

1. The wife.

6073*

इमां परीप्सुर्दुर्जाते पराभिभवकातराम् ।
भर्तृप्रियः प्रियैर्भर्तुर् आनृण्यमसुभिर्गतः ॥

(अ) Mālavikā° 5. 11. (Cf. Kālidāsa-Lexicon I. 2 : p. 54).

(*a*) दुर्जातिः Mālavikā° (var.).

Eager in this misfortune to protect her[1], terrified by the enemy's onslaught, he[2] paid with his dear life his debt affection to the lord whom he loved. (A. B. Keith's translation in his *The Sanskrit Drama*, p. 165).

1. Mālavikā
2. The king.

6074*

इमां विधातुं भुजवल्लिमुज्ज्वलां
गृहीतसारं विधिना नतभ्रुवः ।
कठोरभावप्रियमेव केवलं
मृणालमन्तस्तरलं कुतोऽन्यथा ॥

(आ) Skm (Skm [B] 846, Skm [POS] 2.75.1) (a. Dūṇoka, in some texts Duloka).

(*c*) कठोरभावाश्रयमेव Skm (var.).

Vaṁśastha metre.

The Creator has taken the very essence of the lotus-stalks in order to fashion these resplendent charming hands of the damsel of curved eye-brows; (it is well known) that the lotus-fibre is fond of being hard by nature (as it has small thorns outside); how can it be tremulous [hollow] within otherwise? (A. A. R.).

6075*

इमां सागरपर्यन्तां हिमवद्विन्ध्यकुण्डलाम् ।
महीमेकातपत्राङ्कां राजसिंहः प्रशास्तु नः ॥

(अ) Svapnavāsavadatta 6. 19, Dūtavākya 1. 56).

(आ) Alm 100.

May our Rājasiṁha[1] rule the earth, having the oceans for her husbands, the Himālaya and Vindhya mountains for her ear-ornaments and marked by one (royal) umbrella! (M. R. Kale's translation).

1. Lion-like king.

6076

इमानि प्रायशस् तानि वेश्यास्वेवं प्रदापयेत् ।
सा मुञ्चत्यचिरात् सर्वम् उपभोगं तदात्मनः ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 69.

These things [wine, flowers, etc.] generally should be given (liberally) to the prostitutes through the go-betweens; then before long she will leave off attachments to others and that will result in one's own enjoyment. (A. A. R.).

6077

इमा यदि भवन्ति नो गलितयौवना नीरुचस्
तदा कमललोचनास् तरुणमानिनीर्मा मुचत् ।
विलासमदविभ्रमान् भ्रमति लुण्ठयत्री जरा
यतो भुवि वधुस् ततो भवति निःस्पृहस् तन्मुखे ॥

(अ) AS 328.

(*a*) गलति° AS (var.).

(*b*) °भामिनी° AS (var.); °निनी मामुचत् AS (KM); °ननी° AS (var.).

(*c*) °भ्रमा AS (KM); लुण्ठयित्री AS (var.).

(*d*) निस्पृहस् AS (var.).

Pṛthvī metre.

As long as they do not become deprived of their youth and are not insipid, these lotus-eyed damsels, full of youthful pride, are not given up; but old age is ever on the move robbing them of their charm, pride and sportive actions; as the young women in this world are subject to this change, a person becomes free of desire in that face. (A. A. R.).

6078

इमा रूपस्थानस्वजनतनयद्रव्यवनिता-
सुतालक्ष्मीकीर्तिद्युतिरतिमतिप्रीतिधृतयः ।
मदान्धस्त्रीनेत्रप्रकृतिचपलाः सर्वभविनाम्
अहो कष्टं मर्त्यस् तदपि विषयान् सेवितुमनाः ॥

(अ) AS 329.

(*a*) रूपस्थाना° AS (var.); °वनिता AS (KM).

Śikhariṇī metre.

These things, beauty, position in life, relations, sons, wealth, wife, daughters, prosperity, fame, effulgence, love, mind, pleasure and happiness are to all men as fickle as the glances of a woman who is under the influence of wine; alas! the pity of it! man still desires to indulge in the pleasures of the senses. (A. A. R.).

6079*

इमास्ताः कस्तूरीप्रखरखुरटङ्कक्षततटास्
तटिन्योऽरण्यानीमनु कमलिनीच्छन्नसलिलाः ।
जले यासां हंसा बिसकिसलयग्रासरसिकाः
सलीलं लीयन्ते युवतिगतिविद्यैकगुरवः ॥

(आ) Skm (Skm [B] 1320, Skm [POS] 2. 169. 5) (a. Manmoka).

(*d*) °रीत्येक° [°विद्यैक°] Skm (POS).
Śikhariṇī metre.

Here flow these rivers in the vicinity of a big forest with their banks trampled by the hard, sharp hoofs of the musk-deer and having their waters covered over with lotuses; and therein nestle sportively the swans tasting with pleasure lotus-stalks, and that are the instructors in the art of the majestic gait of damsels. (A. A. R.).

6080*

इमास्ता विन्ध्याद्रेः शुकहरितवंशीवनघना
भुवः क्रीडालोलद्विरददशनाभुग्नतरवः ।
लताकुञ्जे यासामुपनदि रतक्लान्तशबरी-
कपोलस्वेदाम्भःकणचयनुदो वान्ति मरुतः ॥

(अ) SkV 1588 (a. Dakṣa), Skm (Skm [B] 2039, Skm [POS] 5.8.4) (a. Yogeśvara), ŚbB 2. 299 and 3. 180, Amd 325. 941, Sar 3. 9 (p. 316), Kav p. 77.

(*ab*) °घनाभुवः [°घना भुवः] Skm (B).

(*b*) °द्विरदरदनारुग्णतरवः (°रुग्ण°) Amd, Sar, Skm.

(*c*) °क्लान्ततरुणी Skm.

(*d*) कपोले° Skm (var.); परिचयनुदो Amd, Sar, Skm.
Śikhariṇī metre.

This is the country of the Vindhyas, with its bamboo thickets green as parrot's wings / and its trees broken by the tusks of elephants in play; / where in bowers by the streams / the wind dispels the drops of sweat / that gather on the cheeks of mountain girls / from exercise in love. (D. H. H. Ingalls's translation).

6081*

इमा हिन्दोलासु भ्रमितमहसः कुङ्कुमरुचा
त्रपारूपाकारास् तरलतरहाराश् चलदृशः ।
उदञ्चत्काञ्चीनां बहलतरघोषैर्मनसिज-
त्रिलोकीसम्राजो दधति जयघण्टालिनिनदम् ॥

(आ) PV 537 (a. Madhusūdana-svāmin), SuSS 111.

(*a*) कुङ्कुमरुढां PV (MS).
Śikhariṇī metre.

Here are these tremulous-eyed damsels whirling in swings, rosy in colour, the very picture of coyness, with their pearl-strings dangling; when the petty bells in their girdles move to and fro, they produce tinkles constantly, which are the sounds of the victory bells rung to proclaim the overpowering sway of the god of love in the three worlds. (A. A. R.).

6082

इमे तारुण्यश्रीनवपरिमलाः प्रौढसुरत-
प्रतापप्रारम्भाः स्मरविजयदानप्रतिभुवः ।
चिरं चेतश्चौरा अभिनवविकारैकगुरवो
विलासव्यापाराः किमपि विजयन्ते मृगदृशाम् ॥

(अ) BhŚ 217.

(आ) SR 255. 30 (a. BhŚ), SSB 66. 35, SLP 5. 22 (a. BhŚ), IS 1123.

(*a*) तारुण्यस्त्री° BhŚ (var.); °नवपरिमल° or °धवपरिमलाः BhŚ (var.).

(*b*) °प्रताप° or °प्रदोष° BhŚ (var.); °प्रारंभ° BhŚ (var.); स्मरविजयि BhŚ (var.); °मान° [°दान°] BhŚ (var.).

(*c*) °श्चोराः BhŚ (var.); त्वभिनव° (हृच°) BhŚ (var.); °विलासैक° BhŚ (var.); °करुचयो SR, SSB.

(*d*) विशाल° BhŚ (var.); किमिव or क्षणमपि ज° BhŚ (var.); मृगयन्ते BhŚ (var.); मृगदृशः BhŚ (var.), SR, SSB.
Śikhariṇī metre.

The amorous sports of the antelope-eyed ladies which savour of the immense beauty of their youthful persons, consist of their increasing skill in the performance of sexual intercourse, command the power of conquering the god of love, and

possess the charms to steal away the hearts of men, and which are the only real masters to teach the mysteries of the first enjoyments of budding beauties are indeed indescribable! (P. G. Nath's translation).

6083*

इमे पद्मे नाम्भः पुलिनतटमेतन् न तटिनी
खमेतन् न व्याप्तिः स्तबकयुगमेतन् न लतिका ।
प्रवालोऽयं नाब्धिः शिशिरकिरणोऽयं न रजनी
घनोऽयं न प्रावृट् शिव शिव विधेः शिल्परचना ॥

(आ) VS 1478 (a. Sārvabhauma).

Śikhariṇī metre.

Here are two blue lotuses[1] but there is no water; this is the broad sandy bank[2], but no river; this is the sky[3], but no pervasion; here is a pair of flower-bunches[4], but no creeper; this is coral[5], but no sea; this is the cool-rayed moon[6], but no night; here are dark clouds[7], but no rainy season; oh! God, the wonder! the artistic talent of the Creator Brahmā! (A. A. R.).

1. Eyes 2 Hips. 3. Waist. 4. Breasts. 5. Lips. 6. Face. 7. Tresses.

6084

इमे मम धनाङ्गजस्वजनवल्लभादेहजा-
सुहृज्जनकमातुलप्रभृतयो भृशं वल्लभाः ।
मुधेति हतचेतनो भववने चिरं खिद्यते
यतो भवति कस्य को जगति वालुकामुष्टिवत् ॥

(अ) AS 257.

(आ) SPR 343. 23 (a. AS).

(*a*) °देहजा AS (var.); °देहजाः AS (KM).

(*c*) मुद्येति or खिद्येति or खिद्यते (°न्ते) AS (var.).

(*d*) वालिका° or वालिकामुष्ट° or बाहुकाशुष्टि° AS (var.).

Pṛthvī metre.

These are very dear to me, wealth, sons, relations, wife, daughters, friends, father, uncles and others; in vain the foolish mind worries itself for long in the forest of worldly life; what will happen and to whom (no one knows) in this world as unto a handful of sands. (A. A. R.).

6085*

इमे हि दैन्येन निमीलितेक्षणा
मुहुः स्खलन्तो विवशास् तुरङ्गमाः ।
गजाश् च सप्तच्छददानगन्धिनो
निवेदयन्तीव रणे निवर्तनम् ॥

(अ) Karṇabhāra of Bhāsa 1. 11.

(आ) Alm 101.

Vaṁśastha metre.

These horses, closing their eyes in gloom, and frequently stumbling, appear helpless as if they forebade retreat in battle; and so also do the elephants, realing with rut that smells like *saptacchada*. (C. R. Devadhar's translation).

6086*

इमौ रम्भास्तम्भौ द्विरदपतिकुम्भद्वयमिदं
तदेतल् लीलाब्जं शरदमृतरश्मिः स्फुटमयम् ।
किमङ्गे तन्वङ्ग्याः कलयति जगत् कान्तमधिकं
यदेतस्यां शश्वत् परवशमिवोन्मत्तमिव च ॥

(आ) SkV 424.

(*c*) जगत्कांति° SkV (var.).

Śikhariṇī metre.

These are plantain stems[1]; this pair, an elephant's cranial lobes[2], / here is a lily to toy with[3]; and clearly here the autumnal moon[4]. / But what does the world take to be of surpassing beauty in a graceful woman? / That there is in her something ever subservient as it were, / and yet, as it were untamed. (D. H. H. Ingalls's translation).

1. Thighs. 2. Breasts. 3. Eyes. 4 Face.

6087*

इयं कलाविलासिनी कलावती समीपगा
धृतारविन्दलोचना मनोजशोकमोचना ।
नवीननीरदच्छटासमानकेशभूषिता
न कस्यचिज् जनस्य चित्तवृत्तितापखण्डिता ।।

(आ) Vidy 680 (a. Kṛṣṇadattopādhyāya).

(*b*) or मनोकशो° Vidy.

Pañcacāmara metre.

Here is the damsel flashing with her skill in fine arts, charming like the moon and moving in close vicinity, possessing eyes of blue lilies, the banisher of all worries of the mind, adorned with tresses resembling a mass of fresh (dark) clouds; is there any man possessing sensibility whose worries are not chased away by her? (A. A. R.).

6088*

इयं कियच्चारुकुचेति पश्यते
पयःप्रदाया हृदयं समावृतम् ।
ध्रुवं मनोज्ञा व्यतरद्यदुत्तरं
मिषेण भृङ्गारधृतेः करद्वयी ।।

(अ) Naiṣ 16. 92 (Naiṣ [HSS] 16. 91).

(*d*) करद्वयौ Naiṣ (HSS).

Vaṁśastha metre.

A guest looked at the covered bosom of a maid, who was giving him water, and thought: how large are her charming breasts? "To him her beautiful hands seemed to give a reply, upholding the golden jar[1]. (K. K. Handiqui's translation).

1. As big as the jar, since women's breasts are very often compared to a jar.

6089*

इयं गेहे लक्ष्मीरियममृतवर्तिर्नयनयोर्
असावस्याः स्पर्शो वपुषि बहुलश् चन्दनरसः ।
अयं बाहुः कण्ठे शिशिरमसृणो मौक्तिकसरः
किमस्या न प्रेयो यदि परमसह्यस्तु विरहः ।।

(अ) Uttararāmacarita 1. 38, Han (Madhusūdana) 4. 27 (in Calcutta ed. by Kāli Kṛṣṇa Bahādur) 197.

(आ) SkV 427 (a. Bhavabhūti), Prasanna 110 *a*, KH 361. 14-7, Sar 5. 86 (p. 601), ŚbB 2. 98; 2. 152; 2. 331; 3. 21; 3. 312; 3. 371, JSub 221. 3, Amd 69. 137, Daś *ad* 3. 18 (p. 158) (a. Uttara°), KāVa *ad* 4. 3. 6 (p. 50), Nāṭyadarpaṇa (GOS 48) *ad* 2. 31 (p. 121) (a. Uttara°), VyVi *ad* 2. 101 and *ad* 2 (p. 317) beginning only, Almu 16. 6.

(*a*) °वर्त्तिर्न KāVa (var.); °यनोर् Almu, Nāṭya°.

(*b*) बहुल° KH, Sar (but ख as above).

(*c*) इमौ बाहू Han (Calc. ed.); प्रस्वयं क° Prasanna; बा° क° tr. SkV, KH, Nāṭya°, VyVi, Almu, KāVa; शिशिरसमृणो Sar (var.); सरसम° Han (Calc. ed.); °करसः SkV.

(*d*) वद [यदि] Han (Calc. ed.); पुनरसह्यो न [प०] Uttara° (var.).

Śikhariṇī metre.

She[1] is the prosperity of my[2] house, she is a collyrium-pencil of ambrosia to my eyes, this touch of hers is to my body abundant juice of sandal-wood, this her arm on my neck is a string of pearls, cool and smooth; what about her would not be pleasing, if—but separation from her is intolerable. (C. N. Joshi's translation).

1. Sita.   2. Rāma's.

6090*

इयं गौरुद्दामा तव निबिडबन्धापि हि कथं
न वैदर्भादन्यत् स्पृशति सुलभत्वेऽपि हि कथम् ।
अवन्ध्या च ख्याता भुवि कथमगम्या कविवृषैः
कथं वा पीयूषं स्रवति बहु दुग्धापि बहुभिः ।।

(आ) SkV 1725 (a. Śabdārṇava), Skm (Skm [B] 2155, Skm [POS] 5. 31. 5) (a. Śabdārṇava), Kav p. 110.

(*b*) चरति [स्पृ°] Skm.

(*c*) °मगस्या SkV (var.).

(*d*) कविभिः [बहुभिः] Skm.

Śikhariṇī metre.

How can this speech [*or* : cow] of yours, although tightly constructed [*or* : tightly bound], be powerful [*or* : untied]; how is it that being easy to understand, your speech partakes of nothing other than the *vaidarbhī*-style [*or* : how is it that the cow touches indeed nothing other than the *darbha* grass although (other grass) is easy to find] ? Since she is said to be fertile [unbarren] on earth, how is she unapproachable by other master poets [*lit.*: poet-bulls]? [*or* : how is it that even though often milked by many she still flows with nectar ?]. (D. H. H. Ingalls's translation).

6091*

इयं गौरेका नः क्वचिदपि न संयोजनविधाव्
अमुष्याः पश्यामो रसभरमुचं कांचिदपराम् ।
गले बद्धा दध्मो यदि न धृतिरुद्दामविधृतौ
भयं गोचोरेभ्यस् तदिह क उपायः प्रभवतु ॥

(आ) Skm (Skm [B] 2169, Skm [POS] 5. 34. 4) (a. Selhūka = Sonnoka), Kav p. 116.

(*b*) °मुचः Skm.

(*d*) गोचरेभ्यस् Skm (POS).

Śikhariṇī metre.

Here have I a *gauḥ* [cow *or* : poetic composition] in whose association I see the best *rasa* [dairy-product *or* : poetic sentiments], and there is no equal to it; if bound in the neck [with a rope *or* : not given out to people] there is no happiness in it; but given freedom, there is the fear of *go-cora* [cow-lifters *or* : stealing authors]. What is the remedy here that will be effective? (A. A. R.).

6092

इयं घटी मत्तगजेन्द्रगामिनी-
विचित्रसिंहासनसंस्थिता सदा ।
अनेकरामाजनलालिता परं
विधेर्वशात् सैव सती प्रजार्थिनी ॥

(अ) Cr 1254 (CRC 6. 28, CPS 144. 26).

(आ) SuM 7. 21.

(*a*) कटी CRC, CPS, SuM; (my change to घटी).

(*b*) °जनघनेन लालिता SuM.

(*d*) °शादेव निकर्पराभवत् SuM ; सैकवती CRC.

Upendravajrā metre.

This *ghaṭī* [water pot *or* : style] is ever occupying a wonderful throne of a majestically moving damsel (at her hip); it is fondled by many a fine woman [by many poets]; none-the-less she is pure in conduct by the will of fate and desires offspring. (A. A. R.).

इयं च विद्यादनुरक्तचेष्टां see No. 6072.

इयं च विद्याद् see No. 6072.

6093*

इयं चिद्रूपापि प्रकटजडरूपा भगवती
यदीयाम्भोबिन्दुर्वितरति हि शंभोरपि पदम् ।
पुनाना धुन्वाना निखिलमपि नानाविधमघं
जगत् कृत्स्नं पायादनुदिनमपायात् सुरधुनी ॥

(आ) PdT 41 (a. Lakṣmaṇa), Pad 8. 42 (a. Lakṣmaṇa), RJ 86 (a. Lakṣmaṇa), Regnaud II 19 (a. Lakṣmaṇa), SR 9. 126, SSB 14. 1. (Cf. P. K. Gode, *Studies in Indian Literary History II*, pp. 348 and 347).

(*a*) प्रकटजलरूपापि Gode (*contra metrum*).

(*b*) च [हि] SR, SSB, Regnaud II.

Śikhariṇī metre.

This goddess [Gaṅgā], though of the form of pure consciousness, has manifested herself in mundane form (as the river), a drop of whose water takes one to the feet of even Lord Śiva; washing off all kinds of sins of the people and purifying them, may this divine river protect the entire earth on all days from calamities. (A. A. R.).

6094*

इयं तावल् लीला यदधिरुरुहे वृद्धवृषभो
यदुन्नेहे रुण्डं यदिह चितिभस्मापि लिलिपे ।
अयं को व्यापारो यदतिलकि भाले हुतवहो
यदग्रैवि व्यालो यदकवलि हालाहलमपि ॥

(अ) Bilvamaṅgalastava 3. 11.

(आ) Ava 179. 484, SR 245. 3, SSB 649. 3.

(*a*) °वषपे Bilva°.

(*b*) यदिहेन्नं मुण्डे यदुपदिदिहे भस्म भवता Bilva°.

(*c*) क एष व्यामोहो य°... शूलिन् [भा°] Bilva°.

(*d*) यदग्राहि Bilva°.

Śikhariṇī metre.

This was his divine sport that he mounted an old bull, wore a skull and smeared himself all over with ashes; what kind of action, that he had fire on the forehead as *tilaka*, and put on a serpent as a necklace and drank the *hālāhala*-poison? (A. A. R.).

6095*

इयं ते जननी प्राप्ता त्वदालोकनतत्परा ।
स्नेहप्रस्नवनिर्भिन्नम् उद्वहन्ती स्तनद्वयम् ॥

(अ) Vik 5. 12. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 122).

(*c*) °प्रस्रव° Vik (var.).

(*d*) स्वनांशुकम् Vik (var.).

My child, here is thy mother come, intently gazing upon thee,—upheaving the scarf of her bosom, which bursts open with the gush of her love. (E. B. Cowell's translation).

इयंतो भिन्नमर्यादैः see No. 6097.

6096*

इयं त्रियामा शतयामधारिणी
सुधाकरादग्निरुदेति सर्वतः ।
तनोति तापं मृदुचन्दनानिलो
विधौ विरुद्धे हि विपत् पदे पदे ॥

(आ) Vidy 394.

Vaṁśastha metre.

This night of three *yama-s*[1] is prolonged to a hundred *yama-s*, fire is scattered all around from the nectar-rayed moon, the gentle breeze of sandal [Malaya breeze] spreads the heat; when fate is adverse, indeed, there is danger at every step. (A. A. R.).

1. A *yāma* is the duration of three hours.

6097

इयं त्वभिन्नमर्यादैः स्वनुशिष्टैः कृतात्मभिः ।
सर्वसहैरुपायज्ञैर् अमूढैरेव धार्यते ॥

(अ) P (PT 3. 17, PTem 3. 15, PN 3. 13 [cf. p. XLXVIII], PRE 3. 14). Cf. Ru 134. (Cf. मदावलिप्तैः पिशुनैर्).

(*a*) °दैर् PS (see *b*); इयंतो भिन्न° PN.

(*b*) अनुत्सेकैः PS; स्वानु° PT (var.) ; क्रियात्मभिः PN.

(*c*) सर्वसहैर् PTem, PN ; सर्वसङ्गैर् PS ; अपायज्ञैर् PT (var.).

(*d*) °ढैरवधा° PS ; °ढैरवमन्यते PN ; °ढैरवतार्यते PS (var.).

But the same are maintained[1] only by those who do not overstep the proper bounds, who are well-instructed, self-controlled, all-patient, skilled in the (political) ways and means, and not stupid. (F. Edgerton's translation).

1. The methods of government are hard to grasp.

6098

इयं धत्ते धीरे मलयजसमीरे न च मुदं
न पद्मानां वृन्दे ललितमकरन्देऽपि रमते ।
न वा सा सानन्दा भवति नवकुन्दावलिकुले
तदेतस्या बाधाहरमपि समाधानमिह किम् ॥

(आ) PdT 170 (a. Lakṣmaṇa), Pad 39. 2 (a. Lakṣmaṇa).

(*c*) नवकुन्दो PdT (MS).

(*d*) किम् om. PdT (*sub-metric*).

Śikhariṇī metre.

She does not feel joy in the pleasing Malaya breeze, nor does she take delight in these clusters of lotus flowers that are full of fresh honey; she does not feel happy in this mass of fresh jasmine flowers; hence what is the answer to get rid of her malady? (A. A. R.).

6099*

इयं पल्ली भिल्लैरनुचितसमारम्भरसिकैः
समन्तादाकीर्णा विषविषमबाणप्रणयिभिः ।
तरोरस्य स्कन्धे गमय समयं कीर निभृतं
न वाणी कल्याणी तदिह मुखमुद्रैव शरणम् ॥

(अ) BhŚ 411.

(आ) ŚP(MS Śukānyokti) 7, VS 768 (a. [?] Vāsudeva), Any 61. 73 (Śukānyokti), Pad 98. 39 (a. BhŚ), SR 227. 192 (a. ŚP), SSB 618. 12, Vidy 156, RJ 419, SU 1201 (a. BhŚ), SK 5. 511, SSD 2*f.* 24 *b*, IS 1129, Kav p. 41.

(*a*) द्वयं [इयं] ŚP (MS); वल्ली ŚP (MS), RJ; °समानंभ° ŚP (MS).

(*b*) स्रमदानाक्रां ŚP (MS); समन्तादाक्रान्ता Pad, SR, SSB, VS; समन्तादाविष्टा Any.

(*c*) ततोरस्य ŚP (MS).

(*d*) वाणि ŚP (MS); तदीह ŚP (MS); शरणाम् ŚP (MS); तव मुद्रैव [मुख°] Any.

Śikhariṇī metre.

This hamlet of boors is scattered all over with people who take great delight in reprehensible actions, who are addicted to sensuality and striking with poisoned arrows; spend your time oh! parrot, silently in the branch of the tree; for, not your pleasing talk, but a sealed mouth alone is your refuge. (A. A. R.).

6100*

इयं प्रीतिर्वल्ली हृदयभुवि दैवात् समुदिता
तथा यत्नाद् रक्ष्या प्रकृतिमृदुलापायबहुला ।
यथा नैनां स्फीतां पिशुनजनदुर्वाक्यदहनो
दहत्यन्तः शोषं व्रजति न पुनः सौहृदनिधेः ॥

(आ) SR 177. 988, SSB 514. 988, SuM 13. 17.

(*b*) मृदुलसरलापा° SuM.

(*c*) स्फीतः SuM.

चिरेणापि च यथा [पु° सौ°] SuM.

Śikhariṇī metre.

This creeper of good will [affection] has risen in the heart by providence; with such efforts should it be protected, as many are the dangers to it in its naturally tender state, that it may not be burnt out by the fire of the evil words of tale-bearers and that this treasure of friendship may not get dried up. (A. A. R.).

6101

इयं बाला नवोद्वाहा सत्यं श्रुत्वा व्यथां व्रजेत् ।
कामं धीरस्वभावेयं स्त्रीस्वभावस् तु कातरः ॥

(अ) Sv 4. 8.

This young girl, newly married, will feel pain on hearing the truth; granted that she is noble-minded, but woman is timid by nature. (M. R. Kale's translation).

6102*

इयं बाला मां प्रत्यनवरतमिन्दीवरदल-
प्रभाचौरं चक्षुः क्षिपति किमभिप्रेतमनया ।
गतो मोहोऽस्माकं स्मरसमरबाणव्यतिकर-
ज्वरज्वाला शान्ता तदपि न वराकी विरमति ॥

(अ) BhŚ 218.
(आ) SkV 1620, Skm (Skm [B] 2312, Skm [POS] 5. 63. 2) (a. Jñānaśiva), JSub 304. 13, IS 1130.
(*a*) संप्रत्य° BhŚ (var.) ; °दलं BhŚ (var.).
(*b*) °चोरं BhŚ (var.) ; किमभिप्रेत्य विनयात् or किमभिप्रेत (त्य°) मनसा or किमभिप्रेति मनसा or सहसाह्लादनपरा BhŚ (var.).
(*c*) गतोस्माकं मोहः [मो°] or गते मोहेस्माकं BhŚ (var.) ; स्मरकुसुम° or स्मरविशिख° or स्मरनिशित° BhŚ (var.) ; स्मरशबर° BhŚ, Skm ; चलकुसुम° BhŚ (var.).
(*d*) °ज्वलज्ज्वाला° or °ज्वरज्वालाः BhŚ (var.) ; शांतास् BhŚ (var.) ; च [न] BhŚ (var.) ; न पारे or पताकी or वरागी or वियोगी BhŚ (var.) ; विरसते BhŚ (var.).
Śikhariṇī metre.

This foolish girl still casts her eye upon me ceaselessly, / an eye as dark and lovely as a water-lily petal / What does she hope to win ? My folly now is gone / and extinguished is the flame stirred up by Cupid's shafts. / Yet she, poor piece of baggage, still keeps on. (D. H. H. Ingalls's translation).

6103*

इयं बाला वल्ली मृदुकिसलयं तापविलयं
घनच्छायं शालं नवमतिविशालं परिगता ।
परं त्वस्याभ्यन्तर्गरललवभस्मीकृतवनं
भुजंगं प्रोत्तुङ्गं कथमिव वराकी कलयतु ॥

(आ) Ava 176. 460, Pad 96. 21 (a. Lakṣmaṇa), SR 236. 17, SSB 633. 17.
(*b*) सालं Ava; वनम° SR; परिगताः Pad, SR, SSB.
(*c*) °स्याप्यन्तर्ग° Ava.
Śikhariṇī metre.

This tender creeper has entwined herself round the *śala*-tree which has soft tendrils, shields it from sun's heat, has thick shade, has the freshness (of youth) and has spread out well ; but how is this poor thing to endure a big serpent whose drop of poison has reduced the forest to ashes and which has its abode in this (tree) ? (A. A. R.).

6104*

इयं भुजगिनीश्रिता लसदनेकपुष्पान्विता
द्विरेफततिसेविता प्रमदखञ्जनालंकृता ।
फलद्वयभरानता विलसिता नवैः पल्लवैर्
विलोचनपथं गता भवति कापि हैमी लता ॥

(आ) SR 274. 23, SSB 99. 25.
(*d*) पुरः स्फुरति काञ्चनी गमनशालिनी वल्लरी SSB.
Pṛthvī metre.

Entwining herself with betel vine, shining with many flowers, resorted to by swarms of bees[1] and adorned with joyous wagtails[2], bending under the weight of two fruit[3], shining with fresh tender sprouts[4], a golden creeper[5] has come within the range of my sight. (A. A. R.).

1. Tresses. 2. Eyes. 3. Breasts.
4. Lips or fingers.
5. A lady possessing a body with golden colour.

इयं भूमिर्हि भूतानां see क्षेत्रभूता स्मृता.

6105*

इयं मयि प्रोषित एव संगता
हिमत्विषाभूत् कृतमण्डना सती ।
इतीर्ष्ययेव द्रुतमच्छिनद् रुषा
विचित्रताराभरणानि भास्करः ॥

(आ) VS 2159; SSSN 237. 2.
(*b*) °त्विषाद्यः SSSN.
(*c*) °नत् तदा SSSN.
Vaṁśastha metre.

She [the eastern horizon], well decorated (with stars), consorted with the moon as soon as I went away on a journey; thus, as if due to jealousy, the sun cut off all the fine ornaments of stars from her without delay. (A. A. R.).

6106*

इयं महेन्द्रप्रभृतीनधिश्रियश्
चतुर्दिगीशानवमत्य मानिनी ।
अरूपहार्यं मदनस्य निग्रहात्
पिनाकपाणिं पतिमाप्तुमिच्छति ॥

(अ) Kum 5. 53. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 73).
(आ) Sar 5. 80 (p. 599), Amd 68. 131.
(*a*) इत्थं [इ°] Kum (var.).
(*b*) अवमन्य Sar ; भामिनी Kum (var.).
(*c*) विग्रहात् Kum (var.).
Vaṁśastha metre.

This lady, disdaining all the lords of the four quarters, the great Indra and others, of exalted dignity, seeks a husband in the holder of the *pināka*-bow[1], who is not to be conquered by charms, as is evinced by his destruction of the mind-born[2] formerly. (M. R. Kale's translation).

1. Śiva. 2. Cupid.

6107*

इयं मुखाम्भोरुहसंनिधाने
विलम्बिधम्मिल्लततिच्छलेन ।
समागतां सादरमेव बाला
द्विरेफमालामुत वा दधाति ॥

(आ) SR 257. 13, SSB 68. 13.
Upendravajrā metre.

Does this damsel wear a garland of bees that have come with joy in the guise of the mass of her hanging (rich) tresses in the vicinity of the lotus of her face? (A. A. R.).

6108*

इयं यशांसि द्विषतः सुधारुचः
किमङ्कमेतद् द्विषतः किमाननम् ।
यशोभिरस्याखिललोकधाविभिर्
विभीषिता धावति तामसी मसी ॥

(आ) SR 135. 14, SSB 447. 14.
Vaṁśastha metre.

Are these (that have spread all over the sky) the rays of the moon who hates his fame, and is the black spot in him the face darkened by jealousy? And does the ink-black darkness run away frightened by his fame which spreads all over the world? (A. A. R.).

6109*

इयं रङ्गप्रवेशेन कलानां चोपशिक्षया ।
वञ्चनापण्डितत्वेन स्वरनैपुण्यमाश्रिता ॥

(अ) Mṛcch 1. 42.

She[1] trod the stage; she learned the arts[2]; / She studied to deceive our hearts; / and now she practises her parts. (A. W. Ryder's translation).

1. Radanikā. 2. of a prostitute.

6110*

इयं विलासद्रुमदोहदश्रीर्
इयं सुधा यौवनदुग्धसिन्धोः ।
लावण्यमाणिक्यरुचिच्छटेयम्
इयं मनःकार्मणचूर्णमुष्टिः ॥

(अ) Vikram 9. 69.
Upajāti metre. (Upendravajrā and Indravajrā).

She is the beauty of the longing of the tree of charm, the ambrosia of the ocean of the milk of youth, the effulgence of the rays of the gem of grace, the handful of powder for enchanting the mind. (S. Ch. Banerji's translation).

6111*

इयं व्याधायते बाला　　भ्रूरस्याः कार्मुकायते ।
कटाक्षाश् च शरायन्ते　　मनो मे हरिणायते ॥

(अ) Śṛṅg 13 (in some texts omitted).

(आ) SR 253. 3 (a. Śṛṅg), SSB 61. 8, IS 1124.

This young girl represents a hunter—her brow is the bow; her side-glances are arrows; and my heart is a gazelle.

6112*

इयं संध्या दूरादहमुपगतो हन्त मलयात्
　तदेकां त्वद्गेहे करुणवति नेष्यामि रजनीम् ।
समीरेणैवोक्ता नवकुसुमिता चूतलतिका
　धुनाना मूर्द्धानं नहि नहि नहीत्येव कुरुते ॥

(आ) Vidy 642.

Śikhariṇī metre.

Twilight has come, I have come far away from the Malaya, please, I shall spend one night, oh! compassionate one, in your house; thus spoken to by the breeze, the mango tree which has just blossomed[1], shaking her head[2] (replies), no, oh! no, nothing doing! (A. A. R.).

1. Suggests that she has just come of age.
2. By the action of the breeze.

6113*

इयं सा कालिन्दी कुवलयदलस्निग्धमधुरा
　मदान्धव्याकूजत्तरुणजलरंकुप्रणयिनी ।
पुरा यस्यास् तीरे सरभसतृष्णं मुरभिदो
　गताः प्रायो गोपीनिधुवनविनोदेन दिवसाः ॥

(आ) Skm (Skm [B] 2054, Skm [POS] 5. 11. 4) (a. Śaraṇa), PG 343 (a. Daśaratha).

(*b*) °कूजतरलजल° PG (*contra metrum*).

Śikhariṇī metre.

This is the river Yamunā, sweet and glossy like the petals of blue lilies which is affectionately resorted to by the young gallinules that sing in the intoxication of joy; in the days of yore, Śrī-Kṛṣṇa spent his days on her banks with impetuous longing and joy in amorous sports with the cowherdesses (of Vṛndāvana). (A. A. R.).

6114

इयं सा लोलाक्षी त्रिभुवनललामैकवसतिः
　स चायं दुष्टात्मा स्वसुरपकृतं येन मम तत् ।
इतस् तीव्रः कामो गुरुरयमितः क्रोधदहनः
　कृतो वेषश् चायं कथमिदमिति भ्राम्यति मनः ॥

(आ) Daś *ad* 4. 34 (p. 220), Sar 5. 119, KH 142. 14-16.

(*d*) पुनः [मनः] KH.

Śikhariṇī metre.

Here on the one hand is the tremulous-eyed damsel, the one residence of the charms of the three worlds, on the other hand is this wicked brother who has done harm to his sister; intense is my love for her, he is one to be respected, and there is my consuming anger for his misdoing; in this difficult situation my mind waves in indecision, not knowing what to do. (A. A. R.).

6115*

इयं सुनयना दासी-　　कृततामरसश्रिया ।
आननेनाकलङ्केन　　जयन्तीन्दुं कलङ्कितम् ॥

(आ) SR 262. 168 (a. Kpr), SSB 77. 9 (a. Udbhaṭālaṁkāra), Amd 276. 782 and Kpr 10. 465 (both as Udbhaṭālaṁkāra [?]), KāP 347. 26-7.

(*d*) जयतीन्दुं Amd (var.), SR, SSB; कलङ्कितम् Amd; निन्दतीन्दुं KāP.

This beautiful-eyed one, subdues the stigmatised moon, by means of her unstigmatised face, the subduer of the loveliness of the lotus. (G. Jhā's translation).

6116

इयं सुरतरङ्गिणी न पुनरत्र नौसंगमो
भवेत् तरणिमज्जनं पथिक नैव पान्थागमः ।
निधाय हृदये सदा विपुलचारुकुम्भद्वयं
सखे घनघनागमे घनरसस्य पारं व्रज ॥

(आ) SH 1880, Vidy 443 (a. Jagannathopādhyāya), SR 354. 81, SSB 237. 15, SRK 272. 23 (a. Sphuṭaśloka).

(b) मात्र (मैव SH) भीतिं भज [नै° पा°] SH, Vidy.

(c) निधाय हृदि केवलं पृथुलचा° SH ; हृदि निर्भरं [हृ° स°] Vidy.

(d) स्वनद्घन घनागमे न रसस्य SH ; घनद्° [सखे°] Vidy.

Pṛthvī metre.

Expressed sense :

This is the divine river Gaṅgā, there is meeting with boats here, the boat will sink (if crossing is attempted), oh ! traveller, and no wayfarer comes now ; attaching two big charming pots to your chest tightly, oh ! friend, go across this flood of water in this rainy season.

Suggested sense :

Here am I fond of dalliance ; can we two not have a fine time here ? The sun will set soon, oh ! traveller, and no other wayfarer comes here ; holding always tightly the pair of high and charming breasts against your heart, oh ! friend, reach the limit of pleasures at this time of heavy rain. (A. A. R.).

6117*

इयं सुस्तनी मस्तकन्यस्तकुम्भा
कुसुम्भारुणं चारु वासो वसाना ।
समस्तस्य लोकस्य चेतःप्रवृत्तिं
गृहीत्वा घटे न्यस्य यातीव भाति ॥

(आ) Ava 190. 584 (v. 190. 583), SR 273. 9, SSB 98. 9, SRK 271. 15 (a. Sphuṭaśloka). (Oral tradition attributes this verse along with Ava 190. 583 to Paṇḍitarāja Jagannātha in connection with his love-affair with the Moghul girl Lavaṅgī, cf. S. K De, *History of Sanskrit Poetics*, p. 232, fn. 7).

(a) °हस्ता [°कुम्भा] Ava 190. 583.

(b) चैलं or चेलं or वस्त्रं [वासो] according to oral tradition ; दधाना Ava 190. 583.

(cd) अरं भासमानापि रंभासमाना / लवङ्गी कुरङ्गी-दृगङ्गीकरोतु Ava 190. 583.

Bhujaṅgaprayāta metre.

This damsel of charming bosom, placing a pot on her head, wearing a beautiful dress red like the *kusumbha*-flower, and collecting the amorous longings of all the onlookers in the vessel, as it were, (merrily) she goes ; so it looks. (A. A. R.).

6118*

इयं सृष्टा चञ्चत्कनकलतिका पङ्कजभुवा
निषिक्ता लावण्यामृतरसभरेणानुदिवसम् ।
अकस्माद् रोमालीमधुपपटलीह स्फुरति यत्
ततः शङ्के पुष्पोद्गमसमयमायातमधुना ॥

(आ) SH 1821, RJ 722, SR 268. 363, SSB 89. 25.

(a) कांचित्क° SH (var.).

(d) °मसप्रयंभायति मधुना SH.

Śikhariṇī metre.

This moving golden creeper has been fashioned by the Creator and has been watered daily with the essence of nectar of loveliness ; as, all of a sudden, there appears a swarm of bees in the form of a line of hair, I suspect that now she has reached the stage of putting forth *puṣpa* [flowers *or* : monthly courses]. (A. A. R.).

6119*

इयं स्वर्गाधिनाथस्य लक्ष्मीः किं यक्षकन्यका ।
अथवा विपिनस्यैव देवता किमु पार्वति ॥

(आ) AA 132. 19-20.

Is she the goddess of beauty [Lakṣmī] the wife of the supreme lord of heaven, or is she a maiden of the demi-gods [Yakṣa-s] ? Or perchance she is the goddess presiding over the woods, oh ! Pārvatī. (A. A. R.).

6120*

इयं हि निद्रा नयनावलम्बिनी
ललाटदेशादुपसर्पतीव माम् ।
अदृश्यरूपा चपला जरेव या
मनुष्यसत्त्वं परिभूय वर्धते ॥

(अ) Mṛcch 3. 8, Cār 3. 4.

(*c*) अदृश्यमाना Cār.

(*d*) मनुष्यं सत्त्वं Mṛcch (var.) (*contra metrum*); मनुष्यवीर्यं Cār.

Vaṁśastha metre.

For conquering sleep, descending on mine[1] eyes, / first smites the brow with unresisted blow; / unseen, elusive, like old age, she tries / to gather strength by weakening her foe. (A. W. Ryder's translation).

1. Cārudatta's,

6121

इयं हि योनिः प्रथमा यां प्राप्य जगतीपते ।
आत्मा वै शक्यते त्रातुं कर्मभिः शुभलक्षणैः ॥

(अ) MBh (MBh [Bh] 12. 286. 32, MBh [R] 12. 297. 33).

(इ) SS (OJ) 10.

(*a*) योनि MBh (var.).

(*b*) यं [यां] MBh (var.) ; °पते: or °तले MBh (var.).

(*c*) आत्मानं SS (OJ) ; ज्ञातुं [त्रातुं] MBh (var.); थ्रतुं or त्रतुं or त्रातं or त्राती SS (OJ) (var.).

O monarch, that order of birth[1] is the foremost, since by becoming a human being one succeeds in rescuing one's self by meritorious acts. (P. C. Roy's translation).

1. Viz., humanity.

6122

इयं हि लोकव्यतिरेकवर्तिनी
स्वभावतः पार्थिवता समुद्धता ।
बलात् तदेनां विनयेन योजयेन्
नयस्य सिद्धौ विनयः पुरःसरः ॥

(अ) KN (KN [ĀnSS] 1. 67, KN [TSS] 1. 67, KN [BI] 1. 64).

(आ) SRHt 73. 4 (a. Kirāta), SSSN 60. 3 (a. KN), IS 1125.

(*b*) समुन्नता KN (BI), SRHt, SSSN (var.).

(*c*) °नये नियो° KN (BI),

(*d*) वृद्धौ [सि°] SRHt, SSSN ; पुरस्सरः KN (ĀnSS), SRHt.

Vaṁśastha metre.

Naturally the ways of exalted sovereignty are different from those of the world. Therefore through sheer force, a preceptor should coach it in self-control. And self-control goes before the successful observance of the maxims of Polity. (M. N. Dutt's translation).

6123*

इयता वयसा न साधितं यत्
परतः किं नु करिष्यतीति वेधाः ।
तिलतण्डुलितास्य रोमरेखा-
च्छलतः कज्जलचूर्णमालिलिम्प ॥

(आ) Vidy 324.

(*d*) कञ्जल° Vidy ; (°कज्जल in my suggestion).

Aupacchandasika metre.

What he has not achieved till this (advanced) age, will he be able to achieve hereafter ? Considering this aspect of the futility of old age, the Creator has smeared him with soot and lime in the guise of black and grey hair, as though it were a mixture of (black) sesame and (white) rice. (S. Bhaskaran Nair's translation).

6123 A

इयतीं सुभगावस्थां
गतोऽसि यस्याः कृते स्मरातङ्कात् ।
मूर्च्छां हरामि सा तव
गतपुण्या नयनसलिलेन ॥

(अ) RŚ 2. 96.

(*a*) इयंतीं RŚ (var.).

(*b*) यस्या or वास्याः RŚ (var.) ; स्मरातङ्गात् RŚ ; (स्मरातङ्कात् is my suggestion).

(*c*) हरति RŚ (var.).

(*d*) तगपु° or गतगत RŚ (var.).

Āryā metre.

Oh ! handsome youth, the unfortunate lady for whose sake you have to pass through this state (of unconsciousness) on account of the anguish caused by Cupid, being myself, I shall remove your coma with (the sprinkling of my) tears (on your face). (S. Bhaskaran Nair's translation).

6124

इयती जगती कियती भविता
नमिताननतामिति याति हयः ।
वियदङ्गणरिङ्गणरङ्गविधौ
परिनर्तितुमुत्क्रमतीव नभः ॥

(अ) PV 126 (a. Akbarīya-Kālidāsa), SSS 124 (a. Akbarīya-Kālidāsa), SR 123. 5, SSB 432. 7; (v. PdT p. LIV).

(*b*) नमिता न न यामिति SR, SSB.

(*c*) दङ्गनरि° PV, SSS ; °रङ्गणभिर् SSS ; °रङ्गणभूर् SR, SSB.

(*d*) विमृशन्निव नर्तनमातनुते SSS, SR, SSB.

Toṭaka metre.

How wide-spread is this earth which is of this small measure ? With this idea the horse gallops with head bent down ; then it jumps into the sky as if to dance on the stage of heaven's threshold. (A. A. R.).

6125*

इयत् पृथ्वीमात्रं तदनु च नभोमण्डलमिय-
दियान् पातालान्तो जलमपि पृथिव्यामियदिति ।
इति ज्ञात्वा कूपे विदितविषयो नायमपरः
परं मुग्धो भेकः प्रबलतररावं प्रकुरुते ॥

(अ) Skm (Skm [B] 1767, Skm [POS] 4. 26. 2) (a. Jayanandin), AB 532-3.

(*a*) °पात्रं [°मात्रं] Skm (POS).

(*b*) इह [इति] AB.

Śikhariṇī metre.

The earth extends up to this much, the sky that is seen (above the well) is its extent ; the nether regions reach up to this bottom ; as for (the quantity of) water on the earth it is this much ; thus understanding things and becoming very wise of the state of affairs and considering that nothing else exists, the foolish frog in the well sets up a deafening croaking (to proclaim his omniscience). (A. A. R.).

6126*

इयत्यप्येतस्मिन् निरवधिमहत्यध्वनि गुणास्
त एवामी द्वित्रा जरठजरठा यान्ति गणनाम् ।
अहो ग्राम्यो लोकः स न परममीभिः कृतधृतिः
स्मयस्तब्धो यावत् कलयति समग्रं तृणमिदम् ॥

(अ) VS 530 (a. Bhadanta-Ādityadatta), SR 70. 38 (a. BhŚ), SSB 340. 38 (a. Ādityadatta). Cf. Nos. 2129 and 6129.

Śikhariṇī metre.

In this so long and boundless path[1] the virtues that have been from of old are but two or three[2]; but this people is rude, and not content to have one or other virtue, is lost in self-admiration and contempt of all besides. (P. Peterson's translation of VS).

1. The world. 2. Few.

6127*

इयत्यां संपत्तावपि च सलिलानां त्वमधुना
न तृष्णामार्तानां हरसि यदि कासार सहसा ।
निदाघे चण्डांशौ किरति परितोऽङ्गारनिकरान्
कृशीभूतः केषामहह परिहर्तासि खलु ताम् ॥

(अ) BhV 1. 41.
(आ) SR 219. 7, SSB 604. 8, SRK 198. 6 (a. Rasikajīvana), IS 7751.
(a) °वति SR, SSB.
(b) ह° य° tr. or परिहरसि BhV (var.).
(c) चाण्डांशो: BhV (var.); °निकरं BhV (var.), SR, SSB, SRK.

Śikhariṇī metre.

O lake, if thou dost not immediately quench this thirst of those that are distressed by it even now when there is such abundance of water, in summer, when the sun will be spreading fire everywhere, whose thirst wilt thou satisfy, being almost empty? (H. D. Sharma's translation).

6128

इयत्यामपि सामग्र्यां सुकृतं न कृतं त्वया ।
इतीव कुपितो दन्तान् अन्तकः पातयत्यलम् ॥

(आ) SR 95. 7, SSB 381. 9, SRK 98. 13 (a. Kalpataru), SuMañ 265. 17-8.

Even in this collection of things (up to this time) you have done no good; getting angry at this, as it were, the god of death causes the teeth (of old people) to fall. (A. A. R.).

6129*

इयत्येतस्मिन् वा निरवधिचमत्कृत्यतिशयो
वराहो वा राहुः प्रभवति चमत्कारविषयः ।
महीमेको मग्नां यदयमवहद् दन्तशललैः
शिरःशेषः शत्रुं निगिलति परं संत्यजति च ॥

(अ) BhŚ 412. Cf. No. 6126.
(आ) Ava 128. 47, SR 249. 96 (a. BhŚ), SSB 658. 21, IS 1126.
(a) °त्यतिशये SR, SSB, BhŚ (var.).
(b) राहुर्वा [वा रा°] BhŚ (var.).
(c) धन्तसमये [द°] BhŚ (var.); दन्तमुसलैः Ava, SR, SSR; दन्तशकलैः BhŚ (var.).
(d) शिरः शेषः SSB; निगलितपरः BhŚ (var.); पुनः [परं] Ava.

Śikhariṇī metre.

By this much too there is a limitless wonderful charm in the (First) Boar, or that Rāhu is powerful is also a matter of admiration; thus the one [boar] lifted the earth sunk in the waters by his quill-like teeth and Rāhu, remaining with his head alone, swallows the enemy (in eclipses) but later releases them. (A. A. R.).

6130

इयमत्र कयापि दिशा
नीतिदृशां दर्शिता पदवी ।
चाणक्याद्यभिधानाज्
ज्ञेयनिधानादथान्यदुन्नेयम् ॥

(अ) SMH 7. 55.

Āryā-udgīti metre.

This much has been dealt within some way the path shown by those proficient in politics; by mentioning the path shown by Cāṇakya and others who are repositories of wisdom, others can be inferred. (A. A. R.).

6131

इयमत्र सतामलौकिकी
महती कापि कठोरचित्तता ।
उपकृत्य भवन्ति दूरतः
परतः प्रत्युपकारभीरवः ॥

(अ) VCjr 17.5, BhŚ 413 (doubtful).

(आ) ŚP 210 (a. Deveśvara), VS 255 (a. Amṛtavardhana), SRHt 37. 34 (a. Amṛtavardhana), SuMañ 236 (a. Amṛtavardhana), RJ 1426 (a. Deveśvara), SR 49. 157 (a. ŚP), SSB 306. 161 (a. Deveśvara), SRK 19. 81 (a. Prasaṅgaratnāvalī), IS 1128, SKG *f.* 17 *b*, SSap 649, SLPr 45. 21-2, VP 1. 20, NBh 25.

(*a*) इयमेव हि सत्त्वशालिनं NBh ; इयमुच्चधियामलौ° BhŚ; इयमुन्नतसत्त्वशालिना (°मन्न°; °न्नतिस° ; °सत्त° ; °सालिनां; °शालिनां; °शालिनी) BhŚ, ŚP, VS, SRHt, SR, SRK, SSap, SuMañ, SLPr, VP ; इयमुन्नतचित्तशालिना RJ.

(*b*) महता° (°तां) ŚP, VS, SRHt, SR, SSB, SRK, SSap, SuMañ, SLPr, NBh.

(*c*) निःस्पृहाः [द्रु°] BhŚ.

(*d*) परत ŚP (MS) ; °रशङ्कया (°कया) ŚP, VS, SRHt, SR, SSB, SRK, SSap, SuMañ, SLPr, NBh.

Viyoginī metre.

There is a certain rare and great hard-heartedness of noble souls, which consists in this, that when they have done a service, thereupon they hasten far away, in dread of a return favour. (F. Edgerton's translation).

6132*

इयमप्रतिबोधशायिनीं
रशना त्वां प्रथमा रहःसखी ।
गतिविभ्रमसादनीरवा
न शुचा नानुमृतेव लक्ष्यते ॥

(अ) Ragh 8. 58 or 8. 5. (Cf. A. Scharpé's Kālidāsa-Lexicon I, 4 : p. 126).

(*b*) रसना Ragh (var.).

(*c*) °विश्रम° [°विभ्रम°] Ragh (var.) ; °सादिनीरवा Ragh (var.).

(*d*) त्वानुमृतेव Ragh (var.).

Viyoginī metre.

This girdle, your first [chief] companion in privacy, which is noiseless on account of the cessation of your sportive movements, is not seen as if not to have followed you in death through grief, you who are sleeping not to wake up again. (R. D. Karmarkar's translation).

6133*

इयमवयवैः पाण्डुक्षामैरलंकृतमण्डना
कलितकुसुमा बालेवान्तर्लता परिशोषिणी ।
वहति च वरारोहा रम्यां विवाहमहोत्सव-
श्रियमुदयिनीमुद्गाढां च व्यनक्ति मनोरुजम् ॥

(अ) Mālatī 6. 6.

(*d*) °मुद्भूतां [°मुद्गाढां] Mālatī (var.).

Hariṇī metre.

This beautiful maiden, adorning the decorations with her limbs pale and emaciated, like a young creeper putting on flowers (but) drying up within, possesses the rising charming grace of the gorgeous marriage-festival and at the same time manifests deep-rooted anguish of the mind. (R. D. Karmarkar's translation).

6134*

इयमसौ तरलायतलोचना
गुरुसमुन्नतपीनपयोधरा ।
पृथुनितम्बभरालसगामिनी
प्रियतमा मम जीवितहारिणी ॥

(अ) Amar (Amar[S] 51, Amar [POS] A 11 [p. 123], Amar [NSP] 127, Amar

[KSH] 51)[1].

(आ) SR 273. 8 (a. Amar), SSB 98. 8, IS 1127.

(*a*) इदमसौ SR, SSB.

(*b*) पृथु° [गुरु°] Amar (var.).

(*c*) गुरु° [पृथु°] Amar (var.).

1- Western (Arj) om., Southern (Vema) om., Eastern (Ravi) 51. (Rāma) 65. (BrMM) 60, BORI (I) 62, BORI (II) 60.

Drutavilambita metre.

This one with lively, elongated eyes, with heavy, high and stout breasts, who under the load of large hips approaches slowly here, is my beloved who deprives me of my life.

6135

इयमानन्दलतिका न ग्रीवा हरिणीदृशः ।
यतोऽस्यां विलुठन्त्येते मुक्ताः शुद्धगुणान्तराः ।।

(आ) PV 220 (a. Veṇīdatta).

This is a creeper of great delight and not the neck of the gazelle-eyed damsel ; for, here are rolling the pearls of sweet sayings possessing excellent virtues and purity. (A. A. R.).

6136*

इयमियं मयदानवनन्दिनी
त्रिदशनाथजितः प्रसवस्थली ।
किमपरं दशकंधरगेहिनी
त्वयि करोति करद्वययोजनम् ।।

(आ) SR 362. 20, SSB 250. 20, RJ 1320, Almu 61. 17-8.

Drutavilambita metre.

This lady is the daughter of the (great) demon Maya and is the mother [birth place] of the conqueror of Indra ; moreover, she is the wife of the ten-necked Rāvaṇa ; she will herself do to you the joining of hands [marriage with Rāvaṇa]. (A. A. R.).

6137

इयमिष्टगुणाय रोचतां
रुचिरार्था भवतेऽपि भारती ।
ननु वक्तृविशेषनिःस्पृहा
गुणगृह्या वचने विपश्चितः ।।

(अ) Kir 2. 5.

Viyoginī metre.

This speech of wholesome import should certainly find favour with you who are appreciative of merits. Wise men, who are only attracted by merits (of things) are indeed indifferent about personal details about the speaker, (as long as the speech is good). (S. V. Dixit's translation).

इयमुच्चधियामलौकिकी see No. 6131.

6138*

इयमुदरदरी दुरन्तपूरा
यदि न भवेदभिमानभङ्गभूमिः ।
क्षणमपि न सहे भवादृशानां
कुटिलकटाक्षनिरीक्षणं नृपाणाम् ।।

(अ) BhŚ 414 (doubtful).

(आ) SR 96. 6 (a. BhŚ), SSB 383. 7.

(*c*) कथमिह सा दशा सहन्ते (*sic !*) BhŚ (*sub-metric*) ; क्षणमिह SR.

Puṣpitāgrā metre.

This cave of the belly is (indeed) very difficult to fill and is a factor that strikes at one's self-respect ; if it were not so, I will not tolerate the deceptive glances of kings like you, even for a moment. (S. Bhaskaran Nair's translation).

6139*

इयमुद्गतिं हरन्ती
नेत्रनिकोचं च विदधती पुरतः ।
न विजानीमः किं तव
वदति सपत्नीव दिननिद्रा ।।

(अ) ĀrS 2. 107.
Āryā metre.

This your day-dreaming [sleep during day] impedes your movements (and superior charm) and there is the closing of eye-lids [intolerant of the rival's charm]; I know not what this dreaming will do to you [what the rival in love will speak to your lover]. (A. A. R.).

इयमुन्नतसत्त्वशालिनां see No. 6131.

इयमुन्नतिसत्त्वशालिनां see No. 6131.

इयमेत्य पतङ्गवर्त्मना see No. 4060.

इयमेव हि सत्त्वशालिनां see No. 6131.

6140*

इयेष सा कर्तुमवन्ध्यरूपतां
समाधिमास्थाय तपोभिरात्मनः ।
अवाप्यते वा कथमन्यथा द्वयं
तथाविधं प्रेम पतिश् च तादृशः ।।

(अ) Kum 5. 2. (Cf. A. Scharpés Kālidāsa-Lexicon, I. 3 : p. 63).
(आ) Sar 5. 323 (p. 671).
(*a*) °कामतां Kum (var.).
(*c*) तत् [वा] Kum (var.).
Vaṁśastha metre.

She[1] wished to make her beauty fruitful by austerities, having recourse to *samādhi*[2]; how else could she secure the two things—such love and a husband of that kind ? (M. R. Kale's translation).

1. Pārvatī. 2. Contemplation.

6141

इलातलभराक्रान्त- ग्रीवं मा शेष वक्रय ।
त्वयि दुःखिनि चैकस्मिन् जीवलोकः सदा सुखी ।।

(आ) Any 47. 68.

Do not oh ! Seṣa, (supporting the earth) turn your neck when it is subjected to the heavy burden of the earth; when you, one person (alone) is suffering pain, the whole world of livings are always happy. (A. A. R.).

6142

इलिका भ्रमरीध्यानं ध्यायन्ती भ्रमरी भवेत् ।
वीतरागपदं ध्यायन् वीतरागो भवेद् ध्रुवम् ।।

(अ) BhŚ 826 (doubtful).

The *ilikā*-insect thinking deeply on a she-bee may become a she-bee (in course of time); one concentrating his thoughts on the state which is free from passions will surely become free from all passions. (A. A. R.).

इव भुवि कलयति see No. 6183.

इशे पदप्रणयभाजि see No. 6252.

6143*

इषुत्रयेणैव जगत्त्रयस्य
विनिर्जयात् पुष्पमयाशुगेन ।
शेषा द्विबाणी सफलीकृतेयं
प्रियादृगम्भोजपदेऽभिषिच्य ।।

(अ) Naiṣ 7. 27.
(आ) SR 259. 80, SSB 72. 23.
Upajāti metre (Upendravajrā and Indravajrā).

Owing to his conquest of the three worlds with just three arrows, the flower-arrowed Cupid utilized the remaining too by crowning them as my beloved's lotus-eyes. (K. K. Handiqui's translation).

6144

इष्टं ददाति गृह्णाति कार्यमाख्याति पृच्छति ।
भुङ्क्ते भोजयते चैव षड्विधं मित्रलक्षणम् ।।

(अ) P (PSh 2. 27).

He gives what is liked by us and also takes it similarly, he tells us all his (private) affairs and enquires the same of us, he takes food with us and also invites us to dine with him; thus these are the six characteristics of a (good) friend. (A. A. R.).

6145**

इष्टकचिते समन्तात्
पुरुषनिखातेऽवटे तरुर्जातः ।
वामन एव हि धत्ते
फलकुसुमं सर्वकालमिति ॥

(आ) ŚP 2312.

Āryā metre.

When a tree grows in a pit of the depth of a man's height, surrounded by brick walls, it remains of a low stature, but gives fruit and flowers at all times (of the year). (A. A. R.).

6146

इष्टां भार्यां प्रियं मित्रं पुत्रं चापि कनीयसम् ।
रिक्तपाणिर्न पश्येत तथा नैमित्तिकं प्रभुम् ॥

(अ) VCsr 7. 9. Cf. रिक्तपाणिर्न पश्येत.
(आ) IS 1133.
(*ab*) मि° पु° tr. VCsr (var.).
(*b*) चाति VCsr (var.); कनीयांसम् IS.
(*c*) पश्येत्तु VCsr (var.).
(*d*) यथा VCsr (var.); नरम् [प्र°] VCsr (var.).

One should not come empty-handed to see a beloved wife, a dear friend, or a young son; neither a soothsayer, nor a king. (F. Edgerton's translation).

इष्टाः पशुमृगव्याला see दुष्टाः पशुमृगव्याला.

6147

इष्टानि चाप्यपत्यानि द्रव्याणि सुहृदः प्रियाः ।
आपद्धर्मविमोक्षाय भार्या चापि सतां मतम् ॥

(अ) MBh (MBh [Bh] 1. 146. 26, MBh [R] 1. 160. 26, MBh [C] 1. 6168).
(आ) IS 1131.
(*a*) एव [अपि] MBh (var.).
(*b*) तदा or तथा or श्रियः or च ये [प्रि°] MBh (var.).
(*c*) °प्रमोक्षा° MBh (var.).
(*d*) वापि or चैव or चेति [चा°] MBh (var.); सबांधवा: or मनस्विनी or महात्मनः MBh (var.); मता [म°] MBh (var.).

The wise men have declared that children and relatives and wife and all things held dear are cherished for the purpose of liberating one's self from danger and distress. (P. C. Roy's translation).

6148

इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥

(अ) MBh (MBh [Bh] 6. 25. 12 = BhG 3. 12).
(आ) IS 1132.
(*c*) °येभ्यो MBh (var.).

For desired enjoyments to you the gods / will give, prospered by worship; / without giving to them, their gifts / whoso enjoys, is nothing but a thief. (F. Edgerton's translation).

6149

इष्टापूर्तानि कलयेत् जगत्ख्यातो वसेद् दिवि ।
अकूपारोक्तवृत्तोऽगाद् इन्द्रद्युम्नो दिवं पुनः ॥

(अ) Purāṇārtha-saṁgraha, Rājanīti 70.

A person should perform sacrifices and dig wells and perform other acts of charity for the public good; thus he becomes famous in the world and goes to heaven; but king Indradyumna, adopting the ways of a tortoise by controlling his senses, went to heaven. (A. A. R.).

6150

इष्टा बालकचेष्टा
यौवनदर्पोऽथ वृद्धवैराग्यम् ।
सापि गता सोऽपि गतस्
तदपि गतं स्वप्नमायेयम् ॥

(अ) Cr 1255 (CRBh II 6. 52), Caturvarga-saṁgraha of Kṣemendra 4. 4.
(आ) VS 3312.

(*a*) दुष्टा [इष्टा] VS.
(*d*) स्वप्नमेवैतत् VS (var.).

Āryā metre.

Sports are the favourites for a boy, pride in youth, spirit of resignation in old age; but they are gone, it is gone, and the last too has disappeared; it is all illusion of a dream. (A. A. R.).

6151*

इष्टा मखा द्विजवराश् च मयि प्रसन्नाः
प्रज्ञापिता भयरसं समदा नरेन्द्राः ।
एवंविधस्य च न मेऽस्ति मनःप्रहर्षः
कन्यापितुर्हि सततं बहु चिन्तनीयम् ॥

(अ) Avimāraka of Bhāsa 1. 2.
(आ) Alm 102.

Vasantatilakā metre.

Sacrifices were performed and the noble Brāhmaṇa-s were pleased with me; haughty princes were made to experience terror (by my might); but to me, with all that, there is no joy in the mind; for many and constant are the worries of the father of a daughter (of marriageable age). (A. A. R.).

6152

इष्टेषु विसृजत्यर्थान् कुबेर इव कामदः ।
नमस्येयुश् च तं भक्त्या शिष्या इव गुरुं सदा ॥

(आ) SRHt 62. 17 (a. MBh). (Cf. MBh [Bh] 12. 137. 102, where *ab* are identical).

In sacrifices and pleasing activities he spends money, as though he were Kubera [the lord of inexhaustible wealth] granting all desires of the supplicants; him people should always honour devotedly as pupils do their preceptor. (A. A. R.).

6153

इष्टो वा बहुसुकृतोपलालितो वा
श्लिष्टो वा व्यसनशताभिरक्षितो वा ।
दौःशील्याज् जनयति नैव जात्वसाधुर्
विस्रम्भं भुजग इवाङ्कमध्यसुप्तः ॥

(अ) P (PT 2. 27, PTem 2. 27, PS 2. 17, PN 1. 15, PRE 2. 17). Cf. Ru 95.
(आ) VS 437.
(इ) Old Syriac 2. 14, Arabic 3. 43.
(*a*) सुकृतशतोप° (स°) PT, PTem, VS ; वोपकृतः सुतोपि लालितो वा PN.
(*b*) शिष्टो PS ; °शतोपचालितो PTem.
(*d*) इवांसम° PT, PTem ; इवाट्कंमध्यसुप्तः PN.

Praharṣiṇī metre.

Though he may have been cherished and favoured with many benefits, dearly loved, and saved from countless mishaps, because of evil nature an unrighteous man does not beget the smallest particle of confidence; he is like a snake sleeping in one's lap[1]. (F. Edgerton's translation).

1. F. Edgerton has : 'bosom'.

6154*

इष्ट्वा संग्रामयज्ञेन नानाप्रहरणाम्भसा ।
अस्मिन्नवभृथे स्नातः कथं पत्न्या मया विना ॥

(अ) R (R [Bar] 4. 23. 27, R [B] 4. 23. 27, R [R] 4. 23. 27, R [G] 4. 22. 31, R [Kumbh] 4. 23. 27, R [L] 4. 17. 32).
(आ) SRHt 167.8 (a. R), SSSN 153. 7 (a. R).
(*b*) रामबाणमहां (नान°; °यां) भसा (°सि) R (var.); रामप्र° R (var.); (अं)भसि R (var.).
(*c*) तस्मिन् R (var.); स्नातं R (var.).
(*d*) किं त्वं पत्न्या or पत्न्या किं त्वं R (var.).

Having performed a sacrifice in the form of a battle with materials of oblation in the guise of weapons how have you [dear Lord Vālin] taken the concluding bath without being accompanied by me, your (devoted) wife? (A. A. R.).

6155*

इह कपटकुतुकतरलित-
दृशि विश्वासं कुरङ्ग किं कुरुषे ।
तव रभसतरलितेयं
व्याधवधूर्वालधौ वलते ॥

(अ) ĀrS 2. 112.

Āryā metre.

Why do you, oh ! deer, put your trust in the eyes of the huntress; which are tremulous by pretended love? This is only a hasty melting of your heart towards her; this wife of the hunter will catch and twist you by your tail[1]. (A. A. R.).

1. Said by a friend to a lover who has fallen in love with an undesirable girl.

6156*

इह किं कुरङ्गशावक
केदारे कलममञ्जरीं त्यजसि ।
तृणबाणस् तृणधन्वा
तृणघटितः कपटपुरुषोऽयम् ॥

(अ) BhŚ 415 (doubtful).

(आ) ŚP 939, RJ 462 (a. Govardhana), Any 38. 4, SR 233. 99 (a. ŚP), SSB 627. 4, SRK 180. 6 (a. Rasikajīvana), SU 1242 (a. BhŚ), IS 1134.

(*a*) कुरङ्ग° ŚP (MS).

(*b*) केदारी° ŚP (MS); कमलम° ŚP; °मञ्जरी ŚP (MS).

(*c*) तृ° तृ° tr. ŚP, Any, SR, SSB, SRK.

(*d*) तृणमयघटितश्च कपर ŚP (MS); या [ऽयम्] ŚP (MS).

Āryā metre.

Here, in this rice field, why do you oh ! fawn, abandon (from eating) the sheaves of well-grown rice? (The scarecrow that you see) is only an effigy of a man, made of hay, with a bow and arrow made of (dry) grass. (A. A. R.).

6157

इह किं प्रतिस्फुरति मे तवाग्रतो
नयशास्त्रनीरनिधिपारदृश्वनः ।
अवलीढविश्वतमसः पुरो रवेर्
नहि जातु दीपकशिखा प्रकाशते ॥

(अ) Navasāhasāṅkacarita 10. 6.

(आ) AlR 63.

(*a*) मतिः [प्रति°] AlR.

(*c*) °विश्वतिमिरे दिवाकरे AlR.

(*d*) प्रगल्भते AlR.

Mañjubhāṣiṇī metre.

Does my learning shine here in front of you, who have reached the other shore of the ocean of politics? In front of the sun who consumes the darkness of the world, never does the flame of a lamp show any brightness. (A. A. R.).

6158

इह खलु विषमः पुरा कृतानां
विलसति जन्तुषु कर्मणां विपाकः ।
हरशिरसि शिरांसि यानि रेजुः
शिव शिव तानि लुठन्ति गृध्रपादैः ॥

(अ) Han 14. 49.

(आ) ŚP 4005.

(*b*) भवति हि [वि°] Han.

(*c*) शिवशिरसि [ह°] Han.

Puṣpitāgrā metre.

Here indeed is seen the painful result of actions done by beings in the days of yore; the skulls which shone bright on the head of Lord Śiva, alas! the vultures now toss about with their claws (when the Lord takes his rest in the cemetery). (A. A. R.).

6159

इह गमिष्यति वैद्यमतिः श्रमं
प्रथममेव पुरस्तु महासुखम् ।
प्रियतमस्य मृगाक्षि समागमे
नवकरग्रहणा गृहिणी यथा ॥

(आ) Vaidyakīya-subhāṣitāvalī 11. 94.
Drutavilambita metre.

O deer-eyed lady ! If the mind of a physician feels strained in the beginning it will enjoy great happiness later on[1] just as a newly married woman at the contact of her lover[2]. (P. M. Mehta's translation).

1. On reading the Vaidya-jīvana.
2. P. M. Mehta has : 'beloved'.

6160*

इह गुरुजलभारपूर्णगर्भाः
प्रवरदरीभ्रमभूरिभीमवेगाः ।
तटकटकनियुध्यमानवेणी-
द्विगुणमहारवभैरवास् तटिन्यः ॥

(आ) Skm (Skm [B] 1295, Skm [POS] 2. 164. 5) (a. Tripurāri).

(*a*) °पूर° [°भार°] Skm (POS).

(*b*) °निगृह्यमाण° [नि°] Skm (var.).

Puṣpitāgrā metre.

Here flow the rivers overflowing with floods with their speed accelerated by their fall from precipices, and producing a frightful roar which is doubled (in intensity) when their currents fight with an army in the form of their banks. (A. A. R.).

6161–6162

इह चत्वारि दानानि प्रोक्तानि परमर्षिभिः ।
विचार्य नानाशास्त्राणि शर्मणेऽत्र परत्र च ॥
भीतेभ्यश् चाभयं देयं व्याधितेभ्यस् तथौषधम् ।
देया विद्यार्थिनां विद्या देयमन्नं क्षुधातुरे ॥

(आ) Subh 30, IS 1135-6.

(*e*) °भयदानां Subh.

The greatest sages, after having considered scrupulously various sciences, have declared that four donations in this world lead to (greatest) happiness in this and the other world :

to accord safety to one who is affraid; to dispense medicines to the sick; to teach knowledge to those who are asking for knowledge; and to give food to the hungry.

6163–6164

इह चैव स्त्रियो धन्याः शीलस्य परिरक्षणात् ।
शीलभङ्गे च नारीणां यमलोकः सुदारुणः ॥
शीलं रक्ष्यं सदा स्त्रीभिर् दुष्टसंगविवर्जनात् ।
शीलेन हि परः स्वर्गः स्त्रीणां वैश्य न संशयः ॥

(अ) PdP, Svargakhaṇḍa 31. 93-4.

Here itself women are blessed by protecting their character, if they break their good conduct there is hell which is very painful, women should always guard their conduct by avoiding the company of the wicked ; by good conduct, oh ! Vaiśya, women, no doubt, go to the supreme heaven. (A. A. R.).

6165

इह जगति जनस्य कस्य चित्ते
न वसति सौख्यविधानमुख्यवार्ता ।
खलु भवति तदेव तस्य सर्वं
भुवनपतिस् तु यदीश्वरः करोति ॥

(अ) Vai 93.

Puṣpitāgrā metre.

In this world, in which person's mind does not exist the prime idea of acquiring happiness ? But everything that occurs to him is only that which the Lord, the ruler of the universe, wills ! (S. Bhaskaran Nair's translation).

6166*

इह जगति रतीशप्रक्रियाकौशलिन्यः
कति कति न निशीथे सुभ्रुवः संचरन्ति ।
मम तु विधिहताया जायमानस्मितायाः
सहचरि परिपन्थी हन्त दन्तांशुरेव ॥

(आ) Vidy 418 (a. Lālāmiśra), RJ 836, SR 356. 23, SSB 240. 2.

Mālinī metre.

Are there not numerous charming women in the world who move about (to the rendezvous) clever in devising ways for love-fulfilment? But to me, the accursed of fate, whenever I smile, oh! friend, the rays from the teeth become the stumbling blocks (by shedding light and disclosing the identity of the person). (A. A. R.).

6167*

इह तव देव निपतता
करकमलकुशोदकेन जायन्ते ।
तत्तद्दूरदरिद्र-
द्वारि द्विपदानवारिभिः सरितः ॥

(अ) SMH 5.18.

(*b*) °शोदकेत् SMH (var.).

Āryā-gīti metre.

Oh! lord, the water that flows from the holy grass held in your lotus-hand when your majesty offers gifts, has caused the emergence, at the gates of your supplicants who have long ceased to be poor, of streams of ichor shed by their elephants. (S. Bhaskaran Nair's translation).

6168

इह तुरगशतैः प्रयान्तु मूर्खा
धनरहिता विबुधाः प्रयान्तु पद्भ्याम् ।
गिरिशिखरगतापि काकपङ्क्तिः
पुलिनगतैर्न समत्वमेति हंसैः ॥

(अ) BhŚ 416 (doubtful).

(आ) ŚP 198, PV 770 (a. BhŚ), Pad 115. 68 (a. BhŚ), VP 8. 38, SR 39. 23 (a. ŚP), SSB 291. 23, SRK 32. 7 (a. ŚP), SRM 2. 1. 342, SSD 2 f. 109*a*, IS 1177, Pr 365.

(*a*) इभतुरगशतैः प्रयान्ति SRK; मूढा [मू°] SR, SSB, Pad; मूर्खाः VP.

(*b*) धनरहितास्तु बु° ŚP, SR, SSB, Pad; धनहिताश्च बु° SRK; बुधाः (वि°) ŚP (MS); प्रयान्ति SRK.

Puṣpitāgrā metre.

Let the (rich) fools go accompanied by hundreds of horses; let the learned people, being devoid of wealth, go by foot; a flock of crows, though occupying the peak of a mountain never can equal the (majestic gait of) swans in river-beds. (A. A. R.).

6169

इह दुःखं नृपादिभ्यः परत्र नरकादितः ।
प्राप्नोति स्तेयतस् तेन स्तेयं त्याज्यं सदा बुधैः ॥

(अ) AS 774.

There is misery here caused by kings (by punishment), in the next world there is the torture of hell to a person who steals; hence the wise people should always avoid stealing (other's things). (A. A. R.).

6170

इह दुःखं लयः प्रोक्तो दुःखं हर्तुं लयः क्षमः ।
दुःखे शुभे लयो दुःखं दुःखं किं तस्य कथ्यते ॥

(आ) Subh 240, IS 1138.

(*a*) न य प्राप्तो Subh (MS).

(*b*) नयः Subh (MS).

(*c*) नयो दुःखी Subh (MS).

Exclusive devotion (to mundane things) is said to cause misery, but complete absorption (in the Supreme) removes all pain; but to him who finds misery by devotion to god as well as to the worthless things what can be said of his misery? (A. A. R.).

6171–6172

इह धर्मार्थकामानाम् अवाप्तिफलमिष्यते ।
तत्रार्थः सह कामेन निरीक्ष्यो धर्मचक्षुषा ॥

परित्यज्य हि यो धर्मम् अर्थमर्थाय पश्यति ।
कामं वा कामलाभाय न स बुद्धेषु बुद्धिमान् ॥

(अ) R (R [G] 5. 84. 5-6).

(आ) IS 1139-1140.

(*h*) बुद्धिषु IS.

Here is desired the fruit of *dharma*, *artha* and *kāma*, but *artha* as well as *kāma* should be viewed by the eye of *dharma* ; he who looks at *artha* for wealth alone, ignoring *dharma* or *kāma* for fulfilment of love alone, is not wise among the wide-awake. (A. A. R.).

6173*

इह नगरे प्रतिरथ्यं
भुजंगसंबाधरुचिरसंचारे ।
सुन्दरि मम मतमेतन्
नकुलप्रतिपालनं श्रेयः ॥

(आ) Ava 159. 315, SR 352. 13, SSB 232. 13, SRK 135. 42 (a. Sphuṭaśloka), IS 7752.

(*b*) भुजंगवासोऽनिरुद्धसंचारः IS (var.) ; °रुद्धसंचारे Ava, SRK, IS (*contra metrum*).

(*c*) प्रियसखि [सु°] Ava ; शृणु सखि साधनमेकं SRK, IS.

(*d*) न कुल° IS (var.).

Ārya metre.

Version A :

In this city, where is every road, pleasant walking is impeded by the presence of snakes, oh ! charming lady, it is my opinion that bringing up of an ichneumon will be for your welfare.

Version B :

In this city where every road is infested by people who are of loose character, it is my opinion, charming lady, that it is not desirable for your welfare to bring up a family of decent people. (A. A. R.).

6174*

इह निचुलनिकुञ्जे मध्यमध्येऽस्य रन्तुर्
विजनमजनि शय्या कस्य बालप्रवालैः ।
इति कथयति वृन्दे योषितां पान्तु युष्मान्
स्मितशबलितराधामाधवालोकितानि ॥

(आ) Skm (Skm [B] 271, Skm [POS] 1. 55. 1) (a. Rūpadeva), PG 201 (a. Rūpadeva or Samāhartṛ[1]).

(*a*) प्रतिनिचुल° PG (var.) ; मध्यमध्यास्य PG ; रन्तुं PG (var.).

(*b*) विजनरजनि° PG (var.); कस्या Skm [B] ; °प्रबालैः Skm [B].

(*c*) निगदति (°दित°) [क°] PG.

(*d*) सित° [स्मि°] PG (var.) ; °सुबलित° or °सबलित° or °सरलित° PG (var.).

1. The latter attribution is wrong, for Rūpagosvāmin lived later, i. e. after the composition of Skm.

Mālinī metre.

"Here, in the interior of this secluded bower of reeds, there is a lover's couch made of tender sprouts"—when the group of young ladies spoke thus, Rādhā and Kṛṣṇa glanced at each other, smiling wistfully: May these glances protect you all ! (S. Bhaskaran Nair's translation).

6175*

इह निचुलनिकुञ्जे वंशसंभारभाजि
स्वपिमि यदि मुहूर्तं पश्यसि क्षेत्रमेतत् ।
इति पथिकमकस्मान् मार्ग एवोपविष्टं
वदति तरुणकान्तं गोपिका साङ्गभङ्गम् ॥

(आ) JS 230. 30, ŚP 3918, RJ 1275, SR 345. 58 (a. ŚP), SSB 222. 2.

(*b*) स्वपिषि ŚP, SR, SSB.

Mālinī metre.

In this bower of reeds where an equipment of bamboo (cot) is got ready, I shall sleep for a short time, if you will please look after this field of rice for me—so said the maiden guarding the field with her limbs moving in a significant manner to the handsome young wayfarer who sat by the road-side accidentally. (A. A. R.).

6176*

इह निभृतनिपातमूकपादं
वलयितकार्मुकवल्लयः किराताः ।
भवदलसविलोकनानभिज्ञा
मृगगृहिणि प्रहरन्ति गच्छ दूरम् ॥

(आ) Skm (Skm [B] 1874, Skm [POS] 4. 47. 4) (a. Mandoka).

Puṣpitāgrā metre.

Here the hunters will stalk you with stealthy silent steps having their creeper-like bows bent and ready to shoot; they do not appreciate the charm of your steady glances, oh! doe, mother of fawns, they will strike. Go afar! (A. A. R.).

6177*

इह निवसति मेरुः शेखरो भूधराणाम्
इह हि निहितभाराः सागराः सप्त चैव ।
इदमतुलमनन्तं भूतलं भूरिभूतोद्-
भवधरणसमर्थं स्थानमस्मद्विधानाम् ॥

(अ) BhPr 113, Prabhāvakacarita JOIB 13. 3 (p. 259) (a. Śrīpāla).

(आ) Auc *ad* 20 (a. Kālidāsa), ZDMG 39. 306, Kav p. 34 (a. Kālidāsa). (Cf. A. Scharpé's Kālidāsa-Lexicon, I. 3 : p. 209).

(*a*) शेखरः क्ष्माधराणाम् Auc.

(*b*) विनिहित° Auc; चान्ये [चैव] Prabhā°, Auc.

(*c*) इदमहिपतिदम्भस्तम्भसंरम्भधीरं Prabhā°; इदमहिपतिभोगस्तम्भविभ्राज्यमानं (°भ्राज°) Auc.

(*d*) धरणितलमिहैव स्था° Prabhā°, Auc.

Mālinī metre.

Here[1] dwelleth Meru, the crest of mountains and here in sooth, (are) the seven seas with (their) burdens laid down; this earth, unequalled (and) unending, fit for supporting the production of many beings, (is) the place of (them that possess) our rule. (L. H. Gray's translation).

1. At Bhoja's court.

6178*

इह निशि निबिडनिरन्तर-
कुचकुम्भद्वितयदत्तहृदयभरा ।
रमणगुणकृष्यमाणा
संतरति तमस्तरङ्गिणीं कापि ॥

(आ) Skm (Skm [B] 795, Skm [POS] 2. 64. 5) (a. Amar, but not found there), Kav p. 23.

Ārya-gīti metre.

Here goes a damsel across the river of nocturnal darkness with two pots attached to her heart for a float in the form of her two breasts, stout and well-shaped, and drawn across with the rope of the virtues of her lover. (A. A. R.).

6179*

इह परिचिता जात्यन्धानामियं न तवोन्नतिर्
गुणपरिचये चक्षुष्मन्तो त्वयातिविडम्बिताः ।
कृपणवणिजामल्पीकर्तुं गुणांस् तव केवलं
मरकत मृषा दोषोद्गारः करिष्यति दुर्यशः ॥

(आ) Skm (Skm [B] 1722, Skm [POS] 4. 17. 2) (a. Jalacandra).

(*b*) वियन्ति वि° Skm [POS].

Hariṇī metre.

Here are petty merchants, congenitally blind to appreciate great virtues; oh! emerald, you will not get your elevated position here, for in assessing your worth even experts with eyes open are easily deluded; here you will only be devalued and thus the unjust exposure of your faults will only give you a bad name. (A. A. R.).

6180*

इह परिमलो यत्र व्यक्तो न तत्र मधुश्रियो
मधु समधिकं यस्मिस् तस्मिन् न गन्धसमृद्धयः ।
इति मरुवकं निन्दन् कुन्दादपेतकुतूहलः
कमलमधिकं स्मारं स्मारं विषीदति षट्पदः ॥

(आ) Skm (Skm [B] 1790, Skm [POS] 4. 30. 5) (a. Umāpatidhara), Vidy 123.

(*b*) मधुजमधिकं Skm (var.); यस्मिन् [य°] Vidy.
(*c*) समधिकं [म°] Vidy; कुन्दोदरे स कु° Vidy.
(*d*) कमलमुभयोः पात्रं स्मृत्वा निषीदति Vidy.
Hariṇī metre.

Where fragrance is clearly experienced there is no wealth of honey, where honey is in plenty, there is no rich fragrance; thus the bee which had come from the jasmine flower censures the *maruvaka*-flower and remembering repeatedly and longingly the lotus flower, he feels regret very much indeed. (A. A. R.).

6181*

इह पुरोऽनिलकम्पितविग्रहा
मिलति का न वनस्पतिना लता।
स्मरसि किं सखि कान्तरतोत्सवं
न हि घनागमरीतिरुदाहृता ॥

(आ) SR 186. 13, SSB 532. 13, Sāh *ad* 10. 684 (p. 288)[1].

1. *Apahnuta*-riddle. (See L. Sternbach, *Indian Riddles...*, VI Series 67, para 58. 1).

Drutavilambita metre.

"What creeper is this here before me that clings not close to the tree, with its body agitated by the wind ?" "Dost thou, fair friend, call to mind thy festive dalliance with thy lover ?" "No, no, I just described a feature of the rainy season". (Translation in *Bibl. Ind.* 9).

6182*

इह बहलितमिन्दोर्दीधितीनां प्रभाभिर्
मदविकलचकोरीचञ्चुमुद्राङ्किताभिः।
रतिभरपरिखेदस्रस्तरार्थं वधूनां
करकिसलयलीलाभञ्जनव्यञ्जिकाभिः ॥

(आ) SkV 929.
(*d*) °लीनां भञ्जनं SkV (var.).
Mālinī metre.

The moon, which here has multiplied its light, / checkered with spots of darkness by the beaks / of *cakora*-birds unsteady with intoxication, / constructs a graceful foliage of finger painting / to serve for strewing on the couches / of damsels weary from their bouts of love. (D. H. H. Ingalls's translation).

6183

इह भुवि कलयति लघुरपि
महतां सङ्गेन कमपि महिमानम् ।
लङ्घयति चन्द्रलीनो
नभस्तलं हेलया हरिणः ॥

(आ) SSB 367. 40.
(*a*) इव [इह] SSB (*sic !*).
Āryā-udgīti metre.

In this world even an insignificant person attains greatness by association with the great; concealing himself in the moon, the deer traverses across the sky sportively (without trouble). (A. A. R.).

6184

इह भोगं यशः प्रीतिं सभासु बहुमान्यताम् ।
दद्यात् परत्र सुगतिं विद्याधनमनुत्तमम् ॥

(आ) NBh 116.
(*a*) यशस्त्रीतिं or यशप्रीतिं NBh; (यशः प्रीतिं is my suggestion).

The wealth of learning of the best sort is bound to bestow enjoyment (of every kind), fame, affection (from all) and high honour in learned assemblies—all these here in this world, and supreme bliss in the world hereafter. (S. Bhaskaran Nair's translation).

इह मग्नसमार° see No. 6283.

6185*

इह मधुपवधूनां पीतमल्लीमधूनां
विलसति कमनीयः काकलीसंप्रदायः।
इह नटति सलीलं मञ्जरी वञ्जुलस्य
प्रतिपदमुपदिष्टा दक्षिणेनानिलेन ॥

(आ) SR 333. 86, SSB 200. 91.

Mālinī metre.

Here the young she-bees drinking the honey of jasmine flowers, sing gracefully and joyfully in sweet *kākalī*-tones; and here dances with fun and grace the *vañjula*-creeper instructed in pacing her steps by the southern breeze. (A. A. R.).

6186*

इह महिषविषाणव्यस्तपाषाणपीठ-
स्खलनमुखररोहिद्गर्भिणीभ्रूणहत्याः ।
कुहरविहरमाणप्रौढभल्लूकहिक्का-
चयचकितकिरातत्रस्तशस्त्रा वनान्ताः ॥

(अ) Anar 5. 20.

(आ) Skm (Skm [B] 2045, Skm [POS] 5. 9. 5) (a. Murāri), Pad 116. 74(a.Murāri), PV 661 (a. Gaṇapati).

(*b*) स्खलितजनित° PV; °रोह° Pad; °भ्रण° Anar (printer's error).

(*d*) °न्यस्त° [°त्रस्त°] Skm (POS), PV (also °जत्यस्त° PV [var.]), Pad.

Mālinī metre.

Here in these forest regions the bisons dislodge the rocks with their horns and when the pregnant does stumble against them, the foetus in their wombs get killed; when the huge bears sport in the big hollows and growl, the hunters drop their weapons overcome with fear. (A. A. R.).

6187*

इह मुहुर्मुदितैः कलभै रवः
प्रतिदिशं क्रियते कलभैरवः ।
स्फुरति चानुवनं चमरीचयः
कनकरत्नभुवां च मरीचयः ॥

(अ) Śiś 4. 60.

(आ) SSB 456. 23 (a. Māgha), Amd 218. 580, Sar 2. 117.

(*d*) °रत्नभवां Sar.

Drutavilambita metre.

Here joyful young elephants give now and again sweet yet terrible sounds in every direction. In every forest is seen a herd of *camarī*-deer, and there shine forth the rays from the grounds of gold and gems. (M. S. Bhandare's translation).

6188

इह यत् क्रियते कर्म तत् परत्रोपभुज्यते ।
सिक्तमूलस्य वृक्षस्य फलं शाखासु दृश्यते ॥

(अ) *ab* MBh (Bh) 3. 245. 19 and 3. 247. 35.

(आ) SRHt 48. 1 (a. Vyāsaśataka), SSSN 39. 1 (a. Vyāsaśataka), Vyās 26. (Cf. No. 8936).

(इ) Vyās (C) 24, Vyās (S) 24.

(*b*) परत्रैवोपभुज्यते [त° पर°] SSSN; परत्रोपयुज्यते SRHt.

(*c*) मूले सिक्तस्य वृ° Vyās (C).

Whatever deed is performed in this world, (the result of) the same is bound to be experienced in the world to follow: Whenever a tree is watered at the root, the result thereof (in the form of fruit) will be found in its branches. (S. Bhaskaran Nair's translation).

6189

इह यत् क्रियते कर्म फलं तत्रैव भुज्यते ।
कर्मभूमिरियं राजन् फलभूमिश् च सा स्मृता ॥

(अ) PdP, Bhūmikhaṇḍa 95. 12.

Whatever action is done in this world the fruit thereof is experienced here itself; this world, oh! king, is the field of action and it is also declared to be the yielder of results. (A. A. R.).

इह यत्नसमारम्भाद् see No. 6284.

6190*

इह यादववंशकृष्णवर्त्मा-
नुगतिः साङ्गतया मयान्वभावि ।
अधुना तदवाप्तिचेतसे मे
मधुराकामधुरापि रोचते किम् ॥

(अ) Ras 53.

(*a*) *Version A* : इह यादव-वंश-कृष्ण-वर्त्मा-.
Version B : इह या दव-वंश-कृष्णवर्त्मा-.

(*b*) *Version A* : ऽनुगतिः साङ्गतया मयाऽन्वभावि.
Version B : ऽनुगतिः साऽङ्ग तया मयाऽन्वभावि

(*d*) *Version A* : मधुरा कामधुराऽपि.
Version B : मधु-राका मधुराऽपि.

Aupacchandasika metre.

Version A :

Here have I experienced wholeheartedly the pursuit of the path shown by Śrī-Kṛṣṇa, the scion of Yadu race; now that my mind has attained this bliss will the affairs of love, however sweet, be appealing ?

Version B :

I have, oh ! friend, experienced along with her the painful ordeal of a forest fire, born of the friction of bamboos ; now that my mind has experienced it, will even the full moon nights of spring be pleasant (to go to that rendezvous) ? (A. A. R.).

6191*

इह रूपमात्रसारे
चित्रकृते कमलकह्लारे ।
न रसो नापि च गन्धो
मधुकर बन्धो मुधा भ्रमसि ॥

(आ) PV 687 (a. Rudra), RJ 349, SR 222. 54, SSB 610. 18, Kav p. 94, Subhāsta-ślokasaṁgraha (MS) 1163 (a. Rudra-bhaṭṭa), Sūkti-ratnāvalī (MS IO 1203 *b*) 509 , Subhāṣitaratnakośa (Bhandarkar Report 1883-4) 3. 92, VP 10. 55.

(*b*) °चित्रगते कनकक° SR, SSB.

Āryā-upagīti metre.

Here in this beautiful red lotus pointed in a picture, whose essence (of charm) consists only in beautiful appearance, there is neither the sweet taste (of honey) nor any pleasing smell; oh ! friend bee, you wander in its vicinity in vain. (A. A. R.).

6192*

इह रे बहला लासे बाला राहुमलीमसा ।
सालका रसलीला सा तुङ्गालालि कलारत ॥

(अ) Sar 2. 303.

Here, oh ! you have taken up affectionately for the dance a girl with a profusion of dark hair, tall and full of sportiveness due to the grasp of the erotic sentiment, you, who are attached to the fine arts. (A. A. R.).

6193

इहलोके च पितृभिर् या स्त्री यस्य महामते ।
अद्भिर्दत्ता स्वधर्मेण प्रेत्यभावेऽपि तस्य सा ॥

(अ) R (R [Bar] 2. 26. 16, R [B] 2. 29. 18, R [G] 2. 29, 20, R [Kumbh] 2. 29. 18, R [L] om. instead adds भर्तारं किल as 2. 32. 20). (Cf. भर्तारं किल या नारी).

(आ) IS 1141.

(*b*) महाबल or महामते: R (var.).

She who in this world, is given in marriage to one, by her father and elders with the sprinkling of the holy water in accordance with their religious custom is his wedded wife even in the world beyond. (T. Śrinivasa Raghavacharya's translation).

इह लोके तु (ऽपि) धनिनाम् see No. 6194.

6194

इह लोके हि धनिनः परोऽपि स्वजनायते ।
स्वजनस्तु दरिद्राणां जीवतामेव नश्यति ॥

(अ) MBh (MBh [Bh] 12. 309. 86, MBh [R] 12. 321. 88, MBh [C] 12. 12131). (Cf. No. 6195).

(आ) VS 3160, IS 1142.

(*a*) भुवि [इह] MBh (var.) ; लोकेषु [लोके हि] MBh (var.); ऽपि [हि] MBh (var.) ; धनिनां MBh (var.), VS.

(*b*) स्वजनः [प°] MBh (var.); सन्न जायते MBh (var.).

(*c*) स्वजनं MBh (var.) ; स्वजनोऽपि VS.
(*d*) जीवितम् MBh (var.) ; अपि [एव] MBh (var.); नस्यति or पश्यति MBh (var.).

Here in this world, indeed[1], a rich man's kins-folk, while he strives, / the part of kinsmen gladly play : / the poor man's kindred die away / long e'er his day of death arrives. (S. Muir's translation).

1. Words in italics are omitted by S. Muir.

6195

इह लोके हि धनिनां परोऽपि स्वजनायते ।
स्वजनोऽपि दरिद्राणां तत्क्षणाद् दुर्जनायते ।।

(अ) P (Pts 1. 5, PtsK 1. 5, PM 1. 5), SkP, Nāgara-khaṇḍa 155. 44, Śts 26. 5-6. (Cf. No. 6194).
(आ) ŚP 403, SRK 57. 12 (a. ŚP), SRM 1. 2. 87, SR 65. 3 (a. VS), SSB 332. 4, SMa 2. 33, IS 1143.
(*a*) धनिनामिह भूलोके SSB ; तु [हि] PtsK ; च [हि] SkP; ऽपि [हि] Śts (var.), ŚP.
(*d*) नराणां [त° क्ष°] SMa ; सर्वदा [त° क्ष°] SRM; कार्यार्थे [त° क्ष°] SkP.

Here in this world, indeed, even a stranger, if he be one of the rich becomes a relative ; but a relative, if he be one of the poor, becomes immediately an adversary.

6196

इह लोको हतो नृणां दारिद्र्येण यथा नृप ।
मनुष्याणां तथा जन्म माघस्नानं विना हतम् ।।

(अ) PdP, Uttara-khaṇḍa 242. 26.

Just as the life of the people in this world is blighted by poverty, oh ! king, so is the life of men rendered vain if they do not take a holy dip in the lunar month of Māgha. (A. A. R.).

6197*

इह वटवृक्षे यक्षः
प्रतिवसति दिवापि यत्र भयशङ्का ।
तस्मिन्नभिनववध्वा
नीता वीतोदयाः क्षणदाः ।।

(आ) ŚP 3772, SR 352. 5 (a. ŚP), SSB 232. 5, SRK 119. 21 (a. ŚP).
(*c*) कति नहि वध्वा [अभिनव°] ŚP.
Āryā metre.

Here in this banyan tree, there resides a ghost, the fear whereof prevails (among men) even during day-time ; but many nights, till sunrise, have been spent under it by a young bride (with her groom, undisturbed). (S. Bhaskaran Nair's translation).

6198*

इह वत्सान् समचारयद्
इह नः स्वामी जगौ वंशीम् ।
इति सास्रं गदतो मे
यमुनातीरे दिनं यायात् ।।

(आ) PG 87 (a. Śrī-Raghupati-Upādhyāya).
(*a*) समाचारयद् or समाचरयद् or समाह्वयाद् PG (var.).
(*b*) वंशं PG (var.).
Āryā-upagīti metre.

Here did my lord [Kṛṣṇa] graze the calves, and here he played (sweetly) on his flute ; thus speaking with tears (of joy) welling in my eyes, may my days be spent on the banks of the Yamunā. (A. A. R.).

6199*

इह वहति बहुमहोदधि-
विभूषणा मानगर्वमियमुर्वी ।
देवस्य कमठमूर्तेर्
न पृष्ठमपि निखिलमाप्नोति ।।

(अ) ĀrS 2. 113.
Āryā metre.

Here is this young woman of the earth puffed with pride of self-conceit, adorned with many a jewel yielded by the great ocean ; she does not fully get even the back of the lord of the tortoise [Viṣṇu *or* : lover][1]. (A. A. R.).

1. Just as the proud earth occupies only a part of the broad back of the tortoise-Viṣṇu, so the damsel cannot fully get the affection of the lover.

6200

इह वा तारयेद् दुर्गाद् उत वा प्रेत्य तारयेत् ।
सर्वथा तारयेत् पुत्रः पुत्र इत्युच्यते बुधैः ॥

(अ) MBh (MBh [Bh] 1. 147. 5, MBh [R] 1. 161. 5, MBh [C] 1. 6185), Brāhmaṇa-vilāpa 3. 5, (cf. MBh [Bh] 1. 68. 47). Cf. पुन्नाम्नो नर°.

(आ) Pras 12. 6, SRHt 91. 1 (a. MBh), SSSN 103. 1 (a. [?] MBh), IS 1144.

(*a*) तारयेत् पुत्र Pras, SRHt, SSSN; दुःखात् MBh (var.).

(*b*) कन्या [उत] MBh (var.) ; भारत [ता°] MBh (var.); रयेत् (ता° missing) SRHt.

(*c*) सर्वदा Pras (var.) ; तारणात् MBh (var.).

(*d*) आत्मा वै पुत्र उच्यते MBh (var.), Pras, SRHt, SSSN.

A child rescueth his parents in this and the other regions; therefore is the child called by the learned *putra* [the rescuer]. (P. C. Roy's translation).

6201*

इह विकसदशोकास्तोकपुष्पोपकारैर्
अयमतिशयरक्तः सक्तसुस्निग्धभावः ।
त्रिभुवनजयसज्जः प्राज्यसाम्राज्यभाजः
प्रथयति पृथुमैत्रीं पुष्पचापस्य चैत्रः ॥

(आ) Kavi *ad* 5. 1 (KM p. 168 ; in Kṣ [RP] 60) (a. Bhaṭṭodayasiṁha's Lalitakāvya).

Mālinī metre.

Here does the spring month showering heaps of blooming *aśoka*-flowers display an intensity of affection for the flower-bowed god who enjoys an exalted sovereignty—the spring month, which is deep red in affection and harbours feelings of love and is out to conquer the three worlds. (Dr. Sūryakānta's translation).

6202*

इह विचरन्ति किरातास्
स्वातन्त्र्यस्वच्छन्दतानिहन्तारः ।
तदमीषां गानादौ
मा धाः श्रवणे कुरङ्गशाव त्वम् ॥

(आ) SSB 627. 3 (a. Saṁgahītṛ).

Āryā-gīti metre.

Here roam about the hunters who destroy the independent existence of animals like you; hence, oh! fawn, do not pay any heed to the (entrapping) music and such tricks of theirs. (A. A. R.).

6203*

इह विजयिनि वंशे कीर्तिधाराकलाप-
स्नपितसकललोकः श्रीयशोविग्रहोऽभूत् ।
जलघट इव युद्धोत्तालभूपालदर्प-
ज्वलनशमनलीलाकोविदः कोऽपि वीरः ॥

(आ) Skm (Skm [B] 2090, Skm [POS] 5. 18. 5) (a. Viśveśvara)

(*c*) जलधर Skm (var.).

Mālinī metre.

Here in this invincible family there was one, the embodiment of fame and wealth, who eclipsed the entire world by the continuous flow of his renown; this heroic warrior was fully competent to effortlessly annihilate the fire of pride in battle of haughty kings, as a pot of water does fire. (A. A. R.).

6204*

इह विधिविषमः पुराकृतानां
भवति हि जन्तुषु कर्मणां विपाकः ।
क्व जनकतनया क्व रामरामा
क्व च दशकन्धरमन्दिरे निवासः ॥

(आ) RJ 1465.

Puṣpitāgrā metre.

Here are experienced the fruit of the actions done before, which are painful to all beings by the decree of fate; (otherwise) where is the daughter of the (great) king Janaka, when again the wife of the (great) Śrī-Rāma and where

her residence (in captivity) in the house of the ten-necked monster ? (A. A. R.).

6205

इह विरचयन् साध्वीं शिष्यः क्रियां न निवार्यते
त्यजति तु यदा मार्गं मोहात् तदा गुरुरङ्कुशः ।
विनयरुचयस् तस्मात् सन्तः सदैव निरङ्कुशाः
परतरमतः स्वातन्त्र्येभ्यो वयं हि पराङ्मुखाः ॥

(अ) Mudr 3. 6.
(आ) SSap *565ab*.
(*a*) हि रचयन् Mudr (var.) ; विचार्यते [नि°] Mudr (var.).
(*b*) यथा [यदा] Mudr (var.).
(*d*) पदमपि स्वातन्त्र्येभ्यो न यान्ति परा° Mudr (var.) ; पदमपि यतः [प°] Mudr (var.).
Hariṇī metre.

In this world, a disciple who does the right thing is not restrained ; when, deluded, he strays from the track, then the preceptor is the goad. Hence, good men, relishing moral guidance, are always free from restraint. Further than this, we are averse to all sorts of freedom. (R. S. Walimbe's translation).

6206*

इह विश्वम्भरापीडे चन्दनं कस्य न प्रियम् ।
अनुस्वारं विलिप्यापि ओकारस्य प्रयोजनात् ॥

(आ) SuM 19. 18.
(*c*) विलुप्याद्य SuM (var.).
(*d*) कोकारस्य SuM (var.).

To whom here is not sandal paste pleasing when suffering pain by being scorched by fire ? When the *anusvāra* '*ṁ*' is dropped in *candana* there is still use for it, when '*o*' is added to it, as *odana* [cooked rice], when afflicted by the fire of hunger. (A. A. R.).

6207

इह वैकस्य नामुत्र अमुत्रैकस्य नो इह ।
इह चामुत्र वैकस्य नामुत्रैकस्य नो इह ॥

(अ) MBh (MBh [B] 3. 181. 34 and MBh 14 ; App. I 4. *l*. 2458-9, MBh [R] 3. 183. 87, MBh [C] 3. 12644).
(इ) SS (OJ) 278.
(*a*) इहैवै° MBh (var.) , SS (OJ).
(*ab*) नामुत्रामुत्रै° SS (OJ) (*contra metrum*).
(*c*) वामुत्र SS (OJ).
(*d*) चैकस्य MBh(var.).

Some enjoy here and not hereafter. Some hereafter but not here. Some both here and hereafter. And there are still those who enjoy neither here nor hereafter. (Raghu Vīra's translation).

6208*

इह व्याधव्यूहः पटुघटितयन्त्रप्रहरणो
मृगेन्द्राणां वल्गत् प्रखरनखराणां कुलमिह ।
इहालङ्घ्यः शैलो बहलतरपङ्का सरिदिह
प्रदीप्तोऽग्निर्मध्येवनमहह कष्टं करिपतेः ॥

(आ) Skm (Skm [B] 1836, Skm [POS] 4. 40. 1).
(*b*) बलात्प्रस्वरनस्व° Skm (B) (*contra metrum*); वल्गात्प्र° Skm (POS) ; (वल्गत् [pouncing] प्र° is my suggestion).
Śikhariṇī metre.

Here is a party of hunters with their machine weapons well set, on the other side is a group of pouncing lions with their fierce claws, and here on this side is an impassable mountain and on the other side is a river full of deep mud ; a forest fire has started in the middle of the forest ; alas ! the difficult situation of the lord of elephants. (A. A. R.).

6209

इह शय्यागतेनापि बन्धुमध्यस्थितेन वा ।
मयैवैकेन सोढव्या मर्मच्छेदादिवेदना ॥

(आ) JS 448. 11.

Whether I am lying in bed here or remain in the midst of relatives, by me alone is to be borne this initial pain which cuts at the vitals. (A. A. R.).

6210*

इह शिखरकरालक्षोणिभिद्गण्डशैल-
स्खलनवलनगर्जत्फेनिलो बुद्बुदौघः ।
पवनधूतशिरीषश्रेणिरेणुप्रणाली-
सुरभिसलिलदृप्ता द्वीपवत्यो वहन्ति ॥

(आ) JS 374. 28.
Mālinī metre.

Here, full of bubbles and foam, roaring, tearing and stumbling against huge boulders and frightful rocky parts of the mountain, arrogant with floods and rendered fragrant by the mass of pollen from *śirīṣa*-flowers wafted by the breeze, flow the rivers. (A. A. R.).

6211

इह शिष्टानुशिष्टानां शिष्टानामपि सर्वथा ।
वाचामेव प्रसादेन लोकयात्रा प्रवर्तते ॥

(अ) KāD 1. 3.

In this world, the current or trend of works always flows on through the words of the sages of firm on concentrated intellect[1], through words of those trained by instructions of the *śiṣṭa*[2], and through colloquial words of all the rest[3]. (K. Roy's translation).

1. शिष्ट. 2. अनुशिष्ट. 3. अवशिष्ट.

6212*

इह संतमसे घनागमे
सुखितं भानवमैन्दवं वपुः ।
तडिदुज्ज्वलदीपलेखया
हरितोऽमूः परितो विचिन्वति ॥

(आ) Vidy 906 (a. Prāca or Prāk).
Viyoginī metre

Here in this rainy season in pitch darkness when the orbs of the sun and the moon are taking rest, the quarters make a search all around for them with the aid of the lamps of the flashes of lightning. (A. A. R.).

6213*

इह समदशकुन्ताक्रान्तवानीरवीरुत्-
प्रसवसुरभिशीतस्वच्छतोया वहन्ति ।
फलभरपरिणामश्यामजम्बूनिकुञ्ज-
स्खलनमुखरभूरिस्रोतसो निर्झरिण्यः ॥

(अ) Uttararāmacarita 2. 20, Mahāvīra 5. 40.
(आ) SkV 1592, JS 373, 27 (a. Bhavabhūti), SR 140. 4 (a. Mahāvīra), SSB 457. 35.
(*a*) °नीरमुक्त Uttara (var.), Mahāvīra, SkV, JS.
(*b*) भवन्ति [व°] SkV.
Mālinī metre.

Here flow mountain brooks in steep cascades, / their water clear and cool / and sweet with pollen of the cane flowers / where birds have gathered in intoxication ; / their many streams trip chattering / through groves of rose-apple / black with ripened fruit. (D. H. H. Ingalls's translation).

6214*

इह सरसि सलीलं चारुपत्रे विधुन्वन्
दरतरलिततिर्यक्चञ्चुकण्डूयिताङ्गः ।
अनुसरति सरागः प्रेयसीमग्रयाताम्
अनुपदसमुदञ्चत्कण्ठनालो मरालः ॥

(आ) Skm (Skm [B] 2033, Skm [POS] 5. 7. 3) (a. Śiśoka), AB 527.
Mālinī metre.

Here in this lake sportively swims the swan shaking the lotus-leaves and (occasionally) scratching his body with his beak slightly turned sideways, and follows, full of love for his mate, that had gone in front, raising his stalk-like neck at every step. (A. A. R.).

6215*

इह सरसि सहर्षं मञ्जुगुञ्जाभिरामं
मधुकर कुरु केलिं सार्धमम्भोजिनीभिः ।
अनुपममकरन्दामोददत्तप्रमोदा
त्यजति बत न निद्रां मालती यावदेषा ॥

(आ) ŚP 836, SRK 187. 21 (a. ŚP), SR 223. 89, SSB 612. 53, Any 83. 63, IS 1145.
(*c*) अनुगम° ŚP (MS).
(*d*) or तव [ब°] Any.
Mālinī metre.

Oh ! bee, carry on happily with sweet humming your dalliance with the water-lilies at this pond, as long as the jasmin does not blossom and its unique scent does not knock you out.

6216

इह सर्वस्वफलिनः कुलपुत्रमहाद्रुमाः ।
निष्फलत्वमलं यान्ति वेश्याविहगभक्षिताः ॥

(अ) Mṛcch 4. 10. (Cf. No. 2632).
(आ) Daṁpat 45, SR 355. 3 (a. Mṛcch), SSB 238. 3, GVS 169, IS 1146.
(*a*) °फलित: Daṁpat.
(*c*) याति Daṁpt.

A noble youth is like a goodly tree ; / his wealth, the fruit so fair ; / the courteran[1] is like a bird ; for she / peeks him and leaves him bare. (A. W. Ryder's translation).

1. वेश्या [the prostitute].

6217*

इह सामान्यानुगमं
समुपदिशन्तः स्थलेष्वनेकेषु ।
लिङ्गपरामर्शपरा
नवीननैयायिका यान्ति ॥

(आ) SSB 255. 32 (a. Kṛṣṇarāma).
Āryā metre.

Here, preaching in many a place the following of general propositions and busily thinking of the predicates of propositions[1] go the logicians of a new school. (A. A. R.).

1. May also mean scratching below their belts.

6218*

इह स्फुटं तिष्ठति नाथ कण्टकः
शनैः शनैः कर्ष नखाग्रलीलया ।
इति च्छलात् काचिदलग्नकण्टकं
पदं तदुत्सङ्गतले न्यवेशयत् ॥

(आ) ŚP 3582, SR 310. 2 (a. ŚP), SSB 163.2.
Vaṁśastha metre.

Here clearly remains, my dear, the thorn in my foot, slowly, gently draw it out with the tips of your nails, thus saying and using it as a pretext, another damsel placed her foot, which had no thorn at all, in the lover's lap. (A. A. R.).

6219*

इह हि नववसन्ते मञ्जरीपुञ्जरेणु-
च्छुरणधवलदेहा बद्धहेलं सरन्ति ।
तरलमलिसमूहा हारिहुंकारकण्ठा
बहुलपरिमलालीसुन्दरं सिन्दुवारम् ॥

(अ) Viddhaśālabhañjikā 1. 30.
(आ) SR 333. 88, SSB 200. 93, Suvṛ *ad* 23 (in Kṣ [RP] 50) (a. Rājaśekhara).
(*a*) मञ्जरीरेणुपुञ्ज Viddha°, SR, SSB.
(*b*) °छुरित° Viddha° (var.).
(*c*) °कारिकण्ठा Viddha°, SR, SSB.
Mālinī metre.

Here, at the advent of spring swarms of bees, with their bodies whitened when annointed with the pollen of clusters of flowers, buzzing a sweet hum, sportively hover round the graceful and unsteady *sinduvāra*-tree, which is deer to the bees on account of its pungent smell. (Dr. Sūryakānta's translation).

इह हि बहुभिरुक्तैर्युक्तिशून्यैः see No. 10487.

6220*

इह हि मधुरगीतं रूपमेतद् रसोऽयं
स्फुरति परिमलोऽसौ स्पर्श एष स्तनानाम् ।
इति हृतपरमार्थैरिन्द्रियैर्भ्राम्यमाणः
स्वहितकरणधूर्तैः पञ्चभिर्वञ्चितोऽस्मि ॥

(अ) BhŚ 102.

(आ) SLP 4. 43 (a. BhŚ), SuMañ 277. 2-5, IS 1147.

(*a*) इति [इ°] BhŚ (var.) ; तु or ह [हि] BhŚ (var.) ; नृत्यम् or नृत्तम् [रू°] BhŚ (var.) ; भ्रमो [र°] BhŚ (var.) ; य: or ऽपि [ऽयं] BhŚ (var.).

(*b*) स्फुटति or स्फुरित° BhŚ (var.) ; परिमलोयं or परमलोयं or परिमलोघ° BhŚ (var.) ; एष: BhŚ (var.) ; केमल: स्पर्श एष: [स्प° ए° स्त°] SuMañ.

(*c*) इति हृत° (वद° or अधिगत°) BhŚ (var.) ; भ्राम्यमान: or भ्राम्यमाणै: (°णौ) BhŚ (var.).

(*d*) ह्यहित° (अ° or त्व°) BhŚ (var.) ; °भूतै: or °दक्षै: or °वृत्तै: or °दूतै: or °दूरै: [°धूर्तै:] BhŚ (var.) ; (ऽ)सि or (ऽ)स्मिन् or (ऽ)पि [ऽस्मि] BhŚ (var.).

Mālinī metre.

Here is sweet voice to hear, graceful dance to see, ambrosial juice to taste, fragrant scent to smell, and lovely breast to touch ; being thus deceived by my five senses which are very clever to secure their own ends, I am wandering uselessly about the world (without devoting the least attention to my spiritual improvement which is to help me a great deal in obtaining salvation). (P. G. Nath's translation).

6221*

इहानेके सत्यं वृषमहिषमेषा: सुतुरगा
गृहाणि क्षुद्राणां कतिपयतृणैरेव सुखिन: ।
गजानामास्थानं मदसलिलजम्बालितभुवां
तदेको विन्ध्याद्रेर्विपिनमथवा भूपसदनम् ॥

(आ) Any 36. 94.

Śikhariṇī metre.

Here, true it is, that there are many oxen, buffalos, goats and good horses which are satisfied with a little mere grass, as also the huts of lowly people; but the recreation ground of elephants that make the ground muddy with the flow of their rut is the forest of Vindhya for one ; and the other is the palace of a king. (A. A. R.).

6222

इहानेके सन्त: सततमुपकारिण्युपकृतिं
कृतज्ञा: कुर्वन्तो जगति निवसन्तोऽपि सुधिय: ।
कियन्तस् ते सन्त: सुकृतपरिपाकप्रणयिनो
विना स्वार्थं येषां भवति परकृत्यव्यसनिता ॥

(आ) SR 52. 242, SSB 311. 249, SRK 12. 17 (a. Sphuṭaśloka), IS 7753.

Śikhariṇī metre.

Here are many good people in the world who are full of gratitude to people who render help to them and who, in their turn, return help to them ; but how many good people are there who are fond of good deeds and who are eager to render help to others without any consideration of their own self-interest ? (A. A. R.).

6223*

इहाविशद्येन पथातिवक्र:
शास्त्रौघनिष्यन्दसुधाप्रवाह: ।
सोऽस्या: श्रव:पत्रयुगे प्रणाली-
रेखेव धावत्यभिकर्णकूपम् ॥

(अ) Naiṣ 7. 62.

(आ) SR 260. 127 (a. Naiṣ), SSB 75. 5.

(*b*) °निष्पन्दरसप्रवाह: SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

The channel-like line carved on her ear-rings that runs in the direction of the ear-holes is the path, by which the eddying nectar flow of the essence of the scriptures entered her ears. (K. K. Handiqui's translation).

6224*

इहैकश् चूडालोऽभ्यजनि कलशाद् यस्य सकलैः
पिपासोरम्भोभिश् चुलुकमपि नो भर्तुमशकः ।
स्वमाहात्म्यश्लाघागुरुगहनगर्जाभिरमितः
कुषित्वा क्लिश्नासि श्रुतिकुहरमब्धे किमिति नः ॥

(अ) Bhallaṭaśataka 47 *cd/ab*.
(आ) VS 877 (a. Bhallaṭa).
(*d*) कुचित्वा or कुशित्वा or उषित्वा VS (var.).
Śikhariṇī metre.

Here was born a sage [*cūḍāla*[1]] out of a pot whose thirst you were not able to quench by the supply of a single handful with all your waters. Bragging your greatness with your deep roar on all sides, why do you, oh ! sea, tear and pain the cavity of our ears ?

1. Cūḍāla=one having a single lock of hair on his crest.

6225

इहैव नरकव्याधेश् चिकित्सां न करोति यः ।
गत्वा निरौषधस्थानं स रोगी किं करिष्यति ॥

(अ) BhPr 35 (a. Vatsarāja's younger brother).
(आ) VS 3362 (a. Śrī-Vyāsamuni), SRHt 193. 75.
(इ) SS(OJ) 11, ShD (T) 206.
(*a*) इहच्च or इहे च SS(OJ) (var.).
(*c*) निरौषधं स्थानं VS, SS(OJ) ; निरौषधं देशं SRHt.
(*d*) सरुजः [स रो°] VS, SRHt, SS (OJ).

How will the sick person, who cares not for the treatment of his hellish disease, manage when he reaches the place where there is no medicine. (J. Shastri's translation).

6226

इहैव भुवने जातं सत्त्वसंस्थापनं क्षमम् ।
गृह्यते किमपि स्वस्थैर् अन्यत् किमपि जिह्मगैः ॥

(आ) SNi 12. 5.
(*a*) सहैव [इहैव] SNi (KM).
(*b*) °पनक्षमम् SNi (KM).

Here is available in this world the recourse to goodness which is friendly to all and which is adopted by men of self-possession ; something else is followed by crooked people. (A. A. R.).

इहैवैकस्य see No. 6207.

6227*

इहोद्याने संप्रत्यहह परिशिष्टाः क्रमवशाद्
अमी वल्मीकास् ते भुजगकुललीलावसतयः ।
गतास् ते विस्तीर्णस्तबकभरसौरभ्यलहरी-
परीतव्योमानः प्रकृतिगुरवः केऽपि तरवः ॥

(आ) SR 236. 15, SSB 633.15, SRK 202. 4 (a. ŚP, but not found there).
Śikhariṇī metre.

Here in this garden alas! are now left by lapse of time these ant-hills, the sporting ground of multitudes of snakes; gone are those trees that were of majestic stature which spread out into the sky filling it with waves of fragrance from the bunches of their profusion of flowers. (A. A. R.).

6228

इहोपपत्तिर्मम केन कर्मणा
क्व वा प्रयातव्यमितो भवेदिति ।
विचारणा यस्य न विद्यते स्मृतौ
कथं स धर्मप्रवणो भविष्यति ॥

(आ) VS 3022 (a. [?] Śrī-Vyāsamuni), SPR 582. 50.
(*b*) कुतः [क्व वा] SPR ; भवादिति SPR.
(*c*) जायते हृदि [वि° स्मृ°] SPR.
Vaṁśastha metre.

By what actions done by me have these happenings occurred and where should I be going in the hereafter ? He, in whose mind, these considerations do not occur, how does he become one efficient in right conduct ? (A. A. R.).

6229

ईक्षणध्यानसंस्पर्शैर् मत्स्यकूर्मविहङ्गमाः ।
पोषयन्ति स्वकान् पुत्रान् तद्वत् पण्डितवृत्तयः ॥

(आ) SRHt 27. 6 (a. MBh).

By mere sight, thought and touch the fish, tortoises and birds bring up their young ones; so do men of wise conduct. (A. A. R.).

6230*

ईक्षितोपदिशतीव नर्तितुं
तत्क्षणोदितमुदं मनोभुवम् ।
कान्तदन्तपरिपीडिताधरा
पाणिधूननमियं वितन्वती ॥

(अ) Naiṣ 18. 94 or 18. 95 (Naiṣ [HSS] 18. 89).

Rathoddhatā metre.

While she[1] shook her hand, her lips being hurt by her beloved's teeth, she was seen to give lessons to Cupid in dancing, who was at the moment transported with joy. (K. K. Handiqui's translation).

1. Damayanti.

ईतिताकारतत्त्वज्ञो see No. 5748.

6231*

ईदृशं कारयेन् न्यासं येन श्रेयो भविष्यति ।
अन्येऽपि दुष्टमन्त्रेण न हिंसन्ति कदाचन ॥

(आ) ŚP 1734.

Thus should you assign the various parts of your body to different deities with prayers and gesticulations so that you may attain welfare; others too can never injure you by incantations of harming *mantra-s*. (A. A. R.).

6232*

ईदृशं निगदति प्रिये दृशं
संमदात् कियदियं न्यमीलयत् ।
प्रातरालपति कोकिले कलं
जागरादिव निशः कुमुद्वती ॥

(अ) Naiṣ 18. 151 or 18. 152 (Naiṣ [HSS] 18. 146).

(*b*) न्यमीमिलत् Naiṣ (HSS).

Rathoddhatā metre.

While her beloved spoke thus, she slightly closed her eyes in joy; just as the night-lily closes its petals, owing to its keeping awake at night, when at dawn the cuckoo sweetly sings. (K. K. Handiqui's translation).

6233

ईदृशं व्यसनं प्राप्तं भ्रातरं यः परित्यजेत् ।
को नाम स भवेत् तस्य यमेष न परित्यजेत् ॥

(अ) R (R [B] 6. 18. 5 *cd*–6 *ab*, R [R] 6. 18. 5 *cd*–6 *ab*, R [Kumbh] 6. 18. 5 *cd*–6 *ab*; R [Bar], R [G] and R [L] om.).

(आ) SRHt 95. 1 (a. R), SSSN 106. 1.

When he [Vibhīṣaṇa] abandons his own brother when the latter is in such a calamity, who indeed is that person (attached) to him, whom he will not abandon (when the time for his help comes)[1] ? (A. A. R.).

1. So beware of Vibhīṣana, says Sugrīva to Rama.

6234*

ईदृशस्य भवतः कथमेतल्
　　लाघवं मुहुरतीव रतेषु ।
क्षिप्तमायतमदर्शयदुर्व्यां
　　काञ्चिदाम जघनस्य महत्त्वम् ॥

(अ) Śiś 10. 77.

(आ) SuM 17. 9, SR 319. 20 (a. Śiś), SSB 177.22, KH 235. 23-236. 1 (a. Māgha). Svāgatā metre.

Oh! hips (of the young lady), having such circumference, how do you possess this quickness and frequency of movements at the time of (inverted) love-sports? Thus did the long girdle, which fell on the ground, indicate the greatness [stoutness] of her hips! (S. Bhaskaran Nair's translation).

6235

ईदृशे व्यवहाराग्नौ　　मन्त्रिभिः परिपातिताः ।
स्थाने खलु महीपाला　　गच्छन्ति कृपणां दशाम् ॥

(अ) Mṛcch 9. 40. (Cf. No. 6236).

Although his counsellors may plunge a king / into injustice' dangers great, / yet he will reap the woe and suffering ; / and 't is a righteous fate. (A. W. Ryder's translation).

6236

ईदृशैः श्वेतकाकीयै　　राज्ञः शासनदूषकैः ।
अपापानां सहस्राणि　　हन्यन्ते च हतानि च ।

(अ) Mṛcch 9. 41. (Cf. No. 6235).

They who pervert the king's true bent, / the white crow's part who play, / have slain their thousand innocent, / and slay, and slay, and slay. (A. W. Ryder's translation).

6237

ईप्सितं मनसः सर्वं　　कस्य संपद्यते सुखम् ।
दैवायत्तं यतः सर्वं　　तस्मात् संतोषमाश्रयेत् ॥

(अ) Cr 164 (CV 13. 13, CNP II 246, CNI I 185, CNG 187, CNT IV 260, CPS 312. 18).

(आ) Sama 1 ई 1, IS 1148.

(*a*) इप्सितं CV (var.) ; च मनः सर्वे CNP II.

(*b*) यस्य [क°] CV (var.).

(*c*) दैवधीनं च CV (var.); च तत् [य°] CV (var.); जगत् [य°] CNP II; यत् CV (var.) ; यत्तमनः CV (var.).

(*d*) आश्रयेतः CV (var.) ; आचरेत् CNP II.

Who will experience all the happiness he desires ? Since everything depends on fate, he should always be contented.

ईर्षी घृणी न संतुष्टः see No. 6248.

6238

ईर्ष्यया रक्षतो नारीर्　　धिक् कुलस्थितिदाम्भिकान् ।
स्मरान्धत्वाविशेषेऽपि　　तथा　　नरमरक्षतः ॥

(अ) Naiṣ 17. 42 (Naiṣ [HSS] 17. 41).

(*a*) नारीं Naiṣ (HSS).

Fie, on those who boast of family dignity! They hold women in check out of jealousy ; but do not likewise restrain men, though the blindness of passion is common to both. (K. K. Handiqui's translation).

6239

ईर्ष्ययैव समुद्विग्नाः　　पुरुषाद् दुष्टचेतसः ।
अतिसक्ताः पलायन्ते　　श्रीधृतिस्मृतिकीर्तयः ॥

(आ) SRHt 75. 4 (a. Bṛhatkathā).

(*b*) पुरुषाद्विष्ट° SRHt (but suggested as above).

Afflicted as though by intolerance of a person of wicked disposition, the highly attached prosperity, contentment, memory and fame[1] run away from him. (A. A. R.).

1. All the four words in feminine gender suggest the elopement of a woman dissatisfied with her man.

6240

ईर्ष्या कलहमूलं स्यात् क्षमा मूलं हि संपदाम् ।
ईर्ष्यादोषाद् विप्रशापम् अवाप जनमेजयः ॥

(अ) Cārucarcyā of Kṣemendra 12.
(आ) Nīsaṁ 1. 13.

Jealousy is at the root of disputes; patience is the source of prosperity. Janamejaya brought upon himself the course of the Brahmāṇa because of jealousy.

ईर्ष्याकलिकेलिकला see वेशकला नृत्यकला.

6241*

ईर्ष्या कुलस्त्रीषु न नायकस्य
निःशङ्ककेलिर्न पराङ्गनासु ।
वेश्यासु चैतद् द्वितयं प्ररूढं
सर्वस्वमेतास् तदहो स्मरस्य ॥

(अ) RŚ 1. 128, KR 10. 244-5.
(आ) Skm (Skm [B] 556, Skm [POS] 2. 17.1) (a. Rudraṭa), SG 468 (a. Rudraṭa), GSV 208.
(*a*) [च] न KR.
(*c*) विरूढं Skm.
Indravajrā metre.

A lover does not get unalloyed bliss in enjoyments with a wife of good family, as such women are full of jealous anger, nor is it unmixed with fear when intimate with the wives of others; these two (defects) do not exist in the case of prostitutes; they are, therefore, the all-in-all of the god of love! (A. A. R.).

6242

ईर्ष्याद् हि कुप्यते वेश्या प्रसङ्गाच् च विरज्यते ।
स्तब्धातिगमनाच् चापि दानादपि विलुप्यते ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 24.

If her jealousy is aroused, a prostitute gets into a passion, if the lover is (excessively) attached, she loves him not; by too little or too frequent visits as well as by gifts in a similar way, she slips away from attachment. (A. A. R.).

6243*

ईर्ष्याप्रस्फुरिताधरोष्ठरुचिरं वक्त्रं न मे दर्शितं
साधिक्षेपपदा मनागपि गिरो न श्राविता मुग्धया ।
मद्दोषैः सरसैः प्रतापितमनोवृत्त्यापि कोपोऽनया
काञ्च्या गाढतरावबद्धवसनग्रन्थ्या समावेदितः ॥

(आ) VS 1591 (a. Nārāyaṇa), Skm (Skm [B] 697, Skm [POS] 2. 45. 2) (a. Kaśmīra-Nārāyaṇa).
(*a*) °स्फटिता° Skm (POS); °धरौष्ठ° VS; °रुचकं VS.
(*d*) समावेशितः Skm (POS).
Śārdūlavikrīḍita metre.

She did not show me her face charming with the lips throbbing with jealous anger, nor did the charming one make me hear words of censure even to the slightest extent; though intensely pained at my misdeeds, fresh in her mind, she disclosed anger (only) by tightening her girdle which made the knot of her dress all the firmer (with no possibility of loosening to the lover's hand). (A. A. R.).

6244

ईर्ष्याभयक्रोधसमन्वितेन
लुब्धेन रुग्दैन्यनिपीडितेन ।
विद्वेषयुक्तेन च सेव्यमानम्
अन्नं न सम्यक् परिपाकमेति ॥

(आ) SRM 2. 1. 366.
Indravajrā metre.

By one having jealousy, fear or anger, by one parsimonious and by one affected by disease or depression and by one feeling hatred—food consumed by these people (in those moods) does not get properly digested. (A. A. R.).

6245

... ... ।
ईर्ष्यामलं खलेष्वास्ते विषमाशीविषेष्विव ॥

(अ) Kapph 16. 52 *cd*.

... The faint of envy abides with the wicked as venom with serpents. (G. Shankar's translation).

6246*

ईर्ष्यारोषज्वलितो
निजपतिसङ्गं विचिन्तयंस् तस्याः ।
च्युतवसनजघनभावन-
सान्द्रानन्देन निर्वामि ॥

(अ) ĀrS 2. 114.

Āryā metre.

When I think of her having enjoyments with her husband, I burn with anger and jealousy; but get some consolation by the immense pleasure of seeing her in imagination with her hips bereft of her garments. (A. A. R.).

6247

ईर्ष्या लोभो मदः प्रीतिः क्रोधो भीतिश् च साहसम् ।
प्रवृत्तिच्छिद्रहेतूनि कार्ये सप्त बुधा जगुः ॥

(अ) Śukranīti 5. 74.

Jealousy, greed, intoxication, partiality, anger, fear and rashness are the causes for the failure of business activities: these seven the wise men have sung (to be the causes). (A. A. R.).

6248

ईर्ष्यी घृणी त्वसंतुष्टः क्रोधनो नित्यशङ्कितः ।
परभाग्योपजीवी च षडेते नित्यदुःखिताः ॥

(अ) MBh (MBh [Bh] *ad* 5. 33. 69 [183*. 11-2], MBh [R] 5. 32. 90, MBh [C] 5. 1056), H (HJ 1. 24, HS 1. 22, HM 1. 24, HK 1. 25, HP 1. 19, HN 1. 20, HM 9. 24-5, HC 13. 10-1), Vānary 1, Cr 1256 (CVNS 17. 22, CSC I 383).

(आ) SR 159. 295 (a. MBh), SSB 490. 302, GSL 40, Sama 1 ई 2, SPR 1135. 5, IS 1149.

(*a*) ईर्षी H, Vānary, SR; ईर्षुघृणी MBh. CVNS, CSC I; न संतुष्टः MBh (Bh), CVNS, CSC I.

(*b*) °संकिता CSC I.

(*d*) दुःखभागिनः (°न CSC I) H, Vānary, SR, SSB, CSC I, GSL, Sama, SPR.

The envious, the censorious, the discontented, the passionate, the ever suspicious, and he who lives on another's fortune; these six have eternal suffering for their lot.[1] (F. Johnson's translation).

1. Following H text Johnson's translation has "misery for their lot".

6249*

ईशः करस्थीकृतकाञ्चनाद्रिः
कुबेरमित्रं रजताचलस्थः ।
तथापि भिक्षाटनमस्य जातं
विधौ शिरःस्थे कुटिले कुतः श्रीः ॥

(अ) Viśvaguṇādarśa 329.

(आ) SR 92. 57, SSB 376. 58, SRK 70. 7 (a. Viśvaguṇādarśa), IS 7754.

(*b*) °मित्रो SRK, IS.

(*d*) शिरस्थे SRK.

Upajāti metre ((Indravajrā and Upendravajrā).

Lord Śiva has the golden mountain Sumeru in the reach of his hand; he is a friend of Kubera, the lord of wealth; and he has his residence in Kailāsa, the silver mountain; still begging has come unto him [has been practised by him]; when the line of fate on the forehead is crooked, where is prosperity? (A. A. R.).

6250**

ईशानोत्थैः शकुनैश्
चोरा ग्रामं प्रविश्य न लभन्ते ।
न च रोगार्तो जीवति
स्वस्थोऽप्यस्वास्थ्यमाप्नोति ॥

(आ) ŚP 2788. (Cf. No. 6251).

Āryā metre.

By seeing certain omens in the north-east, thieves get nothing, though they enter a village (to steal) ; a person afflicted by a (severe) illness lives no longer, and even one in good health gets into an uneasy state. (A. A. R.).

6251**

ईशानोत्थैः शकुनैर्
विशेषतः शूरमण्डलाक्रान्तैः ।
रिपुवेष्टित इव दूरं
त्यक्त्वा स्थानं पलायेत ॥

(आ) ŚP 2789. (Cf. No. 6250).

Āryā metre.

When certain omens are seen in the north-east especially in conjunction with a solar eclipse, one should fly away from the place afar, as though the place is surrounded by enemies. (A. A. R.).

6252*

ईशे पदप्रणयभाजि मुहूर्तमात्रं
प्राणप्रियेऽपि कुरु मानिनि मा प्रसादम् ।
जानातु मत्पतिरसौ पदयोर्नतानाम्
अस्मादृशामपि मनोरथभङ्गदुःखम् ॥

(आ) PV 45 (a. Madhusūdana-Sarasvatī) SSg 1. 27, RJ 43 (in Regnaud 19) (a. Madhusūdana-Sarasvatī ; in Regnaud Śāmadasūdanasarasvati[?]).

(a) इशे PV (MS); मुहुर्त° PV (MS).

(b) या [मा] SSg ; मां RJ (Regnaud) ; प्रासादम् PV (MS) (*contra metrum*).

(c) मत्प्रभुरसौ SSg.

Vasantatilakā metre.

When the lord Śiva falls at your feet, do not show pleasure, oh ! proud goddess, for sometime, though he is dear as life ; let my Lord know that when persons like us fall at his feet, the misery that we feel when our desires are frustrated. (A. A. R.).

6253

ईशो दण्डस्य वरुणो राज्ञां दण्डधरो हि सः ।
ईशः सर्वस्य जगतो ब्राह्मणो वेदपारगः ॥

(अ) Mn 9. 245.

(आ) Vivādaratnākara 638.

(b) राज्ञो Vivād° ; दण्डघनो Vivād°.

Varuṇa is the lord of punishment, for he holds the sceptre even over kings ; a Brāhmaṇa who has learnt the whole Veda is the lord of the whole world. (G. Bühler's translation).

6254

ईशो दुरत्ययः काल इति सत्यवती श्रुतिः ।
वृद्धानामपि यद् बुद्धिर् बालवाक्यैर्विभिद्यते ॥

(अ) BhPn 10. 74. 31.

Powerful and insurmountable are the changes brought on by time, true is this saying (that is current among the people) ; for the wise counsel given even by elderly people are set at nought by the prattlings of boys. (A. A. R.).

6255–56

ईश्वरः स जगत्पूज्यः स वाग्मी चतुराननः ।
यस्यास्ति द्रविणं लोके स एव पुरुषोत्तमः ॥

स एवाहृदयो राहुर् अलसः स शनैश्चरः ।
वक्रः कुजन्मा सततं वित्तं यस्य न विद्यते ॥

(अ) Sam 4. 82-3. (Cf. धनेन लभ्यते प्रज्ञा).

A man with a fortune is the Brahmā, and the Viṣṇu and the Śiva of the earth; a man with nothing is like Rāhu, soulless and bodiless; and like Vakra, who is devoted from his birth to the lower place. (E. Powys Mathers's translation).

6257

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

(अ) MBh (MBh [Bh] 6. 40. 70 = BhG 18. 61), (cf. MBh [Bh] 12. 72. 6 and 12. 227. 25).

(आ) SRRU 207, Sama 2 ई 1, SRM 2. 1. 8 and 2. 1. 20.

(*b*) हृद्येष or हृदये MBh (var.); वसतेर्जुन MBh (var.).

(*d*) यंत्रारूढेव MBh (var.); मानव MBh(var.).

Of all beings, the Lord / in the heart abides, Arjuna, / causing all beings to turn around / (as if) fixed in a machine, by his magic power. (F. Edgerton's translation).

6258

ईश्वरगृहमिदमत्र हि
विषं च वृषभश् च भस्म चाद्रियते ।
यस् तु न विषं न वृषभो
न भस्म तस्यात्र का गणना ॥

(आ) SkV 1483.

Āryā metre.

This is the house of Śiva [*or*: of a rich man], for here poison, the bull and ashes are held in honour. If one is not [*or*: as deadly as] poison, [as stupid as] a bull, or [as useless as] ashes no account is taken of him here. (D. H. H. Ingalls's translation).

6259*

ईश्वरपरिग्रहोचित-
मोहोऽस्यां मधुप किं मुधा पतसि ।
कनकाभिधानसारा
वीतरसा कितवकलिकेयम् ॥

(अ) ĀrS 2. 115.

Āryā metre.

Why do you, oh! bee, settle upon this creeper-like plant in vain, deluded by the idea that it was once honoured by the great lord? Its essence consists only in its name being associated with gold; it is only the bud of the *dhattūra*-plant devoid of honey [sweetness][1]. (A. A. R.).

1. Addressed to a lover covertly that the girl he is in love with is an undesirable one.

6260

ईश्वरमाराधयतो
विगलितमानस्य लब्धमैश्वर्यम् ।
स्फुटमेव भवति लघिमा
गरिमापि कथं न जानीमः ॥

(आ) JS 433. 10 (a. Vallabhadeva), SH 1005; 211* (a. Vallabhadeva).

Āryā metre.

When a person worships the Supreme Lord, free from all (false) pride, he gets power and prosperity; how is it we do not (come to) recognize that a 'lowly' state becomes even a state of honour and greatness? (A. A. R.).

6261

ईश्वरसेवा सुलभ-
न्यक्कारा दुर्लभोत्कर्षा ।
चिरपरिचर्या विफला
निर्माल्या निष्क्रमोऽपि निरयाय ॥

(आ) JS 433. 9 (a. Vallabhadeva).

Āryā-udgīti metre.

Worship of the Lord is easy of contemptuous treatment (by the unwise) but produces highest merit and prosperity, difficult to secure (otherwise); whereas long service (under patrons) is (often) fruitless, insipid like withered flowers and gives torments of hell when lost. (A. A. R.).

6262

ईश्वरस्य जगत् कृत्स्नं सृष्टिमाकुलयन्निमाम् ।
अस्ति योऽस्त्रीकृतस्त्रीकस् तस्य वैरं स्मरन्निव ॥

(अ) Naiṣ 17. 17.

(*d*) वैरमनुस्मरन् [वै° स्म°] Naiṣ (HSS).

Cupid has made woman his weapon, overwhelming Śiva's creation, the entire universe; as if he recalled his enmity with Śiva. (K. K. Handiqui's translation).

6263

ईश्वराः पिशुनाञ् शश्वद् बिभ्रतीति किमद्भुतम् ।
प्रायो निधय एवाहीन् द्विजिह्वान् दधतेतराम् ॥

(अ) Dṛṣṭāntaśataka of Kusumadeva (KSH 217) 18.

(आ) SR 168. 675, SSB 502. 675, IS 1150, Pr 365.

(*a*) °नान् शश्वद् or °नाञ् छश्वद् Dṛṣṭ° (var.).

(*b*) विष° Dṛṣṭ° (var.); द्विषन्तीति Dṛṣṭ°, IS; दधतीति suggested in Pr.

(*c*) एवाहिन् Dṛṣṭ° (var.).

(*d*) दिजिह्वान् Dṛṣṭ° (var.).

What wonder is there that men of great wealth [kings] hate low people (who praise them with many tongues)? Mostly, only treasure-troves[1] possess[2] with great care the double-tongued [tale bearing] serpents (of wicked people). (A. A. R.).

1. Richmen. 2. Patronize.

6264

ईश्वराणां वचः सत्यं तथैवाचरितं क्वचित् ।
तेषां यत् स्ववचोयुक्तं बुद्धिमांस् तत् समाचरेत् ॥

(अ) BhPṇ 10. 33. 32.

(आ) SRRU 531.

(*b*) °चरिते BhPṇ (var.).

The words of gods (as given in sacred books) are true and in some places they are acted upon accordingly (with good results). What action is enjoined by them in their own words the man possessing intelligence should act upon. (A. A. R.).

6265

ईश्वराणामिदं तन्त्रं प्रायेणौत्सुक्यमावहेत् ।
यतस् तिरश्चां चरितैर् नीतिमार्गः प्रदर्श्यते ॥

(अ) PTu 82. 2.

(इ) Tantri (OJ) 36.

This system of ordaining ceremonies by the gods may generally cause wonder (due to its novelty); for, by illustrating with the actions of animals, they point out to us the path of good conduct. (A. A. R.).

6266*

ईश्वरात् समभूद् रुद्रो ज्योतिर्मय उमापतिः ।
रुद्राद् विष्णुरभूदाद्यस् त्रैलोक्यपरिपालकः ॥

(आ) ŚP 4276 (a. Yogarasāyana).

From the Supreme Being came into existence Rudra, consisting of a mass of effulgence, the lord of Pārvatī; from Rudra came Viṣṇu, the first protector of the three worlds. (A. A. R.).

6267

ईश्वरानुगृहीतो हि कश्चिद् बालोऽपि शाम्यति ।
वृद्धोऽपि न शमं याति कश्चित् कापुरुषः पुनः ॥

(अ) KSS 9. 51. 34.

(आ) IS 1151.

There is no period for self-control or absence of self-control fixed by age; any one, even a child, attains self-control, if favoured by the Lord, but no bad man attains self-control even when old. (C. H. Tawney's translation).

6268

ईश्वरा भूरिदानेन यल् लभन्ते फलं किल ।
दरिद्रस् तच्च काकिण्या प्राप्नुयादिति न श्रुतिः ॥

(अ) P (PP 2. 56, Pts 2. 67, PtsK 2. 70, PM 2. 23).

(आ) IS 1152.

(*a*) भूरिद्रव्येण PtsK.

(*d*) श्रुतं PtsK.

The poor man can but give a mite ; / yet his reward is such— / the Scriptures tell us—as is his, / from riches giving much. (A. W. Ryder's translation).

ईश्वरा भूरिद्रव्येण see No. 6268.

6269

ईश्वरेण समं प्रीतिर् न मे लक्ष्मण रोचते ।
गतस्य गौरवं नास्ति आगतस्य धनक्षयः ॥

(अ) Cr 1257 (CvL I 8. 35). (MS not clear).

(*a*) प्रीति CvL I.

Friendliness with rich and powerful men is not at all to my liking, oh ! Lakṣmaṇa ; for, if it is lost people cease to respect us, and when it is there, it is loss of wealth (in entertaining them). (A. A. R.).

6270**

ईश्वरोक्ताद् धनुर्वेदाद् व्यासस्यापि सुभाषितात् ।
पदान्याकृष्य रचितो ग्रन्थः संक्षेपतो मया ॥

(आ) ŚP 1714.

From the science of archery given out by Lord Śiva and from the excellent sayings of the sage Vyāsa, words have been taken out and in an abbreviated form this work has been composed by me. (A. A. R.).

6271*

ईषत्कम्पपयोधरं गुरुकटीप्रौढप्रहाराद्भुतं
स्विद्यद्भालमनेकहास्यसरसं संकथ्यपादव्यथम् ।
वारंवारमुरःप्रपातसुभगं संदश्यमानाधरं
किंचिद्दत्तनितम्बदेशनखरं धन्यो रतं सेवते ॥

(आ) ŚP 3701 (a. Śrī-Śivadāsadeva), RJ 1127 (a. Bhānukara[1]), SR 320. 48, SSB 178. 50 (a. Śivadāsadeva).

(*b*) संरम्भमन्दव्यथम् SR, SSB.

(*c*) °प्रहारसुभगं SR, SSB.

1. Mistakenly in RJ a. Bhānukara, as Bhānukara's verse could not have been included in ŚP which is earlier than Bhānukara.

Śārdūlavikrīḍita metre.

Slightly shaking the bosom, with wonderful bouncing of the hips, forehead sweating, sweet by many a joke, paining to the legs, charming by the close contact with the breasts repeatedly, and with lip bitten, and pressing the nails at the hips occasionally, the fortunate man indulges in love enjoyments. (A. A. R.).

6272*

ईषत्तुषारैः कृतशीतहर्म्यैः
सुवासितं चारुशिरः सचम्पकैः ।
कुर्वन्ति नार्योऽपि वसन्तकाले
स्तनं सहारं कुसुमैर्मनोहरैः ॥

(अ) Ṛtu 6. 2 (alternative).

(*a*) °शीतहर्म्ये Ṛtu (var.).

(*b*) °शिरश्च चम्पकैः Ṛtu (var.).

Upajāti metre (Indravajrā and Upendravajrā).

In mansions rendered slightly cool with snow, women, also, in the time of spring, perfume (their) beautiful heads with *campaka*-blossoms and cover (their) breasts with garlands, by means of lovely flowers. (M. R. Kale's translation).

6273*

ईषत्प्रकटितो मन्दस् तीक्ष्णस् तु पुलकादिभिः ।
स तु तीक्ष्णतरः श्वास- शोषितावयवोऽत्र यः ॥

(आ) ŚP 3153.

(Of the three ways of exhibiting one's feelings) the gentle way is that which is slightly disclosed, the prominent way is by horripilation etc.; and the more prominent one is by deep sighs and the emaciation of the limbs. (A. A. R.).

6274*

ईषदवशिष्टजडिमा
शिशिरे गतमात्र एव चिरमङ्गैः ।
नवयौवनेव तन्वी
निषेव्यते निर्भरं वापी ॥

(अ) ĀrS 2. 116.
Āryā metre.

With a little of the *jaḍimā* [shyness *or* : coolness] yet remaining when the intensely cool season has just come to an end[1], the slim girl in the freshness of her youth as well as the (plunging in a) lake are much resorted to by our body for long. (A. A. R.).

1. In the spring season.

6275

ईषदायच्छमानोऽपि सिंहो मत्तानपि द्विपान् ।
निहन्ति बलवांस् तस्मात् संधेयः शिवमिच्छता ॥

(अ) KN (KN [ĀnSS] 9. 49, KN [TSS] 9. 49, KN [BI] 9. 48).
(आ) IS 1153.
(*a*) हि [ऽपि] KN (BI).
(*b*) मत्तमिव द्विपं KN (BI).
(*c*) हिनस्ति [नि°] KN (BI).

When a powerful sovereign wants to seize a little only (of his enemy's territory or treasure), even then will he kill the latter, like a lion killing an infuriate elephant. Therefore one desiring his own good, should conclude peace with such an adversary. (M. N. Dutt's translation).

6276

ईषद्वक्रितपक्ष्मपङ्क्तिभिरनाकूतस्मितैर्वीक्षितैः
एतैरेव तवाद्य सुन्दरि करक्रोडे जगद् वर्तते ।
अन्तःपांसुलहेमकेतकिदलद्रोणीदुरापश्रियो
दोर्मूलस्य निवेदनादिह पुनः क्रूरे किमाकाङ्क्षसि ॥

(आ) SG 116 (a. Bhānukara), RA 5. 9.
(*a*) °रनाकृष्टस्मि° RA (var.).
(*b*) तथाद्य [त°] RA (var.).
(*c*) °केतक° RA (var.); °कदल° SG; °क्षसे SG.
(*d*) विभावनादिह [निवे°] SG.
Śārdūlavikrīḍita metre.

By slightly curving the eyelashes and by glancing with an innocent smile, the whole world, oh ! charmer, is in the palm of your hand. Oh ! cruel one, what further thing do you desire by showing the root of your arms [bosom] whose beauty is unattainable by a mass of *ketakī*-petals, golden in colour and full of fragrant pollen within ? (A. A. R.).

6277*

ईषन्नासानिकोचः खरमुखरसुखप्रेक्षणं हासलेशः
स्वाबोधादप्रसादध्वननमसदवद्योक्तिहेलावहेला ।
मौनव्यासङ्गवार्तान्तरपरुचिरश्लोकपाठादयस् ते
सोढव्याः के कियन्तः शिव शिव कविते
कुच्छला मत्सराणाम् ॥

(आ) Skm (Skm [B] 2165, Skm [POS] 5. 33, 5) (a. Kavipaṇḍita-Śrī-Harṣa).
(*a*) °निकोचं Skm (var.) ; स्वर° Skm (B).
(*d*) कवि ते Skm (B); कविना हृच्छरा Skm (var.).

Sragdharā metre.

With a little dearth of the nasals [wrinkling the nostrils], looking happy with harsh syllables, a few jokes, not being intelligible, deficient in clearness and suggestive ideas, with utterances not very

good but with fun and sarcasm, silent in some situations and pleasing to others in some others, and using the *śloka* etc.—how long, oh ! poetry, and which of them are we to endure ? Oh god ! the deception of those due to rivalry. (A. A. R.).

6278*

ईषन्मीलितदृष्टि मुग्धविलसत्सीत्कारधारावशाद्
अव्यक्ताकुलकेलिकाकुविकसद्दन्तांशुधौताधरम् ।
शान्तस्तब्धपयोधरं भृशपरिष्वङ्गात् कुरङ्गीदृशो
हर्षोत्कर्षविमुक्तनिःसहतनोर्धन्यो धयत्याननम् ॥

(अ) GG 12. 6.

(आ) ŚP 3687 (a. Jayadeva), SR 319. 41 (a. GG), SSB 178. 43 (a. Jayadeva).

(*a*) मीलद्दृष्टि (°ष्टं) GG (var.) (*contra metrum*) ; °मीलत्कपोलपुलकं GG (var.); मुग्धहसितं GG (var.), SR, SSB, ŚP.

(*c*) श्वासोत्कम्पिपयोधरोपरि परिष्वङ्गान् (°कं SR; °क्तं ŚP) GG (var.), SR, SSB, ŚP ; °श्यामोत्तुङ्गपयोधरो GG (var.).

(*d*) °विमुक्ति° GG (var.).

Śārdūlavikrīḍita metre.

Thrice blest indeed is He who drink in the heady sweetness of the lovely countenance of Rādhā, with her eyes partly closed in languor, cooing sweetly and indistinctly like a dove, with the lustre of her pearly teeth lighting her lips, her bosom still and her entire form motionless with a delicious lassitude after the turmoil of love's warfare ! (S. Lakṣmīnarasiṁha Śāstrī's translation).

6279*

ईषन्मीलितलोचना श्लथसमस्ताङ्गा श्रमोद्वेजिता
निश्वासप्रथमा विरत्नरसना संत्यक्तकण्ठस्वना ।
प्रोद्यत्कामजला कलासु कुशला निर्लज्जया कामिनी
कान्ता कालवशात् प्रियस्य वशगा जाता रतान्ते क्षणम् ॥

(अ) Caur (A) 62.

Śārdūlavikrīḍita metre.

Closing the eyes slightly (due to ecstasy), all the limbs loosened, overcome by exertion, breathing heavily, the girdle with the gems dropped, devoid of sounds in the throat, sweat rising, expert in the arts (of love), free from shyness, this loving beloved has come under the control of the lover fortunately. (A. A. R.).

6280*

ईषन्मीलितलोललोचनयुगं व्यावर्तितभ्रूयुगं
संदष्टाधरवेदनाप्रणयिनं मा मेति मन्दाक्षरम् ।
तन्वङ्ग्याः सुरतावसानसमये दृष्टं मया यन्मुखं
स्वेदार्द्रीकृतपाण्डुगण्डयुगलं तत् केन विस्मर्यते ॥

(अ) MK (MK [GOS] 146, MK [S] 113, MK [P] 91, MK [G] 62. 82).

(आ) VS 1361, KH 375. 8-11.

(*a*) मन्थरलो° VS ; °भ्रूलतं MK (S), VS, KH.

(*b*) °नाप्रलपितं MK (S), VS, KH ; हा हेति [मा मे°] VS.

(*c*) कान्तायाः VS ; मु° यन् म° tr. VS.

(*d*) स्वेदार्द्रक्रितपाण्डुवाल्लपुलकं or स्वेदार्धकृतपाण्डुगत्वपुलकं MK (var.) ; °गण्डपुलकं MK (var.), VS, KH ; विस्मार्यते VS.

Śārdūlavikrīḍita metre.

Her pair of tremulous eyes slightly closed, eye-brows curved upwards, lower lip experiencing pain due to the lover's bite, (mouth) murmuring the irotic expression 'Oh ! no, please don't'—such was the face of the slender-limbed one witnessed by me at the end of the love-sports, with the cheeks pale and wet with sweat : How can one forget it ? (S. Bhaskaran Nair's translation).

6281*

ईषल्लब्धप्रवेशोऽपि स्नेहविच्छेदकारकः ।
कृतक्षोभो नरीनर्ति खलो मन्थानदण्डवत् ॥

(आ) SR 55. 64, SSB 316. 66, SRK 31. 2 (a. Kalpataru), IS 7755.

Though admitted only slightly into our society he causes disaffection among loving friends, and having caused the agitation, dances in joy; such is a wicked person; like the churning rod which is introduced though slightly into the vessel, separates the butter and stirring the curds well dances [whirls round]. (A. A. R.).

6282*

ईषल्लोमशभावभाञ्जि कपिशश्यामानुबन्धच्छवी-
लिप्तत्वञ्चि चकोरकीरहरितोन्मेषीणि माषीलताः ।
एतास् तर्कय बालवानरवधूहस्ताङ्गुलीलविभ्रम-
स्पर्धावन्ति फलानि बिभ्रति परीणामाभिरामश्रियः ।।

(आ) Skm (Skm [B] 1358, Skm [POS] 2. 177. 3) (a. Vasukalpadatta), AB 545, Kav p. 102.

(*c*) °लील ··· म- Skm (POS) (suggested : °लालिम°).

Śārdūlavikrīḍita metre.

With hair-like fibres slightly visible, with the skin smeared with a dark brown colour, giving joy to the *cakora*, parrots and directions, and rivalling the sportive grasp of the fingers of young female monkeys are the pods of the black gram plants; look at them, they bear these pods possessing the pleasing charm of ripeness. (A. A. R.).

ईषा सहस्य न सुखं see No. 6285.

6283–6284

ईहमानः समारम्भान् यदि नासादयेद् धनम् ।
उग्रं तपः समारोहेन् न ह्यनुप्तं प्ररोहति ।।

दानेन भोगी भवति मेधावी वृद्धसेवया ।
अहिंसया च दीर्घायुर् इति प्राहुर्मनीषिणः ।।

(अ) MBh (MBh [Bh] 13. 149, 10-11, MBh [R] 13. 163. 12-3, MBh [C] 13. 7608-9), (cf. MBh [Bh] 12. 171. 1 *ab*).

(आ) IS 1154.

(इ) Cf. LN (P) 30-1, DhN (P) 219, Nky(B) 158, SS (OJ) 299 (No. 6283 only).

(*a*) इह यत्नसमारंभाद् MBh (var.); इह यत्न° or इह मग्न° [ई°] MBh (var.); समारंभं (°र°) MBh (var.).

(*d*) (उ)प्तं प्रति [अनु°] MBh (var.).

(*e*) तपो महत् समातिष्ठेन् SS (OJ); तपसे or तपसा: or तपसेह [दा°] MBh (var.) (latter *contra metrum*).

(*f*) बुद्धि [वृ°] MBh (var.).

(*h*) एवमाहुर् [इति प्रा°] MBh (var.).

If one, setting oneself to undertakings involving even great exertions, fails to earn wealth, one should then practise severe austerities. Unless seeds be sown, no crops appear.

It is by making gifts (to deserving persons in this life) that one acquires (in one's next life) numerous objects of enjoyment, even as one becomes possessed of intelligence and wisdom by waiting upon those that are venerable for years. (P. C. Roy's translation).

6285

ईहा धनस्य न सुखा लब्ध्वा चिन्ता च भूयसी ।
लब्धनाशो यथा मृत्युर् लब्धं भवति वा न वा ।।

(अ) MBh (MBh [Bh] 12. 171. 26, MBh [R] 12. 177. 26, MBh [C] 12. 6614).

(आ) IS 1156.

(*a*) ईषा सहस्य न सुखं MBh (var.); सुखस्य [ध°] MBh (var.); सुखाल् or स्वका or सुखं MBh (var.).

(*b*) लब्धे or लब्ध° or लब्धा MBh (var.); चिंतां or °वित्ता MBh (var.); भूयसीं MBh (var.).

(*c*) लब्धनाशे MBh (var.).

(*d*) लब्ध्वा or लाभो or लब्धो MBh (var.).

The desire to acquire wealth does not bring joy; after one acquired it[1], worries begin; the loss of the acquired is like death; therefore it is all the same whether one acquires it, or does not!

1. Wealth,

I. INDEX

OF

AUTHORS AND SOURCES OF INDIVIDUAL VERSES

On the following pages authors and sources of the individual verses included in Vol. III are quoted. The minimum necessary information about each author (or source) is given, as well as bibliographical references to more detailed information about the authors and sources[1]. (For references to the texts used see "Abbreviations" and "Additional Abbreviations" prefixed to Vol. I and II, respectively, and the one to the present Volume).

At the end of each entry are given numbers of verses in the present Volume where the authors or sources are quoted. The *subhāṣita-saṁgraha-s* which quote the appropriate verses are given in brackets. 'c.' after page-numbers of Vol. I and/or Vol. II denotes column or columns of that page and '1' or '2' after 'c.' indicates the first or the second column, respectively, as the case may be.

AKBARĪ(YA)-KĀLIDĀSA. See Vol. I p. 319 c. 1.

Nos. 5317 (RJ quoted as Akabarī-Kālidāsa), 6124 (PV, SSS).

Agni-purāṇa. See Vol. II p. 929 c. 1.

Nos. 4579, 4721, 4805, 4884, 4886, (5073).

ACALA(SIṀHA). See Vol. II p. 929 c. 2; *add*: Not later than the beginning of the 12th century (verses attributed to the author are quoted in SkV). 30 of the author's alleged verses are quoted in SkV, Skm, JS, ŚP, Pad, SuSS and Vidy.

No. 5052 (Skm).

ADBHUTAPUṆYA or ADBHUTA-PHULLA = PUṆYA. See Vol. II p. 948 c. 1; *add*: Not later than the middle of the 13th century (some verses attributed to the author are quoted in JS). 3 of the author's alleged verses are quoted in JS, ŚP and VS.

Nos. 5100 (VS, ŚP, JS; but in SR a. Amar=Amaru), 5101 (ŚP, JS, SGo, SSB [°panya], SuMañ; but in SkV, Skm a. Keśaṭa).

ANAṄGA. Poet. No information. Not later than the early years of the 13th century (a single verse attributed to the author is quoted in Skm). (Cf. CC_1 12, NCC_1 156).

No. 5421 (Skm).

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1. Since the Second Volume of the *Mahāsubhāṣita-saṁgraha* appeared, I have finished my *Descriptive Catalogue of Authors quoted in Sanskrit Anthologies and Inscriptions* and am obliged to revise and supplement some of the entries of Index I. The users of Index I of the first two volumes of the *Mahāsubhāṣita-saṁgraha* are, therefore, requested to consult the present Index also.

of Rāmacarita and probably of Yogavāsiṣṭhasaṁkṣepa, attributed to Gauḍa Abhinanda. 51 of the author's alleged verses are quoted in SkV, Kav, Skm, JS, ŚP, Prasanna, SH, PG, etc.

Nos. 5006 (SkV), 5405 (SkV, Kav; but Prasanna, Skm, a. Rājaśekhara), 5737 (SkV), 5998 (SkV).

ABHINAVAGUPTA. See Vol. II p. 930 c. 2; *add*: Son of Nṛsiṁhagupta (Cukhala), grandson of Varāhagupta, brother of Manorathagupta, diciple of Utpaladeva, Bhattendurāja, Bhaṭṭa Tota (or Tauta), *praśiṣya* [grand diciple] of Somanātha, *guru* [teacher] of Kṣemarāja and Kṣemendra. Native of Kaśmir. 5 of the author's alleged verses are quoted in JS, ŚP, SRHt, SSSN, SH and RJ.

No 5605 (a. Kāvyālokalocana, but VS a. Mātaṅga Divākara).

AMARASIṀHA. See Vol. I p. 320 c. 1-2; *add*: Not later than the beginning of the 12th century (verses attributed to the author are quoted in SkV). 11 of his alleged verses are quoted in SkV, Kav, Prasanna and Vidy.

Nos. 4487 (Skm), 5592 (a. Prasanna, but in Skm a. Hari).

AMARU, *Amaruśataka*. See Vol. I p. 320 c. 2; *add*: Praised or mentioned by Vāmana, Ānandavardhana, Arjuna-(varma)deva and others. Must have lived before the 8th century. 168 of his alleged verses are quoted in all classical *subhāṣita-saṁgraha-s*. Some are quoted there anonymously.

Nos. 5076 (SR, AA), 5100, 5287 (a. wrongly Skm [see No. 5288]), 5288 (SR), 5343 (VS), 5361 (ŚP, Skm, Auc, SR, SSB), 5412 (SR, Skm, [but in JS a. Bhīma], ŚP, VS, SSB), 5492 (VS), 4638 (SR), 5819, 5899 (ŚP, SR, JS), 6134 (SR), (6178 [Skm ?]).

AMITAGATI. See Vol. I pp. 320 c. 2-321 c. 1 and Subhāṣita-saṁdoha Vol. I p. 373 c. 1.

Nos. 4278, 4342, 4642, 4719, 4941, 5123, 5634, 5702, 5703, 5704, 5805, 5817, 5926, 6077, 6078, 6084, 6169.

AMṚTADATTA. See Vol. I p. 321 c. 1, revised in Vol. II p. 1027; *add*: 31 of his alleged verses are quoted in Skm, JS, VS, Vjv, Sb and Vidy.

No. 5716 (VS).

AMṚTAVARDHANA. See Vol. I p. 321 c. 1; *add*: Not later than the first half of the 14th century (verses attributed to the author are quoted in ŚP). 9 of his alleged verses are quoted in ŚP, VS, SRHt and Vjv.

Nos. 5238 (VS), 6131 (VS, SRHt, SuMañ; but in ŚP, SSB a. Deveśvara).

AMṚTĀNANDAYOGIN. See Vol. I p. 321 c. 1.

Ambaḍacaritra. See Vol. II p. 931 c. 1.

Nos. 4506, 5244.

Alaṁkārakaustubha. See Vol. I p. 321 c. 2 and Viśveśvarapaṇḍita Vol. I p. 362 c. 1-2.

Nos. 5181, 5388, 5414, 5589, 5783, 6004.

ĀṄKOLAKARA. See Lakṣmaṇa-bhaṭṭa Āṅkolakara Vol. I. p. 356 c. 2.

ĀTREYA. Poet. Many persons bear this name. NCC_2 quotes over 10 persons called Ātreya, but none quoted in JS. Not later than the middle of the 13th century (a single verse attributed to the author is quoted in JS).

No. 5140 (JS).

ĀDITYADATTA (=BHADANTĀDITYADATTA). Poet. No information. Not later than the 15th century (a single verse attributed to the author is quoted in VS). (Cf. NCC_1 72, VS 8).

No. 6126 (VS, SSB; but in SR a. BhŚ [wrongly]).

ĀNANDAKARAMIŚRA. See Vol. II p. 933 c. 1; *add*: 5 of his alleged verses are quoted in Vidy.

ĀNANDAVARDHANA. See Vol. I p. 322 c. 1 as revised in Vol. II p. 1028; *add*: Also mentioned by Rājaśekhara (JS 46. 78) and others. Ānandavardhana mentions *inter alia* Kālidāsa, Puṇḍarīka, Bāṇa, Bhaṭṭodbhaṭa, Bhāmaha, Sarvāśana and Śātavāhana. 25 of his alleged verses are quoted in SkV, Skm, JS, ŚP, VS, Pad, Vjv, PV, RJ, Regnaud VII and Auc.

No. 4325 (VS, but in Skm a. Yaśodharman, in JS a. Yaśovarman and in Prasanna a. Jayadeva).

Ānandasāgarastava. See Vol. I p. 322 c. 1 and Nīlakaṇṭha Dīkṣita Vol. I pp. 339 c. 2-340 c. 1.

Nos. 4227, 4229, 4326, 4336, 4463, 4666, 4673, 4798, 5077, 5410, 5464, 5657.

Āpastamba-dharmasūtra. See Vol. I p. 322 c. 2.

Nos. (5695), 5729, (6060).

Āryāśataka. See Vol. I p. 322 c. 2 and Appayya Dīkṣita Vol. I p. 320 c. 1.

No. 5436.

Āryāsaptaśati. See Vol. I p. 322 c. 2 and Govardhana Vol. I p. 330 c. 1-2.

Nos. 4300, 4314, 4348, 4352, 4365, 4500, 4501, 4504, 4684, 4692, 4697, 4796, 4857, 4874, 4881, 4988, 5059, 5092, 5121, 5178, 5214, 5240, 5267, 5284, 5337, 5369, 5376, 5569, 5570, 5590, 5636, 5637, 5676, 5679, 5741, 5955, 6014, 6139, 6155, 6199, 6246, 6259, 6274.

Āścaryacūḍāmaṇi. See Vol. I p. 322 c. 2 and Śaktibhadra Vol. I p. 365 c. 2.

Nos. 4526, 5080.

Itihāsasamuccaya. 32 legends from the Mahābhārata. Extracts published in the *Annali delle Università Toscana* from the Galanos's translation, published by G. K. Typoldos. (Cf. CC_1 58, NCC_2 246).

No. 5694 (from H, but not found in MBh).

INDURĀJA, see Bhaṭṭendurāja.

INDRAKAVI. Poet. No information. Quoted often in JS, ŚP, Pad, SH, PV and RJ. Some of the verses of Indrakavi were included in with VC, BhŚ and Khaṇḍapraśasti. Must have lived not later than the first half of the 13th century (verses attributed to the author are quoted in JS). 24 verses

JS, ŚP, PG, SH, Regnaud VII and Vidy. 4 of the author's verses from the Deopāra-*praśasti* were also quoted in the *subhāṣita-saṁgraha-s* and 2 other verses from the Deopāra inscription were included in the Madhainagar inscription of Lakṣmaṇasena.

Nos. 4312 (Skm), 4323 (Skm), 4836 (Skm), 5175 (Skm), 5282 (Skm), 5379 (Skm), 6180 (Skm).

ŪRVĪDHARA or BHAṬṬA-ŪRVĪDHARA. See Vol. I p. 323; *add*: Not later than the 15th century (a single verse attributed to the author is quoted in VS).

No. 5555 (VS).

Ṛtusaṁhāra. See Vol. I p. 323 c. 2 and Kālidāsa Vol. I p. 325 c. 2-326 c. 1.

Nos. 4220, 4222, 4735, 5036, 5060, 5075A, 5285, 6272.

OLD SYRIAC. See Vol. I p. 323 c. 2.

Nos. 4298, 4498, 4587, 4634, 5074, 5535, 5542, 5546, 6153.

Aucityavicāracarcā. See Vol. I p. 323 c. 2 and Kṣemendra Vol. I p. 328 c. 1-2.

Nos. 4421, 4702 (SSB), 5361, 5467, 6177.

Kathāratnākara of Hemavijaya. See Vol. I p. 323 c. 2-324 c. 1.

Nos. 4274, 4506, 4842, 5232, 5244, 5295, 5700, 5714, 5716, 6241.

Kathāsaritsāgara. See Vol. I p. 324 c. 1 and Somadeva Vol. I p. 376 c. 2.

Nos. 4519, 5202, 5215-6, 5326, 5731, 5803-4, 5806, 5807, 5809, 5816, 5818, 5835, 5843, 5855-6, 5857-8, 5860, 5861-2, 5866, 5867-8, 5874, 5875, 5877, 5879, 5880, 5881, 5882, 5883, 5885, 6267.

Kapphiṇābhyudaya (or *Kapphaṇā°*). *Kāvya* in 20 cantos by Bhaṭṭa Śivasvāmin. (Cf. below). Quoted by Rāyamukuṭa and in SkV CII. (Cf. CC_1 79, NCC_3 156, SkV).

Nos. 5041 (SkV), 6245.

Karṇabhāra. See Bhāsa Vol. I p. 347 c. 1.

No. 6085.

KALAŚA. See Vol. I p. 324 c. 1; *correct to*: Son of Ananta and father of Harṣa (RT 7. 233 sqq.), poet and friend of poets (RT 7. 259, Vikram 18. 47 sqq.; 156). Lived in the latter half of the 11th century. 14 verses attributed to the author are quoted in Suvṛ as well as in JS, ŚP, VS, SG and RJ.

Nos. 4543 (JS, ŚP), 4725 (VS, SSB).

Kalāvilāsa. See Vol. I p. 324 c. 1-2 and Kṣemendra Vol. 328 c. 1-2.

Nos. 4362, 5016 (ŚP, SSB), 5251, 5827, 5892, 5893 (ascribed to Kṣemendra and not to Kalāvilāsa).

Kaliviḍambana. See Vol. I p. 324 c. 2 and Nīlakaṇṭha Dīkṣita Vol. I p. 339 c. 2-340 c. 1.

Nos. 4831 (SRK), 5015 (SRK), 5133 (SRK), 5408.

Kalpataru. See Vol. I p. 324 c. 2.

Nos. 4620 (SRK, but ŚP, JS, SSB a. Vyāsa), 4775, 4837, 4846, 5300, 6128, 6281,

scholar named Godādhara and a king Jayadeva or Jagaddeva. Author of Dhanañjayavijaya-vyāyoga. Seldom quoted in *subhāṣita-saṁgraha-s*. Four verses of Dha° are quoted in JS and SH, and one in ŚP. (Cf. CC_1 89, 266, NCC_3 299, JS 59, AP 15).

No. 5318 (JS, but in PV, SSS a. Kālidāsa = Dhanañja°).

KĀMANDAKI's *Nītisāra*. See Vol. I p. 325 c. 2, revised in Vol. II p. 1028 ; *add*: Quoted by Ujjvaladatta in his commentary on Uṇādisūtra-s. Referred to by Vamana in Kāvyālaṁkārasūtra-vṛtti, presupposed by Bhavabhūti. Well known in Bali in a *Kawi*-version and mentioned in an inscription at Pagan (Burma); this inscription is from A.D. 1442. 163 verses from Kāmandaki's work are quoted in JS, SRHt, SSSN, SH and Vjv.

Nos. 4372 (SR), 4404, 4496, 4579 (SRHt), 4583, 4611, 4625 (SRHt), 4631 (SR, but in SRHt a. Kirāta), 4647, 4650, 4652-4, 4682, 4748, 4805, 4871, 4884-9 (a. SRHt 4884 and 4886), 4926 (SR), 5070 (SR), 5073 (SRHt), 5138 (SRHt), 5211, 5212, 5344, 5366, 5402, 5488, 5526, 5673 (SRHt), 5813, 5814, 5823, 5838, 5839, 5887, 5888 (SRHt), 5912, 5951, (6036), 6122, 6275.

KĀMARĀJA. Poet or his sobriquet. No information. Not later than the middle of the 14th century, for his verse is quoted in ŚP. (Cf. NCC_3 355).

No. 5353.

KĀLIDĀSA. See Vol. I p. 325 c. 2-326 c. 1; *add*: N. R. Subbanna, *Kālidāsa Citations*, Delhi 1973, L. Sternbach, *Verses attributed to Kālidāsa in Subhāṣita-saṁgraha-s* in *Śrī Ghanshyam Das Ji Birla Commemoration Volume*.

Nos. 4735 (VS = Ṛtu), 4933 (SkV, SR, SSB = Śāk), 4989 (Skm = Vik), 5036 (VS = Ṛtu), 5093 (Vidy), 5281 (SRHt, SSSN), 5318 (PV, SSS ; but in JS a. Vādīśvarakāñcana = Dhanaṁjaya-vijaya of Vādīśvara°), 5562 (VS, SR, SSB = Ragh), 5722 (SRHt; unknown), 5933, 5945, 5946, 6012 (SRHt, Ragh), 6177 (Auc, Kavi ; but in Prabhāvaka-carita a. Śrīpāla ; unknown).

KĀLIDĀSANANDIN. See Vol. II p. 937 c. 1; *add*: Not later than the early years of the 13th century (a single verse attributed to the author is quoted in Skm).

No. 5392 (Skm).

Kāvyaprakāśa. See Vol. I p. 326 c. 1 and Mammaṭa Vol. I p. 349 c. 1.

Nos. 4301 (SR, SSB), 4310, 4381, 4512, 4545, 4659, 4695 (SR), 4702, 4709 (Amd, SR, SSB), 4729, 4832 (SSB), 4843, 5301 (SR, SSB ; but in JS and Suvṛ a. Bhaṭṭaśyāmala = Khaṇḍa-praśasti), 5323, 5351, 5589, 5724, 5905 (AA), 5933, 5993 (SR), 6068, 6115 (SR; but also Amd, SSB a. Udbhaṭā-laṁkāra).

Kāvyapradīpa. See Vol. I p. 326 c. 1 and Govinda Ṭhakkura Vol. I p. 330 c. 2.

Nos. 4381, 4545, 4659, 4695 (SSB), 4702, 4709, 4729, 4808, 4832, 4843, 5301, 5323, 5351, 5589, 5724, 5778, 5905, 5933, 5993, 6115.

who probably lived in the 10th or 11th century. Author of Mukundamālā, a *stotra* in about 30 verses and Ākrandamālā probably the same as Mukundamālā. A verse from the Mukundamālā is echoed in Somadevasūri's Yaśastilakacampū and one verse of the Mukundamālā is found in an inscription at Pagan in Burma. 9 verses attributed to the author are quoted in Skm, JS and SRHt. Also quoted by Rāyamukuṭa (cf. CC_I 112, NCC_4 240, JS 28, Skm 6, *Epigraphica Indica* 7. 197 sqq., *Journal of G. Jhā Res. Inst.* 1. 472).

No. 5054 (=Mukundamālā).

Kuvalayānanda. See Vol. I p. 326 c. 2 and Appayya Dīkṣita Vol. I p. 320 c. 1.

Nos. 4230 (SR, SSB), 4410 (SR), 4690 (SR), 4776 (SR), 4844, 4942, 4974, 5113, 5141 (SR), 5489 (SSB), 6016 (SR, SRK ; but Amd, VS, SSB a. Rājaśekhara=Kuv).

KUSUMADEVA. See Vol. I p. 327 c. 1 *add* : Not later than 15th century (21 verses attributed to the author are quoted in VS; all these verses are from the Dṛṣṭāntaśataka.

Kṛtyakalpataru. See Vol. II p. 938 c. 2.

Nos. 4911, 5069, 5075, 5261.

Kṛṣṇakarṇāmṛta. See Vol. I p. 327 c. 1 and Līlāśuka Vol. I p. 357 c. 1-2.

Nos. 4318, 4459, 4533, 4852 (but in VS a. Bhaṭṭa Cūlitaka), 4935, 5221.

KṚṢṆADATTA (°DATTOPĀDHYĀYA). Son of Bhaveśa from the village of Ujana, Darbhaṅgā District, Mithilā. Author of the Kuvalayāśvīya-nāṭaka, Gītagopīpati, Caṇḍīcaritacandrikā, Purañjanacarita-nāṭaka, etc. Lived at the end of the 18th century. (Cf. CC_1 120, NCC_4 315-6, Vidy 5).

No. 6087 (Vidy).

KṚṢṆADĀSA. See Vol. I p. 327 c. 1.

No. 5493 (a. Caitanya).

KṚṢṆAPAṆḌITA. See Vol. I p. 327 c. 1.

No. 5776 (a. PV).

KṚṢṆAMIŚRA. See Vol. I p. 327 c. 1-2; *add :* Poet who wrote for Gopāla, probably minister or commander of Kīrtivarman, a Candella king of Jejākabhuki (A.D. 1050-1116) mentioned in an inscription as having defeated Karṇa of Ceḍi. 27 verses attributed to the author are quoted in Skm, JS, ŚP, VS, SRHt, SSSN, Pad, SH, RJ and BhPr (all but three from the Prabodhacandrodaya).

No. 5938 (JS, ŚP, SSB).

KṚṢṆARĀMA. See Vol. I p. 327 c. 2; *add* : Quoted as author in SSB only.

Nos. 4499 (SSB), 5465 (SSB), 5793 (SSB), 5844 (SSB), 6217 (SSB).

KṚṢṆAVALLABHA BHAṬṬA. Author of the *kāvya*-work Kāvyabhūṣaṇaśataka. No information. (Cf. NCC_4 104).

KEŚAṬA or KEŚAVA. There are many authors of this name. A Keśaṭa was praised by Abhinanda (Skm 2129), Yogeśvara (SkV 1733) together with Bāṇa, Bhavabūti, Kamalāyudha,

Khaḍgakośa. No information. Quoted in ŚP. Not found in CC or NCC.

No. 5607 (ŚP).

Khaṇḍapraśasti (= *Daśāvatārakhaṇḍa-praśasti*). *Kāvya* on the ten incarnations of Viṣṇu ascribed to Hanumān. Often quoted in *subhāṣita-saṁgraha-s*. Verses are usually attributed to Hanumān or are quoted anonymously.

Nos. 4313, 4315, 4316, 4545 (SSB a. Khaṇḍapraśasti and in Amd, Kpr a. Hanumat-kavi, but in JS a. Parimala), 4649, 4699, 4985, 5301, 5987.

KHORAVAṬABHAṬṬA. No information. Quoted in SH only. Possibly identical with Utkaṭa.

No. 5108 (SH, but in JS, ŚP, SSB a. Utkaṭa).

Gaṅgāstuti. A *stotra* in 28 verses said to be from Dharmābdhi. (Cf. NCC5 224).

No. 4711 (in SH a. Śaṅkarācārya).

GAṆAPATI. Poet. No information. Mentioned by Rājaśekhara (JS 45. 72) and Somadevasūri (Yaśastilakacampū [KM 70 ; 3. 239] I. 459). Author of the poem Mahānoda praised by Rājaśekhara (*op. cit.*). Not later than the end of 9th century. 10 verses attributed to the author are quoted in SkV, Skm, JS, VS and SH. There existed also Gaṇapati II, father of Bhānukara from Mithilā (15th century), whose verses are quoted in Pad, RJ, SG, PV, SSS, PdT, SuSS and Regnaud II. (This entry replaces the entry in Vol. I p. 329 c. 1 upto "Cf...").

Nos. 5020 (SkV or Bhaṭṭa Ganeśa), 6186 (PV, but in Pad, Skm, a. Murāri =Anar).

Gaṇikā-vṛtta-saṁgraha. See Vol. II p. 939 c. 2.

Nos. 4547, 4842, 5303, 5541, 5543, 5731, 5820, 5827, 5893, 6019, 6216, 6244.

GADĀDHARA. Common name. Son of Gaurīpati and grandson of Dāmodarabhaṭṭa. Middle of the 17th century. Author of Anyoktiratnakaraṇḍakakāvya, referred to in RJ, and of RJ. 11 of his verses were quoted in RJ and Regnaud II. From Mithilā. (Cf. H. D. Sharma, *Some unknown Sanskrit poets of Mithilā* in *G. Jhā Commemoration Volume*, p. 365 ; *idem*, *Śrī-Harikavi and other Poets Enjoying Muslim Patronage* in IHQ 10. 479).

No. 5630 (RJ).

GADĀDHARA (VAIDYA). Common name. Father of Vaṅgasena, author of Cikitsāsārasaṁgraha composed in the 11th or 12th century. From Bengal. 11th or 12th century. 35 verses attributed to the author are quoted in Skm. (This entry replaces the entry in Vol. I p. 329 c. 1 upto "Cf...".).

No. 4489 (Skm).

Garuḍa-purāṇa. See Vol. I p. 329 c. 1-2.

Nos. 4274, 4422, 4443, 4570, 4724, 4903, 4911, 5131, 5149, 5156 (ŚKDr, but in SR a. C=C), 5309, 5530, 5714, 5748 (ŚKDr).

Gītagovinda. See Vol. I p. 329 c. 2 and Jayadeva Vol. I p. 333 c. 1-2.

Nos. 5385 (ŚP, SSB, SR), 5496, 5723, 5854, 6278 (SR, SSB, ŚP); (attributed to GG or Jayadeva or both).

Gītagaurīpati (or °*gaura*° or °*gaurīśa*), v. Bhānukara Vol. I p. 346 c. 2. Poem by Bhānukara.

No. 4670.

Guṇaratna. See Vol. I p. 329 c. 2.

No. 4274.

Gems from Sanskrit Literature. See Vol. I p. 329 c. 2.

Nos. 4425, 4494, 4745, 4918, 5183, 5187, 5441, 5445, 6248.

GOKULANĀTHA. Son of Pītāmbaropādhyāya and Umā, younger brother of Trilocana and Dhanaṁjaya, elder brother of Jagaddhara of the Phaṇadaha (Phanawara) family of Maithila Brāhmaṇ-s residing at Maṅgalavanī (Maṅgaraunī). Father of Raṅgunāthopādhyāya and Kādambarī. Patronized by Fateh Shah of Garhwal and the King Mādhavasiṁha of Mithilā. Latter half of the 17th and beginning of the 18th century. Author of many works. His 11 verses are quoted in Vidy. (Cf. NCC_2 112-4, Vidy 6, Umesha Mishra, *History of Indian Philosophy* 2. 373-83, *idem*, *History of Navya-nyāya in Mithilā* (pp. 193 sqq.), Vivaraṇa on Kāvyaprakāśa, S. Bh. Granthamālā 89 pp. XVI sqq.).

No. 4430 (Vidy).

GOPĀDITYA. Poet. Possibly identical with the King of Kaśmīr mentioned in RT 1. 344, who was supposed to live in the 5th century B. C., but probably a later poet (not later than the middle of the 14th century, for verses attributed to the poet are quoted in JS). Also quoted (3 verses) in ŚP, VS and SG. (Cf. NCC_6 130, CC_1 160, VS 33, AP 23, JS 31).

Nos. 5491 (VS), 5499 (JS, but in SkV a. Rājaśekhara and in Skm a. Yogeśvara).

GOVARDHANA. See Vol. I p. 330 c. 1-2. *Correct to* : the end of the 12th century [instead of 11th century]). No. 5022 (PV), 5240.

GOVINDA ṬHAKKURA. See Vol. I p. 330 c. 2.

GOVINDAJIT see Sabhyālaṁkaraṇa (below).

GOVINDARĀJA or GOVINDARĀJADEVA. Poet. Praised by Deveśvara (ŚP 181). 17 verses attributed to the author are quoted in JS, ŚP, VS, Vjv and Regnaud II. Accordingly, not later than the middle of the 13th century. Author of the Kaumudī(?). (Cf. CC_1 168, 169, VS 33-4, AP 25-27).

Nos. 4213 (VS, SSB), 5849 (ŚP, SSB).

GOṢṬHĪMIŚRA. Poet. No information. 2 verses attributed to the author are quoted in RJ. Accordingly, not later than the 17th century, but verse No. 5628 was known already to PG over the name of Keśavabhaṭṭācārya.

No. 5628 (RJ, but in PG a. Keśava-bhaṭṭācārya).

GOSOKA. See Vol. I p. 330 c. 2; *add*: Not later than the early years of the 13th century; 16 verses attributed to the author are quoted in Skm.

No. 5643 (Skm).

GAUḌAVĀSIN. Poet. No information. Not later than the 19th century (a single verse attributed to the author is quoted in Vidy).

No. 5785 (Vidy).

Gautamadharmasūtra. See Vol. I p. 330 c. 2.

Nos. 4274, (5531), (6043), (6060).

GAURAMOHANA. See Vol. I p. 331 c. 1.

GHANAŚYĀMA. (*Replace* this entry in Vol. I p. 331 c. 1 by the following): Sometimes identified wrongly with the minister of King Tukkoji I of Tanjore, son of Mahādeva and Kāśī, born in A. D. 1706; verses of the author are quoted in PV composed between A.D. 1644 and 1701. Not later than the second half of the 17th century (4 verses attributed to the author are quoted in PV, RJ, SSS and SuSS).

No. 6030 (RJ or Madhyanaśyāma or Madhyamacyāma).

CAKRAPĀṆI. Poet. Possibly the author who continued the Daśakumāracarita. No information. Perhaps the grand-father of Gaṅgādhara and son of Dāmodhara mentioned in the inscription of Govindapur by Gaṅgādhara (from the last quarter of the 11th century). In any case not later than the 11th century (7 verses attributed to the author are quoted in Kavi). Also quoted in SkV, Skm and PG. (Cf. CC_1 175, Skm 8, PG 202, SkV LXXVI).

Nos. 4773 (Skm), 5224 (Skm).

CAKṢUṢĪ (or CĀKṢUṢĪYA). Poet or work. See Vol. I p. 331 c. 2.

No. 4903 (SRHt=MBh, C, H and Cākṣuṣīya; in SR a. H).

Caṇḍakauśika-nāṭaka by Kṣemendra (see Kṣemendra Vol. I p. 328 c. 1-2).

No. 4845.

CAṆḌEŚVARA ṬHAKKURA. See Vol. I p. 331 c. 1-2.

Caturvargasaṁgraha. See Vol. I p. 331 c. 2 and Kṣemendra Vol. I p. 328 c. 1-2.

No. 6150.

CANDRAGOMIN (°GOPIN). Poet. No information. Not later than 15th century (4 verses attributed to the author are quoted in VS). (Cf. [CC_1 180], JS 32, [VS 36], NCC_6 346, A. B. Keith, *History of Sanskrit Literature*, pp. 71-2 [not convincing]).

Carr See Vol. I p. 331 c. 2.

Nos. 4524, 4594, 4749, 4910, 4911, 5714, (5738), 5778.

CĀṆAKYA. See Vol. I p. 331 c. 2-332 c. 1.

Nos. 4256, 4271, 4274, 4322, 4327, 4390, 4392, 4422, 4424, 4439, 4443,

Nos. 4246 (Skm, but VS, ŚP, PV, SSB a. Siṁhadatta), 4700 (Skm, but JS a. Naradevavarma).

JAGAJJĪVANA. See Vol. II p. 941 c. 2; *add*: Not later than the middle of the 17th century (22 verses attributed to the author are quoted in PV only). Several verses attributed in PV to the author are not his verses; they were probably attributed by Veṇīdatta to his father to build up the fame of his ancestor. (Cf. NCC_7 123, PO 1. 2; 54).

No. 5090 (PV, but in JS a. Ākāśapoli).

JAGADDHARA. (*Replace* the entry in Vol. I p. 332 c. 2 by the following): Son of Ratnadeva and grandson of Gauradhara; father of Yaśaddhara (Yaśodhara). A Śaiva from Kaśmīr. Second half of the 14th century. Referred to by his descendent Śitikaṇṭha in his commentary on Jagaddhara's Apaśabdanirākaraṇa. Author of the latter, commentary Bālabodhinī on Kātantra-vyākaraṇa, Kaśmīr recension and a *stuti*-work Stutikusumāñjali. 30 verses attributed to the author are quoted in VS only; all of them, but two, from the Stutikusumāñjali. (Cf. NCC_7 131, VS 36-7).

No. 5948 (a. VS [?]).

JAGANNĀTHA. See Vol. I p. 332 c. 2-333 c. 1.

JAGANNĀTHOPĀDHYĀYA. Son of Pītāmbara and the younger brother of Gokulanātha Upādhyāya of Mithilā. Fateh Shah of Garhwal was his patron. Lived and flourished in the beginning of the 18th century. Author of a drama Atandracandrikā. 3 verses attributed to the author are quoted in Vidy. (Cf. NCC_7 135, Vidy 7).

No. 6116 (Vidy).

JANĀRDANA. See Vol. I p. 333 c. 1; *add*: Not later than 15th century (verses attributed to the author are quoted in VS). (Cf. NCC_7 150).

Nos. 4371, 5130, 5770.

JAYADATTA. See Vol. I p. 333 c. 1. See also Nakula (below).

JAYADEVA. See Vol. I p. 333 c. 1-2; *add*: Five different Jayadeva-s are quoted in *subhāṣita-saṁgraha-s*: I son of Bhojadeva and Rāmādevī; author of GG (12th century); II son of Mahādevamiśra and Sumitrā, author of Candrāloka and Prasannarāghava (first half of the 13th century); III no information, quoted in Skm; IV no information, quoted in JS; and V no information, quoted in Pad, RJ, PdT and Vidy. Of the two verses quoted below No. 4325 was composed by Jayadeva II and No. 6278 by Jayadeva I.

Nos. 4325 (Prasanna; but Skm a. Yaśodharman, JS a. Yaśovarman and JS a. Ānandavardhana), 6278 (ŚP, SSB; but SR a. GG=GG).

JAYANANDIN. Poet. No information. Not later than the early years of the 13th century (a single verse attributed to the author is quoted in Skm). (Cf. CC_1 200, NCC_7 179, Skm 9).

No. 6125 (Skm).

Jayapuravilāsa. Kāvya. No information. Quoted in SSB only.
No. 5957 (SSB).

JALACANDRA. See Vol. I p. 334 c. 1 ; *add* : Not later than the early years of the 13th century (verses attributed to the author are quoted in Skm). 54 of the alleged author's verses are quoted in Skm and Vidy.
Nos. 5152 (Skm), 5721 (Skm), 6179 (Skm).

JALHAṆA. See Vol. I p. 334 c. 1 ; *correct* "13th century" *to* : "not later than 15th century (7 of the verses attributed to the author are quoted in VS)" and *add* : NCC_7 206.
No. 5662 (VS).

Jānakīharaṇa. See Vol. I p. 334 c. 1 and Kumāradāsa Vol. I p. 326 c. 2.
Nos. 4694, 5786, 5870, 5978.

Jaina anthology, in MS form (BORI 1495 of 1887-91), as quoted in BhŚ and/or SkV (as JSub).
Nos. 5779, 6089, 6102.

JOYĪKA. See Vol. I p. 334 c. 2.
No. 4571 (JS).

JÑĀNAŚIVA. Poet. No information. Probably Pāśupata ascetic Jñānaśakti and disciple of Vidyābharaṇa-paṇḍita of the Koḍimaṭha at Baḻḻigave. Not later than the early years of the 13th century (a single verse attributed to the author is quoted in Skm). (Cf. CC_1 210, NCC_7 338, Skm 9, SkV LXXVIII, ABORI 23. 418).
No. 6102 (Skm=BhŚ).

ḌĀMARA. Poet. Possibly identical with Dāmara quoted in SkV. See Vol. I p. 336 c. 1. No information. Not later than 15th century (verses are quoted in VS), but probably earlier, for the same verses are also quoted anonymously in Skm or JS. (Cf. CC_1 214, NCC_8 7, VS 44).
No. 4853 (VS, but in PG a. Śubhra).

Tattvāmṛta. Jaina work quoted in SPR. (Cf. NCC_8 75).
No. 4632 (SPR).

Tantrākhyāyikā. See Pañcatantra Vol. I p. 340 c. 1-2.

Tantri. See Vol. II p. 942 c. 2.
Nos. 6027, 6268.

Tantri-Kāmandaka. See Vol. I p. 335 c. 1.
No. 4274, 4422.

Tantropākhyāna. See Pañcatantra Vol. I p. 340 c. 1-2.

Tāpasavatsarāja. Drama of Mātrarāja. See Mātrarāja (below).

TUṄGOKA see Śuṅgoka.

TAILAPĀṬĪYA-GĀṄGOKA. See Vol. II p. 942 c. 2 ; *add*: Not later than the early years of the 13th century (4 verses attributed to the author are quoted in Skm).
No. 5621 (Skm).

TRIPURĀRI. See Vol. II p. 942 c. 2 ; *add* : Not later than the early years of the 13th century (2 verses attributed to the author are quoted in Skm).
No. 6160 (Skm).

TRIVIKRAMA-(BHAṬṬA). See Vol. I p. 335 c. 1 ; *add* : Son of Nemāditya also called Devāditya and grandson of Śrīdhara of the Śāṇḍilya-*gotra* ; father of Bhāskarabhaṭṭa (Vidyāpati). Court-poet of the Rāṭhoḍa King Indrarāja III of Mānyakheṭa (Malkhed) in Hyderabad, whose coronation ceremony was celebrated in A.D. 915 in the village of Kuruṇḍaka on the river Kṛṣṇā. In addition to Nalacampū, author of Madālasacampū and the inscription on a stone tablet discovered near Patna written in Khaṇḍeśī. 45 verses attributed to the author are quoted in JS, ŚP, VS, PG, Pad, SH, PdT, SG, Regnaud VI, SuMañ. (Cf. NCC8 268 ; see V. Varadachari, *Trivikramabhaṭṭa, The Poet* in *Charudeva Shastri Felicitation Volume*, p. 529; JOR (Madras) 18. 245-50 ; PO 26. 47).

Nos. 4242 (JS, ŚP, SSB, SuMañ), 4258 (JS), 4980 (JS, ŚP, SSB).

DAKṢA or DAṄKA. See Vol. II p. 942 c. 2-943 c. 1.

No. 4334 (Skm), 5247 (SkV), 5913 (Skm), 6080 (SkV, but in Skm a. Yogeśvara).

Dakṣasmṛti. See Vol. I p. 335 c. 1.

No. (6040).

DAṆḌIN. See Vol. I p. 335 c. 2 ; *add* : Son of Vīradatta and Gaurī, grandson of Manoratha, great-grandson of Dāmodara, friend of Bhāravi and the Kerala writer Mātṛdatta. Native of Kāñcī. Probably 7th century. Mentioned by Rājaśekhara (JS 45. 74), Vijjakā (ŚP 180) and others. 28 verses attributed to Daṇḍin are quoted in SkV, Kav, Skm, JS, ŚP, SRHt, SSSN, Vjv, Prasanna, Pad, PV, SG, RJ, SSS, SuSS, Vidy and BhPr ; often quoted anonymously, e.g. in Sar. (Cf. NCC8 305-6, SkV LXXX, Skm 10, Kav 42-3, PV 39, v. D. K. Gupta, *A Critical Study of Daṇḍin and his Works* [Delhi 1970], *idem*, *Society and Culture in the time of Daṇḍin* [Delhi 1972], V. Raghavan *Śṛṅgāraprakāśa* [pp. 836-9]).

Nos. 4734 (SRHt=KāD), 5053 (ŚP, SSB=KāD).

Damayantīkathā (= *Nalacampū*). See Trivikrama-bhaṭṭa (above).

Dampatīśikṣārāmaka of Nīlaratnaśarman. See Vol. I p. 335 c. 2.

Nos. 4454-5, 5055, 5532, 5700, 6043, 6060, 6216.

DAŚARATHA. Poet. No information. Not later than the beginning of the 12th century (verses attributed to the author are quoted in SkV ; they are also quoted in Skm and PG). (Cf. CC1 247, Skm 10, PG 207).

Nos. 4469 (Skm), 6113 (PG, but in Skm a. Śaraṇa).

Daśarūpaka. See Vol. I p. 335 c. 2 and Dhanaṁjaya Vol. I p. 336 c. 2.

Nos. 4370, 4530, 4645, 4740, 4848, 5076, 5101 (ŚR), 5310, 5490, 5564, 5722, 5890, 5981, 6089, 6114.

Daśāvatāracarita. See Kṣemendra Vol. I p. 328 c. 1-2.

No. 4730 (JS).

DEVEŚVARA. See Vol. I p. 336 c. 1-2.
Nos. 5995 (cf. Govindarāja), 6131 (ŚP, SSB; but in VS, SRHt, SuMañ a. Amṛtavardhana).

Dyutidhara. Poet. No information. Not later than 15th century (a single verse attributed to the author is quoted in VS). (Cf. CC1 263, VS 46).

DHANAṀJAYA. *Delete* entry in Vol. I p. 336 c. 2 and *insert instead*: Poet. No information. Probably different from Śrī-Dhanaṁjaya, author of Daś, but perhaps identical with Dhanaṁjaya, the author of Brāhmaṇasarvasva, father of Halāyudha, minister of Lakṣmaṇasena of Bengal (12th century). 3 verses attributed to the author are quoted in Skm, JS and SH. (v. CC1 266, Skm 10, JS 37, v. JASB [1905] 35. 10).

Dhanaṁjayavijaya of Kāñcana. (v. Kāñcana; see above).

DHANIKA. See Vol. I p. 336 c. 2; *add*: Author of Daśarūpāvaloka, Kāvyanirṇayālaṁkāra. 2 verses attributed to the author are quoted in JS and ŚP.
Nos. 4370 (Daś), 5890 (Daś).

Dhammanīti in Pāli. See Vol. I p. 337 c. 1.
Nos. 4676, 4911, 5700, 5714, 5742, 6283-4.

DHARA. v. Śrīdhara.

DHARMADĀSA. See Vol. II p. 944 c. 1; *add*: *terminus a quo* 7th century *terminus ad quem* beginning of the 12th century. Mentions Bāṇa. 11 verses attributed to the author are quoted in SkV, JS, VS, SG and RJ.
No. 4338 (SkV).

DHARMAYOGEŚVARA. Poet. No information. Probably from Bengal, since he eulogises a king of Bengal. Not later than the early years of the 13th century (12 verses attributed to the author are quoted in Skm). (Cf. CC1 269, Skm 11, Kav p. 79, v. JASB [1906] p. 163).
No. 5712 (Skm).

Dharmaviveka. See Vol. I p. 337 c. 2 and Halāyudha Vol. II p. 980 c. 1.
Nos. 4911, 5711 (SR).

DHARMĀDHIKARAṆAMADHU. See Madhu.

DHOYĪKA. See Vol. I p. 337 c. 2-338 c. 1; *add*: Mentioned by Jayadeva in GG. 28 verses attributed to the author are quoted in SkV, Skm, JS and ŚP.
Nos. 4484 (Skm), 5180 (Skm).

Dhvanyāloka. See Vol. I p. 338 c. 1 and Ānandavardhana. Vol. I p. 322 c. 1-2.
Nos. 4325, 5605 (MS of Kāvyālokalocana), 5725 (SR, but JS, VS, ŚP, SuMañ, SSB a. Bharcu or Bhaścu, etc. =Dhv).

NAKULA. According to tradition one of the five Pāṇḍava-s. Revise entry in Vol. I p. 338 c. 1 and *add*: Often confused with Jayadatta. Both not later than the middle of the 14 century, for

No. 6243 (Skm, VS; a. Kaśmīra-Nārāyaṇa in Skm and Nārāyaṇa in VS).

Naladiyār. See Vol. II p. 946 c. 2.
Nos. 4561, 4641, 5542.

Nīti-Kyan. See Vol. I p. 339 c. 1.
Nos. 5714, 6284.

Nītidviṣaṣṭikā. See Vol. I p. 339 c. 1 and Sundarapāṇḍya Vol. I p. 370 c. 2.
No. 5231.

Nītipradīpa. See Vol. I p. 339 c. 1.
No. 4471.

Nītiratna ascribed to Vararuci. See Vol. I p. 339 c. 1-2.
No. 5781.

Nītivākyāmṛta. See Vol. II p. 946 c. 1 and Somadevasūri Vol. II p. 978 c. 2.
No. 4274.

Nītiśāstra of Nītisāra. See Vol. I p. 339 c. 2.
Nos. 4422, 4519, 4594, (5700), 5714, 5742, 6019.

Nītiśāstra of Masūrākṣa. See Vol. I p. 339 c. 2 (first entry).
Nos. 4676, 4839, 4911, 5748.

Nītiśāstra in Telugu. See Vol. I p. 339 c. 2.
Nos. 4542, 4594, 5153, 5714, (5738).

Nītisaṁgraha. See Vol. I p. 339 c. 2.
Nos. 4897, 5485, 5962, 6240.

NĪLAKAṆṬHA = BHAṬṬA NĪLAKAṆṬHA. Poet. Probably different from Nīlakaṇṭha, Nīlakaṇṭha Dīkṣita or Nīlakaṇṭha Śukla. There are several Bhaṭṭa-Nīlakaṇṭha-s (see CC_1 301, PdT XC). No information. Not later than the second half of the 17th century (2 verses attributed to the author are quoted in PdT). (Cf. CC_1 300-2, PdT CX-CXI).
No. 4270 (PdT).

NĪLAKAṆṬHA DĪKṢITA. See Vol. I p. 339 c. 2-340 c. 1.

Naiṣadhānanda-nāṭaka. A play by Kṣemeśvara. See Kṣemeśvara (above).
No. 4361.

Naiṣadhīyacarita. See Vol. I p. 340 c. 1 and Harṣa Vol. I p. 378 c. 2.
Nos. 4367, 4407 (SR), 4486 (SR), 4610, 4671 (SR), 4696 (VS), 4742, 4815, 5011 (SR), 5019, 5243, 5458, 5523, 5591 (VS, SR), 5617, 5640, 5650 (JS, Skm, VS, SR), 5690, 5696, 5714 (commentary on Naiṣ), 5749, 5796 (Pad), 5808, 5815, 5836, 5837, 5842, 5869, 5889, 5910 (SR), 5991, 6070, 6088, 6143, 6223 (SR), 6230, 6232, 6238, 6262.

Pañcatantra. See Vol. I p. 340 c. 1-2.
Nos. 4261, 4298, 4358, 4359, 4372, 4376, 4390, 4448, 4494, 4561, 4565, 4580 (SR), 4587, (4605), 4634, 4655 (SRHt; in VS a. Vyāsa; not in P= BhPr), 4710, 4713, 4721, 4724, 4741, 4745, 4758, 4895, 4907, 4919 (SR), 4930 (SR), 4943, 4969, 4970 (SRHt, but not in P), 5074, 5075A, 5095-96, 5122, 5131, 5145, 5162, 5187, 5202, 5241, 5294, 5300, 5371, 5378 (SRHt, but not in P), 5415, 5449, 5460, 5529, 5535, 5542, 5592, 5600 (only in PM),

Nos. 4270, 4302, 4482, 4702, 4722, 4789, 4802, 5017, 5479, 5513, 5669, 6093, 6098.

Padyāvalī. See Vol. I p. 341 c. 1 and Rūpa Gosvāmin Vol. I p. 356 c. 1-2.
Nos. 4313, 4380, 4529, 4825, 4853, 5171, 5257, 5389, 5461, 5493 (also in Ujjvalanīla° a. Padyāvalī), 5624, 5628, 5680, 5709 (also in Ujjvalanīla° a. Padyāvalī, but in Skm, JS, SSB, SuMañ a. Rājaśekhara), 5723, 5902, 5953, 5970, 5982, 6113, 6174, 6198.

Parāśara-dharmaśāstra. See Vol. I p. 341 c. 1-2.
No. 4247.

PARIMALA. See Padmagupta (above).
No. 4545 (JS, but in Amd, Kpr, SSB Hanumatkavi or Khaṇḍapraśasti= Khaṇḍa°).

(PAṆḌITA) PĀJAKA. Poet. No information. Not later than 15th century (15 verses attributed to the author are quoted in VS). (Cf. CC_1 332, VS 54).
No. 5984 (VS).

Pārśvanātha-caritra. Collection of fables by Bhāvadeva.
Nos. 4728A, 5742A.

Pāśupata-sūtra attributed to Lakulīśa. A Pāśupata Śivaistic treatise on which Kauṇḍinya wrote a commentary called Pañcārthabhāṣya. (Cf. Brahmavidyā, Vol. 31-2, p. 397).
No. 4341.

PĪTĀMBARA = BHAṬṬAŚĀLĪYA-PĪ°. Poet. No information. Not later than the early years of the 13th century (the verses [5] attributed to the author are quoted in Skm either as Pītāmbara or Bhaṭṭaśālīya-pī° verses). (Cf. CC_1 394, 338, Skm 12).
No. 5475 (Skm).

PUṆYA. See Vol. I p. 948 c. 1-2; *add*: Not later than 15th century (7 verses attributed to the author are quoted in VS), but probably earlier, for one of these verses was already quoted anonymously in SkV.

Purāṇārthasaṁgraha. See Vol. I p. 341 c. 2-342 c. 1.
Nos. 4537, 4704, 5443, 6149.

PUṢKARĀKṢA or PUṢKARĀKHYA or PUṢṬARĀKṢA. Poet. No information. Not later than the end of the 15th century or the beginning of the 16th century (2 verses attributed to the author are quoted in PG). (Cf. CC_1 343).
No. 5624 (PG).

PUṢṬIKA or PUṢṬIṄKARA (=PUṢṬIṀKARA). Poet. No information. Not later than the middle of the 13th century (one verse attributed to the author is quoted in JS), but probably earlier, for the same verse was already quoted anonymously in SkV. A single verse attributed to the author is quoted in JS, ŚP and SH. (Cf. CC_1 343, AP 47, JS 41).
No. 5965 (ŚP, JS, SH, SSB).

PUṢPADANTA. Poet. No information. Not later than the middle of the 13th

century (a single verse attributed to the author is quoted in JS). There exist also Puṣpadanta, a putative author of the Mahimnaḥstava or Mahimnaḥstotra, and an author of Rāghavapāṇḍavīyaṭīkā and another quoted by Abhinavagupta. (Cf. CC_1 343, CC_2 76).

No. 4883 (JS).

PŪRṆABHADRA. See Pañcatantra Vol. I p. 340 c. 1-2.

PṚTHVĪDHARA ĀCĀRYA. Perhaps pupil of Śambhunātha and author of the Bhuvaneśvarīstotra, Laghusaptaśatīstotra and Sarasvatīstotra. Not later than the second half of the 17th century (a single verse attributed to the author is quoted in PdT). A Pṛthvīdhara is also quoted in ŚP, VS and JS. There exist also a Pṛthvīdhara-ācārya, author of the Kātantravistaravivaraṇa, the author of Ratnakośa, and Bhaṭṭa-Pṛthvīdhara, a poet and one of the clients of Rāmasiṁhadeva of Mithilā. (Cf. CC_1 345, PdT CLXXI-CLXXIII).

No. 4802 (PdT).

PRAKĀŚAVARṢA. See Vol. I p. 342 c. 1 ; *add* : Not later than the middle of the 13th century (verses attributed to the author are quoted in JS), but probably earlier, for one verse was already quoted anonymously in SkV (VS 459). 32 verses attributed to the author are quoted in JS, ŚP, VS, SRHt and Vjv.

Nos. 4703 (VS), 5058 (JS=Bhallaṭaśataka).

Pratāparudrīya (°*dra*). A *kāvya* either on Pratāparudra or by Pratāparudra. No information. Not later than 15th century, for 6 verses attributed the work are quoted in SRHt.

No. 5201 (SRHt).

Pratimā-nāṭaka. See Bhāsa Vol. I p. 347 c. 1.

No. 5182.

Pratyayaśataka. See Vol. I p. 342 c. 2.

Nos. 4594, 4769, 5148, 5153, 5371.

Prabandhakośa. See Vol. II p. 948 c. 2 and Rājaśekhara Sūri Vol. II p. 958 c. 1.

No. 5187.

Prabandhacintāmaṇi. See Vol. II p. 948 c. 2 and Merutuṅga Vol. II p. 956 c. 2.

Nos. 4985, 5122.

Prabodhacandrodaya. See Vol. I p. 342 c. 2 and Kṛṣṇamiśra Vol. I p. 327 c. 1-2.

No. 4507.

Prabhāvakacarita. See Śrīpāla (below).

No. 6177 (Śrīpāla).

Prasaṅgābharaṇa. See Vol. I p. 342 c. 2.

Nos. 4240, 4592, 4710, 4734, 4981, 5254, 5359, 5740, 6200.

Prasaṅgaratnāvalī. See Vol. I p. 342 c. 2.

Nos. 4484 (SRK, but in SRHt a. Kavivallabha), 4580 (SRK), 5231 (SRK=Dāmodaragupta), 5294 (SRK), 5587 (SRK), 6131 (SRK, but in ŚP, SSB a. Deveśvara and in VS, SRHt, etc. a. Amṛtavardhana).

Prasannasāhitya. See Vol. I p. 343 c. 1,

Nos. 4219, 4231, 4320, 4325, 4544, 4702, 4740, 4866, 4949, 5006, 5052, 5173, 5247, 5268, 5380, 5405, 5467, 5494, 5579, 5592, 5631, 5709, 5779, 5942, 5971, 5998, 6002, 6016, 6089.

PRAHLĀDANA or PRAHNĀDANA or PRAHLĀDAYA. Probably indentical with Yuvarāja Prahlādana, brother of King Dhārāvarṣa (1208). Middle of the 13th century. Poet and author of Pārthaparākrama. 12 of the verses attributed to the author are quoted in JS, ŚP, RJ and Regnaud VI. (Cf. CC1, 360, AP 49).

No. 5345 (JS, ŚP, RJ).

PRĀCĀ (or PRĀK). Poet. No information. Not later than 19th century (2 verses attributed to the author are quoted in Vidy).

No. 6212 (Vidy).

BAKA. See Vol. I p. 343 c. 1; *add*: Perhaps identical with Tryambaka. Kalhaṇa mentions King Baka, son of Mahivakula (RT 1. 325; 8. 3415); so also Śrīvara in his RT (1. 7. 39). 21 verses attributed to the author are quoted in VS.

Nos. 4268 (VS), 5590 (VS), 5921 (VS), 6064 (VS).

BALADEVA. Poet. No information. Not later than the early years of the 13th century (a single verse attributed to the author is quoted in Skm). (Cf. CC1 367, Skm 13).

No. 4726 (Skm).

BALLĀLA. See Vol. I p. 343 c. 1.

Bahudarśana. See Vol. I p. 343 c. 1-2.

Nos. 4524, 4548, 4564, 4912, 5183, 5296, 5413, 6034.

BĀṆA. See Vol. I p. 343 c. 2; *add*: Mentioned and praised by Abhinanda, Ānandavardhana, Kṣemendra, Govardhanācārya, Candradeva (ŚP 177), Dhanapāla, Dharmadāsa, Rājaśekhara (JS 44. 65; 44. 67; 45. 70), etc. 93 verses attributed to the author are quoted in SkV, Kav, Skm, JS, ŚP, VS, SRHt, SSSN, Prasanna, Vjv, SG, RJ, BhPr, PuPra, Auc, Kavi and Suvṛ.

BĀLAMBHAṬṬA. Son of Vaidyanātha, surnamed Pāyaguṇḍa. Perhaps identical with Bālambhaṭṭi, the author of the famous commentary on the Mitākṣara of Vijñāneśvara. Probably from the 18th or 19th century. (Cf. P. V. Kane, *The History of Dharmaśāstra*. Vol. I, pp. 456-462).

No. 5261.

Bālarāmāyaṇa. See Vol. I p. 343 c. 2 and Rājaśekhara Vol. I p. 354 c. 1-2.

Nos. 4512, 5615, 6004 (SR).

BINDUKAVI. Poet. No information. Not later than the middle of the 17th century (8 verses attributed to the author are quoted in PV. Also quoted in SuSS. (Cf. PV 88).

No. 5328 (PV).

Bilvamaṅgalastava. Devotional poem of Līlāśuka. See Līlāśuka Vol. I p. 357 c. 1-2.

No. 6094 (Līlāśuka).

BILHAṆA. See Vol. I p. 344 c. 1; *add*: Born in Koṇamukha (=Khunmoh)

Nos. 4702 (a. Auc, Amd, Kpr, SSB ; but in ŚP, Vidy a. Śrī Śuka and in JS Rīsuka), 5497 (Auc, but in SkV, Skm a. Keśaṭa).

BHARATAMUNI. See Vol. I p. 345 c. 1.

BHARCU, or BHAŚCU or BHARCHU, or BHARDU or BHARVU. Poet. No information. Bāṇa in his introduction to Kādambarī (4) pays homage to his *guru* Bharcu, (cf. also No. 3258). If identical with the preceptor of Bāṇa—7th century; if not, not later than the beginning of the 13th century (verses attributed to the author are quoted in Skm). 4 verses allegedly by the author are quoted under different names in Skm, VS, ŚP, JS, SuMañ. (Cf. CC_1 397, VS 78, AP 59, Skm 14-5, JS 47). (Cf. *K. V. Rangasvami Aiyangar Commemoration Volume*, pp. 461-471 ; *A Volume of Studies on Indology presented to Professor P. V. Kane*, pp. 161-4).

No. 5725 (JS, AP a. Bharcu ; VS a. Bhaścu ; ŚP, SSB a. Bharvu ; SuMañ a. Bhardu).

BHARTṚHARI. See Vol. I p. 345 c. 1 and *correct to* : 590 verses of Bhartṛhari are quoted in classical *subhāṣita-saṁgraha-s*.

Nos. 4283 (SR), 4411 (SR, SRK; but in SRHt a. Pratāparudrīya=BhŚ), 4413, 4502 (SR), 4626, 4722 (PdT, SRHt), 4736 (SR, but is not in BhŚ), 4741, 4763, 4806 (SR, SRK), 4932, 5028 (SLP), 5052 (but in Skm a. Acalasiṁha), 5122 (SR), 5132 (SR, SRK), 5147, 5148 (SR, SRK), 5187, 5297 (SR), 5314, 5360, 5371 (SR), 5381, 5382 (SR), 5413, 5428 (ŚP, SR, SSB, SRHt, SRK), 5429, 5520, 5578 (VS, SR; but in RJ a. Rāmacandra), 5639, 5700, 5779 (ŚP, SRHt, SR, SSB, SRK), 5850 (SR, SLP), 5909, 5933 (SR), 6018, 6021, 6082 (SR, SLP), 6099 (SU, Pad; but in VS a. Vāsudeva and in ŚP, Any a. Śukānyokti), 6102, 6126 (SR, but is not in BhŚ), 6129 (SR), 6131, 6138 (SR), 6142, 6156 (SU), 6168 (PV, Pad), 6220.

BHALLAṬA. See Vol. I p. 345 c. 1-2; *add* : Last quarter of the 9th or the beginning of the 10th century. Mentioned also by Abhinavagupta, Kṣemendra and Mammaṭa. 117 verses attributed to the author are quoted in JS, ŚP, VS, SRHt, SSSN, SH, Vjv, Regnaud VI, SuMañ, SRRU, Auc and Kavi. All, but 18, are from the Bhallaṭaśataka.

Nos. 5038 (SRHt; could not be traced), 5446 (SRHt ; could not be traced), 6224 (VS ; could not be traced), (see also Bhallaṭaśataka).

Bhallaṭaśataka. See Vol. II p. 951 c. 2 and Bhallaṭa Vol. I p. 345 c. 1-2.

Nos. 4475 (VS), 4974 (VS, SRHt, SSB ; but in PV a. BhPr=Bha° and BhPr), 5058 (VS, but in JS a. Prakāśavarṣa=Bha°), 5649, 5655 (VS), 5724 (a. SR, SSB, SuMañ; but in SRHt a. Vallabhadeva=Bha°). (In some cases a. Bhallaṭaśataka, in other a. Bhallaṭa).

BHAVABHŪTI. See Vol. I p. 345 c. 2-346 c. 1; *add*: Son of Nīlakaṇṭha and Jatukarṇī, grandson of Bhaṭṭa Gopāla from Padmapura, pupil of Kumārila. Brāhmaṇa of the Udumbara line, Kāśyapa-*gotra*, Taittirīya school. Mentioned also by Abhinanda (Skm 2129), Govardhana and many others. 109 verses attributed to Bhavabhūti are quoted in SkV, Kav, Skm, JS, ŚP, VS, Prasanna, SH, Pad, PG, RJ, SG, SSS, Vjv, Regnaud VI, Vidy, SRRU, BhPr, Suvṛ and Auc.

BHAVĀNANDA. Probably different from Bhavānanda mentioned in Vol. I p. 346 c. 1. Poet. Probably indentical with Bhavānanda-Rāya, father of Rāmānanda-Rāya who mentioned him in the drama Jagannātha-Vallabha. Also mentioned in Kṛṣṇadāsa's Caitanya-caritāmṛta (*Ādi* 10. 131, *Madhya* 1. 130, 253; 10. 49. 61, *Antya* 9. 15. 103, 120, 125-146, Gaura-gaṇadeśa 122). He came to Caitanya in Puri; there he became converted. End of the 15th century. 2 verses attributed to the author are quoted in PG. (Cf. CC1 398, PG 217).

No. 5171 (PG).

BHAVĀNĪNANDANA. Poet. No information. Not later than 15th century (a single verse attributed to the author is quoted in VS). (Cf. CC1 399, VS 78).

No. 5559 (VS).

Bhaviṣya-purāṇa. See Vol. II p. 951 c. 2-952 c. 1.

Nos. 4426, 4438, 4447, 4456, 4781, 5927.

BHĀGAVATA (ŚRĪ°). See Vol. II p. 952 c. 1.

No. 5493 (PG).

Bhāgavata-purāṇa. See Vol. I p. 346 c. 1

Nos. 4454-5, 4497, 4560, 4576, 5134, 5135, 5450, 5454, 5922-3, 5928, 6051, 6254, 6264.

BHĀGAVATA VYĀSA. See Vyāsa (below).

BHĀNU see Vaidyabhānu (below).

BHĀNUKARA. See Vol. I p. 346 c. 2 as revised in Vol. II p. 1030; *add*: Patronized by Muhammedan and Hindu kings, in particular Sher Shah, Kṛṣṇadeva-Rāya of Vijayanagara and Nizam Shah (Burhan Nizam Shah I). Mentions his patrons and Mādhava Siṁha, the favourite of Emperor Akbar. Author of Alaṁkāratilaka, Kumārabhārgavīya, Kāvyapradīpa (instead of Kāvyapradīpikā), Rasa-taraṅgiṇī, Śṛṅgāradīpikā. 242 verses attributed to the author are quoted in Pad, PV, PdT, SH, SG, RJ, SSS, SuSS, Regnaud II, VI, SuMañ. Most of the verses quoted in *subhāṣita-saṁgraha-s* are from the Rasamañjarī.

Nos. 4291 (Pad, SuSS), 4462 (PV, Pad), 4670 (Pad), 6271 (RJ), 6276 (SG).

BHĀMAHA. See Vol. II p. 952 c. 1.

Bhāminīvilāsa. See Vol. I p. 346 c. 2 and Jagannātha Vol. I p. 332 c. 2-333 c. 1.

Nos. 4373, 4813 (SR a. Rasagaṅgā°=BhV), 4837 (SR a. Rasagaṅgā°=BhV

and Rasa°), 4922 (SR a. Rasagaṅgā° = BhV and Rasa°), 4963 (SRK, but SR a. Rasagaṅgā° and Vidy a. Paṇḍitarāja = BhV and Rasa°), 5038A (SH), 5105, 5106, 5203 (RJ), 5334, 5356, 5576 (SRK, but SR a. Rasagaṅgā° = BhV and Rasa°), 5941, 6127 (SRK a. Rasikajīvana = BhV).

Bhāratamañjarī. See Vol. I p. 346 c. 2 and Kṣemendra Vol. I p. 328 c. 1-2.
No. 5894.

BHĀRAVI. See Vol. I p. 346 c. 2-347 c. 1; *add*: 124 verses attributed to Bhāravi (mostly taken from Kir) are quoted in SkV, Skm, JS, ŚP, VS, SRHt, SSSN, SH, RJ and SG.
No. 4528 (SR, SSB, Vidy = Kir).

BHĀVADEVASŪRI see Pārśvanātha-caritra (above).
Nos. 4728A, 5742A.

BHĀSA. See Vol. I p. 347 c. 1; *add*: 17 verses attributed to the author are quoted in SkV, Skm, JS, ŚP, VS, Vjv, Pad, SH, RJ, SU and by Somadeva.

BHĀSKARA. See Vol. I p. 347 c. 1-2 (v. Bhānukara [above]).
No. 5669 (PdT).

BHĪMA (= BHĪMAPAṆḌITA, BHĪMASENA and BHĪMABHAṬṬA)[1]. Poet. Possibly identical with the grammarian Bhīmabhaṭṭa, author of the Rāvaṇārjunīya, a poem which resembles the Bhaṭṭikāvya. Not later than the middle of the 13th century (verses attributed to the author are quoted in JS). 3 verses allegedly by Bhīma are also quoted in ŚP, VS and SG. (Cf. CC_1 412, AP 65-6, VS 83, PG 217-8, JS 50).

1. P. Peterson in his first report identifies him with Bhūma, or Bhūmaka or Bhaumaka. This could be explained by Kaśmīrian pronunciation.

No. 5412 (ŚP, VS, JS, SSB; but Skm, SR a. Amaru = Amaru).

BHŪMIDHARA. Poet. No information. Not later than 15th century (a single verse attributed to the author is quoted in VS), (Cf. CC_1 415, VS 83).
No. 4801 (VS, SSB).

BHERĪBHAṄKĀRA. Poet. Possibly from Kaśmīr but lived in Vārāṇasī. Author of Bherībhāṅkārīya-kāvya. Probably contemporary or earlier than Jalhaṇa, the compiler of JS (13th century). 21 verses attributed to the author are quoted in JS, ŚP, PdT, SH, RJ and Vidy. (Cf. CC_1 416, JS 50, AP 66, PdT XCII-XCV).
No. 5151 (JS).

BHOJA = BHOJADEVA = BHOJARĀJA. See Vol. I p. 347 c. 2-348 c. 1; *add*: 114 verses attributed to the author are quoted in SkV, Kav, Skm, JS, ŚP, SRHt, SSSN, Pad, SH, RJ, Regnaud VI, Vidy, BhPr and Ekāvalī.
Nos. 4695 (a. Bhojadeva JS, but SR a. Kpr and SSB a. KāP = Kpr and KāP), 4950 (a. Bhojadeva; JS, ŚP, SSB), 5423 (SSSN), 5424 (a. Bhojarāja; SRHt), 5536 (a. Bhoja), 5546 (Bhojarāja; SSSN), 5933 (a. Śīlābhaṭṭārikā and Bhojarāja ŚP, but SkV a. Vidyā and Kālidāsa, SSB a. Kpr = BhŚ).

Bhojaprabandha. See Vol. I p. 348 c. 1 and Ballāla Vol. I p. 343 c. 1-2.

Nos. 4252, 4378, 4655, 4741, (4911), 4974 (PV=BhPr and Bhallaṭa°), 5051, 5513, 5537, 5742, 5789, 5983, 6177, 6225.

MAṄKHA. See Vol. I p. 348 c. 1 ; *add*: Grandson of Mammātha, brother of Śṛṅgāra, Bṛṅga and Alaṁkāra. Karṇikāra-Maṅkha was his sobriquet. End of the 11th and first half of the 12th century (*correct* : instead of third quarter of the 12th century). Mentioned by Kalhaṇa in his RT (8. 3354). 36 verses attributed to the author (of which all, but one, from the Śrīkaṇṭha°) are quoted in JS, VS and SuMañ.

No. 5973 (VS=Śrīkaṇṭha°).

Matsya-purāṇa. See Vol. I p. 348 c. 2.

Nos. 4341, 4557, 5477.

MADANA. See Vol. II p. 953 c. 2 ; *add*: Not later than the middle of the 13th century (verses attributed to the author are quoted in JS). 32 verses allegedly by Madana are quoted in JS, ŚP and SH.

Nos. 4865 (JS), 5788 (JS).

MADHU (DHARMĀDHIKARANA°). See Vol. II p. 953 c. 2 ; *add*: 12th century. 8 verses attributed to the author are quoted in Skm and Vidy.

No. 4822 (Skm).

MADHURAVĀṆĪ. Poet. No information. Not later than 15th century (a single verse attributed to the author is quoted in VS ; also repeated in SH).

No. 4271 (*ad* VS, SH=C).

MADHUSŪDANASVĀMIN ; probably identical with MADHUSŪDANA-SARASVATĪ. See Vol. I p. 348 c. 2; *correct* : instead of "flourished in the 16th century" : not later than 17th century, for verses attributed to the author are quoted in PV. 11 verses allegedly by Madhusūdana are quoted in PV and SuSS.

Nos. 5925 and 6081 (a. Madhusūdana-svāmin PV), 6252 (a. Madhusūdana-sarasvatī [or Śāmadasūdana° RJ Regnaud] PV, RJ).

MADHYANAŚYĀMA or MADHYA-MACYĀMA see Ghanaśyāma (above).

MANU. See Vol. I p. 348 c. 2-349 c. 1 : *add* : Cf. L. Sternbach, *On the Subhāṣita-s in the Mānava-dharmaśāstra* in *Hindutva* (April 1976, pp. 15-27).

Nos. 4274, 4386, 4426, 4438, 4440 (in SRHt a. MBh), 4447, 4456, 4457, 4503 (SRHt, but not Mn), 4511 (SRHt, but not Mn), 4567, 4627 (SRHt, but not Mn), 4672, 4675, 4693, 4781, 4911, 5067, 5069 (SR, but in SRHt a. Mudra), (5131), 5185, 5188, 5258 (SPR, but not Mn), 5273, 5476, 5478, 5526, 5531, 5532, 5584, 5695, 5729 (5760), 5840 (SRHt, but not Mn), 5891, 5927, 5929 (SRHt, but not Mn), 6036, 6038, 6039, 6040, 6041, 6043, 6060, 6071, 6253.

MANDOKA ; perhaps identical with MANMOKA (below). Poet. No information. Not later than the early years of the 13th century (a single

verse attributed to the author is quoted in Skm). (Cf. CC_1 432, Skm 16).
No. 6176 (Skm).

MANMOKA ; perhaps identical with MANDOKA (above). Poet. No information. Not later than the early years of the 13th century (a single verse attributed to the author is quoted in Skm). (Cf. CC_1 432, Skm 16).
No. 6079 (Skm).

MAMMAṬA. See Vol. I p. 349 c. 1 ; *add* : Born in Kaśmir and educated in Vārāṇasī. According to tradition son of Jayyaṭa and brother of the grammarian Kayyaṭa and the Vedic commentator Uvvaṭa. A Śaiva. Also mentioned in Navasāhasāṅkacarita. Praised by Maheśvara in his Bhāvārthacintāmaṇi. One verse attributed to the author is quoted in VS and SuMañ.

MAYA. Poet. No information. Not later than 15th century (5 verses attributed to the author are quoted in VS). (Cf. CC_1 432, VS 85; v. A. Weber, *Indische Studien* 16. 110).
No. 4540 (VS, but SRHt, SSSN anonymous).

MAYŪRA. See Vol. I p. 349 c. 1; *add* : 31 verses attributed to the author are quoted in SkV, Skm, ŚP, VS, PG, Vjv and Kavi.
Nos. 4415 (VS, ŚP, SSB), 5237 (VS), 5689 (VS, ŚP, SSB), 5865 (VS).

MALAYARĀJA = MĀTSARĀJA also known as ANAṄGAHARṢA-MĀTSARĀJA. See Mātsarāja (below). Possibly identical with Mātaṅgarāja. Son of Śrī-Narendravardhana of Kaśmīr. Kalacuri King. Buddhist-dramatist. Beginning of the 9th century. Mentioned by Rājaśekhara (JS 46. 82, SH 335). Earlier than Ānandavardhana. 7 verses attributed to the author are quoted in SkV, Skm and JS. Author of Tāpasavatsarāja, Udāttarāghava, Vakroktijīvita, etc. (Cf. CC_1 12, 238, 433, NCC_1 158, SkV XC, Skm 16).
No. 4765 (SkV a. Tāpa° and in JS a. Anaṅga°).

MALLINĀTHA. See Vol. I p. 349 c. 2 ; *add* : 5 verses attributed to the author are quoted in BhPr.
Nos. 5286 (on Kir and BhKā ; a. SRK, SSB), 5452 (SSB, SuMañ), 5976 (on Śiś).

MASŪRĀKṢA. See Vol. I p. 349 c. 2.

Mahārahanīti. A collection of sayings in Pāli ; from Burma. (Cf. H. Braun, *Dhammanīti und Mahārahanīti : Zwei Texte der Spruchliteratur aus Birma,* Göttingen 1975).
Nos. 5700, 5714, 5742.

Mahānāṭaka. See Vol. I p. 349 c. 2 and Hanūmat Vol. I p. 377 c. 2.

Mahābhārata. See Vol. I p. 349 c. 2-350 c. 1.
Nos. 4225 (SRHt ; not MBh ; see No. 4226), 4246, 4293, 4294, 4295, 4297, 4321 (SRHt), 4330 (SRHt), 4341 (SRHt), 4345 (SRHt), 4405 (SRHt ;

the author are quoted in ŚP and VS. (Cf. CC_1 447, VS 88-9, AP 73).

No. 5605 (VS, but in Kāvyālokalocana a. Abhinavagupta).

MĀTAṄGARĀJA see Malayarāja (above).

MĀTSARĀJA (see MALAYARĀJA [above]). Quoted as Malayarāja in SkV (No. 4765) and as Anaṅgaharṣa in JS (No. 4765); in Nāṭyadarpaṇa the same verse (No. 4765) is attributed correctly to Tāpasavatsarāja (=3. 17).

MĀDHAVA. See Vol. I p. 351 c. 1; *add*: In *subhāṣita-saṁgraha-s* probably 6 different Mādhava-s are quoted: I. quoted in Skm only; II. quoted in JS only; III. quoted in VS only; IV. quoted in PG only; V. quoted in PV and SuSS only and VI. quoted in RJ and Regnaud II only. Verses quoted below are of Mādhava V who is not later than 17th century. 49 verses of Mādhava V are quoted in PV and SuSS.

Nos. 4399 (PV), 4877 (PV).

Mādhavānala-kathā = *Mādhavānala-Kāma-kandala-kathā*. See Vol. I p. 351 c. 1. Nos. 4274, 4322, 4506, 4769, 4851, 4911, 5153, 5198, 5361 (=Amar), 5382, 5742, 5999, 6002, 6280.

Mānava-dharmaśāstra v. MANU.

Mānasollāsa. See Vol. I p. 351 c. 2.

No. 4996 (SRHt).

Mārkaṇḍeya-purāṇa. See Vol. I p. 351 c. 2.

Nos. 4538, 4554, 5170 (VS), 5184, 5372, 5901 (ŚP).

Mālatīmādhava. See Vol. I p. 351 c. 2 and Bhavabhūti Vol. I p. 345 c. 2-346 c. 1.

Nos. 4476, 4479, 4835, 4954, 5034, 5348, 5354, 5370, 6133.

Mālavikāgnimitra. See Vol. I p. 351 c. 2 and Kālidāsa Vol. I p. 325 c. 2-326 c. 1.

Nos. 5014, 5269, 6073.

Mitākṣarā. See Vol. II p. 955 c. 2.

Nos. 5075, 5261.

MUKUNDA-BHAṬṬĀCĀRYA. Poet. Beṅgālī Brāhmaṇa (?). Probably not identical with any other Mukunda-s. No information. Not later than between the end of the 15th and the beginning of the 16th century (3 verses attributed to the author are quoted in PG). (Cf. CC_1 458, PG 220-1).

No. 5953 (PG).

Mukundamālā. A stotra by Kulaśekhara published in KM I. See Kulaśekhara (above). (CC_1 458).

No. 5054 (JS a. Kulaśekhara).

Mugdhopadeśa. See Vol. II p. 956 c. 1 and Jalhaṇa Vol. I p. 334 c. 1.

No. 4492.

MUCUKUNDA. Poet. From Kaśmīr, mentioned twice in BhPr. No information.

No. 5537 (BhPr).

MUÑJA. Probably uncle and predecessor of King Bhoja of Dhārā. Identified with Vākpatirāja, Utpalarāja, Amogha-varṣa. Pṛthvīvallabha and Śrīvallabha. Patronized Dhanapāla. Mentioned by

No. 4325 (Skm a. Yaśodharman ; JS a. Yaśovarman ; but in Prasanna a. Jayadeva and in VS a. Ānandavardhana).

Yajñavalkya-smṛti. See Vol. I p. 352 c. 2.
Nos. 4393, 4450-3, 4551 (5131), (5188), (5476), (5526), (5531), (5595), 5720, (5729), 5760, (6039), 6052-3, (6060).

YĀJÑIKA (= ŚRĪYĀJÑIKA). Poet. Probably one of the ancestors of Veṇīdatta, author of PV. Mentions King Ulla-ud-din Gāji (Khalji [?]). First half of the 17th century. 2 verses of the author are quoted in PV by the father of Veṇīdatta. (Cf. PV 120).
No. 6020 (PV, SSS).

Yogarasāyana. See Vol. I p. 352 c. 2.
Nos. 4799 (ŚP), 5878 (ŚP), 6260 (ŚP).

Yogavāsiṣṭha. See Vol. I p. 352 c. 2 and Vāsiṣṭharāmāyaṇa Vol. I p. 360 c. 2.
Nos. 4908, 5160 (in SRHt a MBh), 5302.

Yogaśāstra. A work on *yoga.* (Cf. CC1 479).
No. 5463.

YOGEŚVARA. See Vol. I p. 352 c. 2-353 c. 1 ; *add* : Praises Bhavabhūti, Bāṇa, Kamalāyudha, Keśaṭa and Vākpatirāja (SkV 1733). 72 verses attributed to the author are quoted in SkV, Kav, Skm, JS, GG, Prasanna and Vidy. Probably identical with Yogoka (below).
Nos. 4304 (Skm), 5245 (Skm, but in JS a. Vasundhara), 5420 (Skm [POS], but in Skm [B] a. Yogoka), 5499 (Skm, but in SkV a. Rājaśekhara and in JS a. Gopāditya), 5577 (SkV, Kav), 5971 (Skm, Prasanna), 6080 (Skm, but in SkV a. Dakṣa).

YOGOKA. See Vol. II p. 956 c. 2 and Yogeśvara (above).
No. 5420 (Skm [B], but in Skm [POS] a. Yogeśvara).

RAGHUNĀTHOPĀDHYĀYA. See Vol. I p. 353 c. 1.
No. 5726 (PV).

RAGHUPATI UPĀDHYĀYA. Native of Tirabhukti or Tirhut. Cf. Raghunāthopādhyāya Vol. I p. 353 c. 1. Not later than between the end of the 15th and the beginning of the 16th century (a single verse attributed to the author is quoted in PG). (Cf. PG 205-6).
No. 6198 (PG).

Raghuvaṁśa. See Vol. I p. 353 c. 1 and Kālidāsa Vol. I p. 325 c. 2-326 c. 1.
Nos. 4261, 4299, 4811 (SR, SSB), 4828, 4947, 5169, 5341 (SR, SSB), 5374 (SR), 5404 (SR), 5414, 5561, 5562 (VS, SR, SSB), 5597, 5659, 5772, 5783, 5798, 5831, 5952, 5977, 6012 (SRHt a. Kālidāsa), 6132.

Rajendrakarṇapūra. See Vol. II p. 957 c. 1 and Śambhu Vol. II p. 965 c. 1-2.
No. 5336 (VS a. Śambhu).

RATNAMIŚRA. Poet. No information. Not later than 15th century (a single verse attributed to the author is quoted in VS). (Cf. CC1 491, VS 96).
No. 5102 (VS).

RĀGHAVACAITANYA. See Vol. II p. 957 c. 2; *add* : Probably also author of verses 1-10 noted in the inscription from Kāṅgra of the times of King Saṁsāracandra of Trigarta (A. D. 1429-30) which contains the Bhavānī-Jvālāmukhī-stotra. Not later than the middle of the 14th century (verses attributed to the author are quoted in ŚP). Also quoted (6 verses) in Pad, SH, RJ and Regnaud VII.

Nos. 4834 (ŚP, SSB), 5983 (ŚP, SSB).

Rājataraṅgiṇī. See Vol. I p. 354 c. 1 and Kalhaṇa Vol. I p. 324 c. 2.

Nos. 5021, 5222, 5335, 5416, 5547, 6061.

Rājanīti in Pali. See Vol. I p. 354 c. 1.

Nos. 5156, 5748.

Rājanītiratnākara. See Vol. I p. 354 c. 1 and Caṇḍeśvara Vol. I p. 331 c. 1-2.

Nos. 4911, 5069.

RĀJAŚEKHARA. See Vol. I p. 354 c. 1-2; *add* : Grandson of Akālajalada, descendant of, or related to, the poets Surānanda, Tarala and Kavirāja; husband of Avantisundarī. Considered by himself as having been the *guru* of King Mahendrapāla; patronized by his son and successor Mahīpāla. Praised or mentioned by many poets (in JS and SH). Mentioned by Abhinanda, Kṣemendra, Vasukalpa, etc. 260 verses attributed to Rājaśekhara are quoted in all the classical *subhāṣita-saṁgraha-s* as well as in SuMañ, Auc, Kavi and Suvṛ. Probably a work of Rājaśekhara on poets and poetry must have been lost.

Nos. 4999 (SkV, Skm=Han), 5035 (Skm), 5405 (Skm, Prasanna; but in SkV, Kav a. Abhinanda), 5499 (SkV, but in Skm a. Yogeśvara and in JS a. Gopāditya), 5709 (Skm, SH, ŚP, JS, SSB, SuMañ; but in Ujjvalanīla° a. Padyāvalī and in SR a. Sāh=Sāh), 5791 (Kav, but in KH a. Haravilāsa), 6016 (VS, SSB, Amd; but SR, SRK a. Kuv = Kuv), 6219 (Suvṛ = Viddhaśāla°).

RĀJAŚEKHARASŪRI. See Vol. II p. 958 c. 1.

Rādhā-Kṛṣṇasaṁvāda. Source used in SRK. No information.

No. 4999.

RĀMACANDRA, Son of Lakṣmaṇabhaṭṭa. See Vol. I p. 354 c. 2-355 c. 1.

RĀMACANDRA- (BHAṬṬA). Common name. Poet. No information. Mentions King Kṣitikāmarāma (?) (Pad 15. 34). Not later than the first half of the 17th century (verses attributed to the author are quoted in Pad). 29 verses attributed to the author are quoted in Pad, RJ, PV, PdT, SSS, SuSS, Regnaud II and Vidy.

Nos. 4498 (SSS), 5578 (RJ, but VS, SR a. BhŚ=BhŚ; not certain whether RJ quotes this Rāmacandra, or another poet of the same name).

Rāmāyaṇa. See Vol. I p. 355 c. 1 and Vālmīki Vol. I p. 360 c. 1.

Lakṣmaṇakhaṇḍapraśasti. A *kāvya*-work quoted in ŚP. No information. (Cf. CC₁ 537, AP 99).
No. 5602 (ŚP, SSB).

LAKṢMAṆASENADEVA. See Vol. II p. 958 c. 2-959 c. 1; *add*: Son of Ballālasena also called Parama-Vaiṣṇava. End of the 12th and the beginning of the 13th century. 12 verses attributed to the author are quoted in Skm and/or PG.
No. 5723 (PG, but in Skm a. Keśava-sena[deva]).

LAKṢMAṆĀDITYA. Pupil of Kṣemendra and probably son of a king. 11th century. Quoted by Kṣemendra. Only one verse of his is quoted in Kavi.
No. 5432.

LAKṢMĪDHARA. Common name. Different from Lakṣmīdhara quoted in Vol. I p. 356 c. 2-357 c. 1. Son of Śrīstamba (Vaikuṇṭha-bhaṭṭa), grandson of Ajita, great grandson of Nara-vāhana from Kośala or one Bhaṭṭa Kośala settled in Bengal. Śāṇḍilya Brāhmaṇa. Not later than the beginning of the 12th century (verses attributed to Lakṣmīdhara are quoted in SkV, but probably earlier, for some of the verses were already quoted by *alaṁkāra*- writers of the 11th century). 32 verses attributed to the author are quoted in SkV, Kav, Skm, JS, ŚP, Prasanna, Pad, RJ, SH, Regnaud VI and Vidy. (Cf. CC_1 358, SkV XCV, Kav p. 96-7, JS 56, AP 81, v. B. Bhaṭṭa-charjee, *A Bengali Poet in the Court of Bhoja* in *Indian Culture* (April 1935) 702-4; J. Ch. Ghosh, *Bengali Poet Lakṣmīdhara and Bhojadeva* in *Indian Culture* 2. 2; No. 360-1).
Nos. 4219 (JS), 6002 (or Dharaṇīdhara SkV, Kav).

LAKṢMĪNṚSIṀHA. See Vol. I p. 357 c. 1.

LAGHUVALLABHAVĀSUDEVA. Poet. Perhaps identical with Vāsudeva (below). No information. Not later than the middle of the 13th century (3 verses attributed to the author are quoted in JS).
No. 4991 (JS).

Lalita. A *mahākāvya* by Udayasiṁha, a pupil of Kṣemendra, quoted in Kavi. See also Udayasiṁha=Bhaṭṭodaya-siṁha (above). (Cf. CC_1 542).
No. 6201 (Kavi).

LĀLAMIŚRA. Poet. No information. Not later than 19th century (a single verse attributed to the author is quoted in Vidy). (Cf. Vidy 13).
No. 6166 (Vidy).

Liṅga-purāṇa. See Vol. II p. 959 c. 1.
Nos. 5168, 5291.

LĪLĀŚUKA. See Vol. I p. 357 c. 1-2; *add*: Also author of the Bilva-maṅgalastava.
No. 6094 (=Bilvamaṅgalastava).

LUṬṬAKA or LAḌŪKA. See Vol. I p. 357 c. 2; *add*: Not later than the early years of the 13th century (8 verses attributed to the author are quoted in Skm).
No. 5107 (VS).

VALLABHA. Different from Vallabha quoted in Vol. I (p. 358 c. 1). Seven different Vallabha-s (or Vallabhadeva-s) seem to be quoted in *subhāṣita-saṁgraha-s* : I Son of Ānandadeva from the 10th or 11th century quoted in JS, ŚP, SH, RJ, Vjv and Regnaud VI—64 verses ; II quoted in Skm and VS—3 verses; III quoted in VS only—2 verses ; IV quoted in JS only—2 verses ; V Utprekṣāvallabha or Vallabha ; VI quoted in RJ only —3 verses, possibly identical with Vallabha I ; VII quoted in SRHt and SSSN ; the Vallabha VII is not an author Vallabha, but a designation of Vallabhadeva's Subhāṣitāvalī, from which SRHt and SSSN seem to have borrowed numerous verses.

No. 4485 (SRHt a. Kavivallabha ; in SRK a. Prasaṅgaratnāvalī).

VALLABHADEVA. See Vol. I p. 358 c. 1-2.

Poet[1] :

Nos. 4388 (SRHt), 4792 (VS), 4905 (JS), 5324 (SRHt), 5422 (SRHt), 5469 (VS), 5546 (SRHt, but in VS, SSB a. Vyāsa), 5663 (VS), 5724 (SRHt, but in SR, SSB, SuMañ a. Bhallaṭa= Bhalla°), 6260 (JS, SH), 6261 (JS).

Subhāṣitāvali, his work :

Nos. 4213, 4228, 4246, 4260, 4262, 4268, 4271, 4274, 4277, 4285, 4317, 4319, 4322, 4325, 4333, 4351, 4354, 4380, 4390, 4415, 4475, 4480, 4481, 4500, 4540, 4572, 4601, 4609, 4655, 4696, 4700, 4702, 4703, 4722, 4725, 4731, 4735, 4740, 4750, 4751, 4756, 4763, 4771, 4778, 4792, 4801, 4809, 4821, 4852, 4853, 4869, 4880, 4901, 4903, 4928, 4931, 4937, 4960, 4971, 4974, 4975, 4983, 4986, 4990, 5008, 5036, 5047, 5051, 5100, 5101, 5102, 5104, 5107, 5108, 5127, 5129, 5159, 5166, 5170, 5190, 5201, 5202, 5217, 5231, 5237, 5238, 5241, 5248, 5264, 5313, 5336, 5338, 5343, 5363, 5382, 5411, 5412, 5419, 5432, 5438, 5467, 5469, 5481, 5491, 5492, 5497, 5509, 5538, 5546, 5549, 5550, 5555, 5559, 5562, 5578, 5582, 5583, 5586, 5590, 5591, 5605, 5611, 5619, 5631, 5638, 5649, 5650, 5655, 5662, 5663, 5674, 5685, 5689, 5692, 5693, 5697, 5709, 5716, 5724, 5725, 5743, 5752, 5761-2, 5769, 5779, 5780, 5865, 5896, 5899, 5916, 5921, 5928, 5939, 5948, 5973, 5981, 5984, 5994, 6002, 6011, 6016, 6022, 6033, 6059, 6064, 6083, 6099, 6105, 6126, 6131, 6153, 6194, 6224, 6225, 6228, 6245, 6280.

1. If quoted in SRHt/SSSN, then denotes rather the work (Subhāṣitāvali) than the author (Vallabhadeva). (See Vallabha above).

Vasiṣṭha-dharmasūtra (or *Vāsiṣṭha-*). See Vol. I p. 358 c. 2-359 c. 1.

Nos. 4427, 4435, 4436, 4437, (5131), 5701, 5729.

VASUKALPA or VASUKALPADATTA. See Vol. I p. 359 c. 1 ; *add*: Mentions also Bhīma, Sāhasa(malla). Describes Prāgjyotiṣa (Assam). Middle of the 10th century. 42 verses attributed to the author are quoted in SkV, Kav, Skm and JS.

Nos. 4958 (Skm), 5765 (Skm), 6282 (Skm).

and Pad, SSB a. Vāsudeva), 6099 (VS, but in ŚP and Any a. Śukānyokti and in Pad a. BhŚ=BhŚ).

Vikramacarita. See Vol. I p. 360 c. 2.

Nos. 4214, 4391, 4506, 4508 (SR), 4513, 4720, 4985, 5144, 5153, 5233, 5242, 5246, 5371, 5716, 6028, 6121, 6146.

Vikramāṅkadevacarita. See Vol. I p. 360 c. 2 and Bilhaṇa Vol. I p. 344 c. 1.

Nos. 5822, 6110.

VIKRAMĀDITYA. In this Volume legendary figure (see Vol. I p. 360 c. 2-360 c. 1).

Nos. 4412 (Skm), 4910 (SRHt).

Vikramorvaśīya, See Vol. I p. 361 c. 1 and Kālidāsa Vol. I p. 325 c. 2-326 c. 1.

Nos. 4582, 4687, 4849, 5172, 5347, (SRK), 5394 (SR, SRK), 5396, 5512, 5946, 6095.

Viṭavṛtta attributed to Bhartṛhari. Apocrypha in BhŚ. (Cf. BhŚ p. 67-8).

Nos. 4263, 4265, 4495, 5025, 5308, 5342, 5399, 5558, 6076, 6242.

VIṬHṬHALEŚVARA. Son of Vallabhācārya, founder of the Śuddhādvaita school, presumably born in 1515 A. D. Poet and author of Śṛṅgārarasamaṇḍana and other works. Quoted in PV (4 verses). (Cf. CC1 572, PV 120).

No. 4803 (PV).

VIṬṬHOBA AṆṆA. See Vol. I p. 361 c. 1.

Nos. 5782 (SRK), 5790 (SRK).

Vidagdhajanavallabha. An unpublished *subhāṣita-saṁgraha,* known only from its description by V. Raghavan in the *Silver Jubilee Volume of the Journal of the Kerala University Or. MS Libr.* (12. 1-2, 1963: pp. 133-154). Quoted only in SRHt.

Nos. 4257, 4258, 4388, 4480 (SRHt, but VS a. Vāsudeva or Soma ; does not occur in Vjv), 4502, 4620, 4717, 5115, 5201, 5272, 5619, 5724.

Vidagdhamukhamaṇḍana. See Vol. II p. 962 c. 2 and Dharmadāsa Vol. II p. 944 c. 1.

No. 4338.

Viddhaśālabhañjikā. See Vol. I p. 361 c. 1 and Rājaśekhara Vol. I p. 354 c. 1-2.

No. 6219 (Suvṛ a. Rājaśekhara).

VIDYĀ or VIJJAKĀ or VIJJIKĀ or VIJJĀ or VIJJĀKĀ or VIDYAKĀ or VIJAYĀṄKARA. Wife of Candrāditya and daughter-in-law of Pulakeśin. 38 verses attributed to the poetess are quoted in SkV, Kav, Skm, JS, ŚP, VS, Prasanna, Vjv, SG, RJ, SH, Regnaud VI, SuMañ. See Vol. II p. 962 c. 2-963 c. 1.

Vidyākara. See Vol. I p. 361 c. 1.

VIDYĀKARAMIŚRA. See Vol. I p. 361 c. 2.

Vidyākarasahasra(ka). See Vol. I p. 361 c. 2 and Vidyākaramiśra Vol. I p. 361 c. 2.

saṁgraha-s three different Viśveśvara-s are quoted : I quoted in Skm (12 verses); II quoted in JS (6 verses); III quoted in Vidy (1 verse). No. 6203 quoted below was composed by Viśveśvara I who lived not later than the early years of the 13th century (quoted in Skm).

No. 6203 (Skm).

VIŚVEŚVARAPAṆḌITA. See Vol. I p. 362 c. 2.

Viṣṇu-dharmasūtra. See Vol. I p. 362 c. 2.

Nos. 4329, (5131), (5526), (5695), 5729, 6071.

Viṣṇu-dharmottara-purāṇa. See Vol. I p. 362 c. 2.

No. 5747.

Viṣṇu-purāṇa. See Vol. I p. 362 c. 2.

Nos. 4398 (ŚP), 5040, 5833.

VIṢṆUŚARMAN. See Vol. I p. 363 c. 1.

Vīrataraṅgiṇī by Citradhara of Mithilā. An *alaṁkāra*-work which quotes often from some unknown works. Citradhara was the contemporary of Sacala *alias* Bhavānīnātha of the Hariamaya family. Lived in 18th or 19th century.

No. 6001.

Vīramitrodaya. See Vol. I p. 363 c. 1.

Nos. 4274 (VRV), 4911 (VRR), 5069 (VRR), 5075, 6038 (VīrS).

VĪREŚVARA. See Vol. I p. 363 c. 1.

Vṛttivārttika. An *alaṁkāra*-work by Appayya Dīkṣita (see Vol. I 320 c. 1). Quoted and criticized in Rasagaṅgādhara. (CC₁ 598, P. V. Kane, *The History of Sanskrit Poetics* 305-9).

No. 4844 (Amd, SSB; but SR a. Kuv=Pañcastavī, Kuv), 5778 (=Kum, P).

VṚDDHI. See Vol. I p. 363 c. 1 and Śaka-vṛddhi Vol. I p. 365 c. 2; *add* : Not later than the middle of the 13th century (some verses attributed to the author are quoted in JS. 27 verses allegedly by Vṛddhi are quoted in JS, ŚP and VS.

No. 4333 (VS).

VEṄKAṬANĀTHA. See Vol. I p. 363 c. 1.

VEṄKAṬĀDHVARIN. See Vol. I p. 363 c. 1-2.

VEṆĪDATTA. See Vol. I p. 363 c. 2; *add* : As many as 230 verses were included by Veṇīdatta himself in PV; some of them are also quoted in PdT, SG, SuSS and SSS (from PV).

Nos. 4251 (PV), 4287 (PV), 4288 (PV), 4461 (PV), 4862 (PV), 4879 (PV), 4952 (PV), 4977 (PV), 4979 (PV), 4984 (PV), 5002 (PV), 5023 (PV), 5024 (PV), 5128 (PV), 5316 (PV), 5321 (PV), 5325 (PV), 5354 (PV), 5466 (PV), 6135 (PV).

Veṇīsaṁhāra. See Vol. I p. 363 c. 2 and Nārāyaṇa Vol. I p. 338 c. 2-339 c. 1. (Nārāyaṇa the alleged author (?) of the Hitopadeśa is different from Nārāyaṇa, the author of Veṇī).

No. 4656.

Nos. 4226 (ŚP, SSB=MBh), 4274 (VS=Mn, P), 4620 (ŚP, JS, SSB; but SRK a. Kalpataru), 4655 (VS, but SRHt a. P; not in P=BhPr), 4674 (VS, but SRHt a. MBh; not in MBh [Bh]), 5255 (JS), 5438 (SSB=MBh), 5447 (SRHt), 5546 (VS, SSB; but SRHt a. Vallabhadeva), 5848 (JS), 6225 (VS=BhPr), 6228 (VS).

Vyāsakāraya. See Vol. I p. 364 c. 2-365 c. 1.

Nos. 4262, 4388, 4422, 5161, 5898, 6188.

Vyāsaśataka. See Vol. I p. 365 c. 1.

Nos. 4262 (SRHt=BhPr), 4388, 4422, 5161, 5868 (SRHt = MBh), 6188 (SRHt).

Vyāsasubhāṣita-saṁgraha. See Vol. I p. 365 c. 1.

Nos. 4262, 4388, 4422, 5898, 6188.

VRAJANĀTHA. See Vol. I p. 365 c. 1-2.

ŚAṀBHU. See Vol. II p. 965 c. 1-2; *add*: Court-poet of King Harṣadeva of Kaśmīr; a Kaśmīri Brāhmaṇa. A Śaiva. Last quarter of the 11th century and first quarter of the 12th century. Eulogizes King Harṣadeva. 25 verses attributed to the author are quoted in VS (all, but two, verses are quoted from Rājendrakarṇapūra).

No. 5697 (VS).

ŚAKTIBHADRA. See Vol. I p. 365 c. 2.

ŚAṄKARA or ŚAṄKARADEVA or ŚAṄKARADHARA. Poet. No information. Not later than the early years of the 13th century (4 verses attributed to the author are quoted in Skm). (Cf. CC_1 625, Skm 24).

Nos. 5045A, 5472.

ŚAṄKARĀCĀRYA. See Vol. II p. 965 c. 2-966 c. 1; *add*: 4 verses attributed to the author are quoted in VS and SH.

No. 4711 (SH=Gaṅgāstuti).

ŚATĀNANDA. See Vol. I p. 366 c. 1; *correct to*: Probably son of Abhinanda; *add*: A Śaiva. 22 verses attributed to the author are quoted in SkV, Kav, Skm and Prasanna.

Nos. 5268 (SkV, Skm), 5845 (SkV).

Śabdakalpadruma. See Vol. I p. 366 c. 1.

Nos. 4903, 5153, 5156, 5748.

Śabdārṇava. See Vol. II p. 966 c. 1; *correct* "but more likely" *to* "possibly"; *add*: Probably a sobriquet of a poet (adopted from the title of his work), who lived not later than the beginning of the 12th century. 13 verses attributed to Śabdārṇava are quoted in SkV, Kav and Skm.

No. 6090 (SkV, Skm).

Śambhalīmata see Kuṭṭanīmata (Vol. I p. 326 c. 2).

No. 5231 (?).

ŚARAṆA. See Vol. I p. 366 c. 1; *add*: 20 verses attributed to the author are quoted in Skm, PG and Vidy. Possibly, Śaraṇa of Skm is different from Śaraṇa of PG and Śaraṇa of Vidy.

No. 5639 (Skm, but in SR a. Śānt=Śānt=BhŚ).

ŚĀLIHOTRA. Vol. I p. 367 c. 1; *add*: Also general designation of veterinary art. Not later than the middle of the 14th century (some verses attributed to Śālihotra are quoted in ŚP). 19 verses attributed to the author are quoted in ŚP, SRHt and SSSN.

No. 4535 (ŚP).

ŚALŪKA (=ĀKĀŚALĪYA-ŚĀ°). Poet. No information. Not later than the early years of the 13th century (4 verses attributed to the author are quoted in Skm), but probably earlier, for one of these 4 verses was already quoted anonymously in SkV. (Cf. CC_1 644, 38, Skm 25 [Ākāśa°, not quoted in NCC_2]).

No. 4509 (Skm).

ŚILHAṆA. See Vol. I p. 367 c. 1.

ŚIVADĀSADEVA. Poet. No information. Not later than the middle of the 14th century (2 verses attributed to the author are quoted in ŚP). (Cf. CC_1 649, AP 92).

No. 6271 (ŚP, SSB).

Śiva-purāṇa. See Vol. I p. 367 c. 1.

Nos. 4269, 4423, 5960.

ŚIVASVĀMIN (BHAṬṬA-ŚI°). See Vol. I p. 367 c. 1-2; *add*: Son of Bhaṭṭārkasvāmin, whose Buddhist preceptor was Candrasiṁha. Also mentioned by Kṣemendra in Kavi. Author of seven poems, of which the Kappha° is the most important. 32 verses attributed to the author are quoted in SkV, Kav, Skm, JS, ŚP, VS, SRHt, Vjv, SH and SG.

No. 5041 (SkV=Kappha°).

Śivāparādha-kṣamāpaṇa-stotra. A short *stotra* attributed to Śaṅkarācārya. See Śaṅkarācārya Vol. II p. 965 c. 2-966 c. 1). (Cf. CC_1 665).

No. 5143.

Śivotkarṣamañjarī. See Vol. I p. 367 c. 2 and Appayya Dīkṣita. Vol. I p. 320 c. 1.

No. 5236.

ŚIŚUPĀLAVADHA. See Vol. I p. 367 c. 2 and Māgha Vol. I p. 350 c. 2-351 c. 1.

Nos. 4244, 4311, 4331 (SSB), 4332 (SR, SSB), 4377 (SSB), 4414, 4466, 4467, 4525 (SR, SSB), 4532 (SR, SSB), 4575, 4677 (SR, SSB), 4717, 4818 (SR, SSB), 4821, 4858, 5039 (SR, SSB), 5043 (SR, SSB), 5066 (SR, SSB), 5118, 5125, 5183 (SR, SSB, SRK, SRRU), 5219 (SR, SSB), 5355, 5375 (JS), 5407, 5460 (SR, SSB), 5490 (SR, SSB), 5566 (SSB), 5601, 5613, 5647 (SR, SSB), 5661 (SR, SSB), 5685 (JS, VS, SR, SSB), 5797, 5799, 5800, 5801 5821, 5828, 5829, 5864, 5940, 5944 (SR), 5950 (SR, SSB, ŚP), 6066, 6187 (SSB), 6234 (SR, KH) (a. to Śiś or to Māgha).

ŚIŚOKA. Poet. No information. Not later than the early years of the 13th century (a single verse attributed to

(KāvR 11. 12). Author of a *bhāṇa* Pādatāḍitaka. 3 verses attributed to the author are quoted in JS, Auc and Suvṛ. Skm mentions also once a Kāśmīraka Śyāmala. (Cf. CC_1 663, Skm 26, VS 13:).

No. 5301 (JS, Suvṛ ; but in Kpr, SR, SSB a. Kpr=Khaṇḍapraśasti).

Śrāddhaguṇavivaraṇa. A Jaina work mentioned in SPR only.

No. 5616 (SPR).

Śrīkaṇṭhacarita. See Vol. I p. 368 c. 2 and Maṅkha Vol. I p. 348 c. 1.

Nos. 4517, 5313 (VS), 5973 (VS). (Usually a. Maṅkha).

Śrī-gaṅgāsahāya. Used in SSB as a source. No information.

No. 4830 (SSB).

ŚRĪDHARA. Author on *kāmaśāstra*. No information. Not later than the middle of the 14th century (30 verses attributed to the author are quoted in ŚP only).

Nos. 4490 (ŚP), 5560 (ŚP).

ŚRĪDHARADĀSA. See Vol. I p. 368 c. 2.

ŚRĪNIVĀSA. See Bhaṭṭa-Śrīnivāsa (above).

ŚRĪPĀLA. See Vol. II p. 968 c. 2 ; *add*: 7 verses attributed to the author are quoted in JS and ŚP.

No. 6177 (Prabhāvakacarita JOIB 13. 3 ; but in Auc a. Kālidāsa).

ŚRĪ-ŚUKA or ŚUKA. Poet. No information. Probably identical with Rīsuka (see above). Quoted in ŚP, JS, Vidy. In BhPr a poet Śuka is also quoted. (CC_1 674, 657, ŚP 94, Vidy 15).

No. 4702 (ŚP, VS, Vidy ; but in Kpr, Auc, Amd, SSB a. Bhaṭṭendurāja).

ŚRĪHARṢA. There are two different auhors bearing the name Śrīharṣa (Harṣa) : I. the king of Sthāṇvīśvara and Kānyakubja Śīlāditya, son of Prabhākaravardhana, younger brother of Rājyavardhana and Rājyaśrī, patron of Bāṇa and Mayūra. Buddhist or Buddhist convert, Śaiva and Saura. Lived in the first half of the 7th century ; mentioned by Kṣemendra and others and, according to tradition, author of dramas Nāgānanda, Priyadarśikā and Ratnāvalī (71 of his verses are quoted in SkV, Kav, Skm, ŚP, VS, JS, SSSN, Prasanna, SG, RJ, Kavi and Auc; and II. son of Hīra and Māmalladevī, probably from Bengal, court-poet of the kings Vijayacandra and Jayacandra of Kānyakubja. Flourished in the second half of the 12th century. Author of Naiṣadhīyacarita and other works. 148 verses of Śrīharṣa II are quoted in Skm, JS, ŚP, VS, Pad, RJ, PV, SH, SG, SSS, Regnaud VI and Vidy. Verses Nos. 4530 and 5217 were composed (?) by Śrīharṣa I and Nos. 5364, 5650 and 6277 by Śrīharṣa II.

Nos. 4530 (JS=Ratn) ; 5217 (VS, JS =Ratn), 5364 (Skm), 5650 (JS, Skm, VS, SR=Naiṣ ; also a. Kavipaṇḍita or Naiṣ), 6277 (a. Kavipaṇḍita-Śrīharṣa in Skm).

Ślokasaṃgraha of Maṇirāma Dīkṣita, court poet of Rājā Ṭoḍar Mal. A *subhāṣita*-

5775, 5845, 5902, 5913, 5967, 5971, 6009, 6017, 6074, 6079, 6080, 6090, 6091, 6102, 6113, 6125, 6160, 6174, 6176, 6178, 6179, 6180, 6186, 6205, 6208, 6214, 6244, 6245, 6277, 6282.

Sabhātaraṅga. See Vol. I p. 369 c. 1.

Nos. 4338 (SRK), 4690 (SRK), 4770 (SRK), 4816 (SRK), 4922 (SRK), 5204 (SRK), 5258 (SRK), 5444 (SRK).

Sabhātaraṅga of Jagannātha Miśra. A *subhāṣita-saṁgraha* in MS form (BORI 416 of 1884-87; 594 of 1891-95 dated *saṁvat* 1800; 107 of 1919-24; and 852 of 1895-1902, as quoted in BhŚ and/or SkV).

Nos. 4338, 5187, 5513.

Sabhārañjanaśataka. See Vol. I p. 369 c. 1 and Nīlakaṇṭha Dīkṣita Vol. I p. 339 c. 2-340 c. 1.

Nos. 4252, 4517, 5688, 5959, 6057.

Sabhyālaṅkaraṇa of Govindajit in MS form (BORI 417 of 1884) as quoted in BhŚ and/or SkV or in *Saṁkṛta-koṣa-kāvya-saṁgraha* Vol. V. See Vol. II p. 969 c. 2-970 c. 1.

Nos. 4242, 4262, 4462, 4543, 4812, 4980, 5240, 5412, 5494, 6002, 6241, 6276.

Samayamātṛkā. See Vol. I p. 369 c. 2 and Kṣemendra Vol. I p. 328 c. 1-2.

Nos. 5303, 5541, 5543, 5820, 5884, 6255-6.

Samayocitapadyamālikā. See Vol. I p. 369 c. 2.

Nos. 4272, 4274, 4322, 4422, 4425, 4431, 4494, 4505, 4506, 4558, 4564, 4580, 4588, 4594, 4635, 4658, 4677, 4680, 4712, 4721, 4723, 4724, 4727, 4728, 4741, 4757, 4775, 4790, 4805, 4823, 4875, 4882, 4903, 4910, 4911, 4914, 4916, 4921, 4926, 4930, 4945, 5068, 5131, 5143, 5153, 5202, 5239, 5241, 5258, 5263, 5366, 5390, 5444, 5445, 5463, 5487, 5514, 5542, 5573, 5694, 5714, 5738, 5739, 5761-2, 5781, 5802, 5847, 5963, 6018, 6045, 6237, 6248, 6257.

SARASĪRUHA see Saroruha Vol. I p. 369 c. 2; *add*: Not later than the early years of the 13th century (a single verse attributed to the author is quoted in Skm).

No. 5417 (Skm).

Sarasvatīkaṇṭhābharaṇa. See Vol. I p. 369 c. 2 and Bhoja Vol. I p. 347 c. 2-348 c. 1.

Nos. 4217, 4343, 4347, 4563, 4721, 4793, 4807, 4850, 4942, 4962, 4986, 5053, 5101, 5245, 5281, 5368, 5388, 5397, 5423 (SRHt, but not in Sar), 5460, 5470, 5499, 5564, 5597, 5656, 5709, 5722, 5774, 5779, 5831, 5832, 5914, 5943, 5946, 5977, 6001, 6002, 6004, 6080, 6089, 6106, 6114, 6140, 6187, 6192.

Sarasvatīvilāsa of Śrī-Pratāparudradeva. A *nibandha*-work composed at the end of the 15th and the beginning of the 16th century.

No. 4274.

SAROKA or SEROKA or SOROKA. Poet. No information. Not later than the beginning of the 12th century (2 of the

Sindūraprakaraṇa. See Sūktimuktāvalī of Somaprabha (Vol. I p. 375 c. 2 and below).
No. 5142.

SUNDARAPĀṆḌYA. See Vol. I p. 370 c. 1.
No. 5935.

SUBANDHU. See Vol. I p. 370 c. 2 ; *add* : 19 verses attributed to Subhandhu are quoted in SkV, Skm, JS, ŚP, VS, SRHt, SSSN, PG, Pad, SH, SSS, Vidy and SuMañ (all, but one, are from the Vāsavadattā).

SUBHAṬA. See Vol. I p. 370 c. 2-371 c. 1 ; *add* : Not later than the early years of the 13th century (7 verses attributed to the author are quoted in Skm).
No. 5775 (Skm).

Subhāṣita (*Jaina*) in MS form (BORI 1396 of 1884-87), as quoted in BhŚ and SkV.
Nos. 5122, 5371.

Subhāṣita (*Jaina*) in MS form (BORI 1423 of 1887-91), as quoted in BhŚ and SkV.
Nos. 5371, 5428, 5700.

Subhāṣita (*Jaina*) in MS form (BORI 495 of 1887-91), a *subhāṣita-saṁgraha*, as quoted in BhŚ and SkV.
No. 4722.

Subhāṣitakhaṇḍa of Gaṇeśa-bhaṭṭa. A Jaina *subhāṣita-saṁgraha* in MS form (Rājapur 105), as quoted in BhŚ and/or SkV.
Nos. 4502, 5122, 5187, 6131.

Subhāṣitanīvi attributed to Vedāntācārya. See Vol. I p. 371 c. 1.
Nos. 4662, 4997, 5348, 6226.

Subhāṣita-mañjarī. See Vol. I p. 371 c. 1.
Nos. 4580, 4660, 5183, 5297, 5429, 6195.

Subhāṣita-padya-ratnākara of Munirāja Viśālavijaya. Modern *subhāṣita-saṁgraha* containing a selection of Jaina doctrine and teachings of Jaina sources and other *subhāṣita-s.* (Cf. L. Sternbach, *On Some Non-Canonical Subhāṣita-Collections in Jaina Literature* in *Mahāvīra Volume*, pp. 47-49).
Nos. 4274, 4295, 4423, 4425, 4428, 4439, 4506, 4626, 4627, 4632, 4638, 4642, 4655, 4675, 4681, 4719, 4721, 4722, 4741, 4758, 4763, 4770, 4870, 4895, 4903, 4916, 4930, 5123, 5131, 5132, 5142, 5148, 5248, 5295, 5297, 5428, 5463, 5616, 5700, 5713, 5753, 5757, 5912, 5926, 5963, 5988, 6037, 6039, 6043, 6059, 6084, 6228, 6248.

Subhāṣita-padya-saṁgraha. A modern *subhāṣita-saṁgraha,* not published ; quoted in the PV edition.
No. 4316.

Subhāṣitamuktāvalī. See Vol. I p. 371 c. 1.
Nos. 4485, 4763, 4826, 4919, 4921, 5093, 5148, 5187, 5288, 5295, 5455, 5460, 5529, 5542, 5612, 5616, 5685, 5873, 5935, 5983, 5992, 6100, 6206, 6238.

Subhāṣitaratnakośa of Bhaṭṭaśrīkṛṣṇa. See Vol. I p. 371 c. 2.
Nos. 4702, 5132, 5381, 5428, 5429, 5965, 6002, 6099, 6192.

5626, 5628, 5630, 5631, 5638, 5639, 5641, 5646, 5647, 5650, 5654, 5656, 5658, 5661, 5665, 5666, 5670, 5675, 5676, 5681, 5682, 5683, 5684, 5685, 5689, 5691, 5693, 5694, 5698, 5708, 5709, 5711, 5714, 5717, 5724, 5725, 5731, 5735, 5738, 5740, 5742, 5748, 5750, 5752, 5757, 5759, 5773, 5776, 5779, 5780, 5781, (5784), 5789, 5792, 5796, 5846, 5849, 5850, 5859, 5899, 5903, 5904, 5907, 5908, 5910, 5911, 5914, 5916, 5918, 5930, 5933, 5938, 5944, 5945, 5949, 5950, 5958, 5965, 5975, 5976, 5980, 5981, 5983, 5986, 5987, 5988, 5990, 5993, 5994, 5995, 6000, 6002, 6003, 6004, 6006, 6013, 6015, 6020, 6028, 6029, 6065, 6082, 6093, 6094, 6099, 6100, 6103, 6104, 6107, 6108, 6111, 6115, 6116, 6117, 6118, 6124, 6126, 6127, 6128, 6129, 6131, 6134, 6136, 6138, 6143, 6156, 6166, 6168, 6173, 6175, 6181, 6185, 6191, 6195, 6197, 6213, 6215, 6216, 6218, 6219, 6222, 6223, 6227, 6238, 6248, 6249, 6263, 6271, 6278, 6281.

Subhāṣitaratnamālā of Keśava Gaṇeśa Cipḷūṇakar. Kolhapur. Modern *subhāṣita-saṁgraha* specially designed for students in two volumes. First volume in three *valī-s*: (100+200+300 *subhāṣita-s*); second volume in two *valī-s* (400+750 *subhāṣita-s*). The same *subhāṣita-s* sometimes, but very seldom, occur in both volumes). The second volume contains explanatory notes in English. Almost all *subhāṣita-s* are well-known.

Nos. 4243, 4272, 4374, 4422, 4428, 4488, 4502, 4505, 4506, 4559, 4567, 4572, 4580, 4602, 4639, 4681, 4685, 4702, 4712, 4728, 4744, 4745, 4790, 4829, 4829, 4895, 4905, 4912, 4918, 4920, 4921, 4930, 4945, 5022, 5026, 5133, 5143, 5149, 5153, 5183, 5229, 5231, 5241, 5258, 5293, 5294, 5295, 5300, 5360, 5429, 5445, 5463, 5516, 5542, 5573, 5654, 5694, 5708, 5738, 5739, 5742, 5759, 5781, 5847, 5950, 5963, 5985, 6169, 6195, 6244, 6257.

Subhāṣitaratnasamuccaya of K. R. Joglekar and V. G. Sant. See Vol. I p. 372 c. 2.
Nos. 4580, 4660, 4930, 5231, 5445.

Subhāṣitaratnākara. See Vol. I p. 372 c. 2-373 c. 1.

Nos. 4214, 4237, 4271, 4283, 4285, 4296, 4348, 4374, 4410, 4411, 4416, 4485, 4516, 4580, 4594, 4620, 4685, 4690, 4695, 4744, 4770, 4775, 4806, 4816, 4831, 4833, 4837, 4846, 4861, 4905, 4921, 4922, 4933, 4940, 4950, 4957, 4963, 4965, 4999, 5001, 5015, 5022, 5049, 5132, 5133, 5148, 5183, 5204, 5231, 5240, 5258, 5286, 5294, 5297, 5300, 5345, 5347, 5377, 5394, 5428, 5439, 5441, 5444, 5448, 5463, 5482, 5516, 5542, 5554, 5587, 5588, 5626, 5654, 5666, 5681, 5708, 5714, 5759, 5779, 5781, 5782, 5790, 5911, 5938, 5945, 5981, 5994, 6116, 6117, 6127, 6128, 6131, 6156, 6169, 6173, 6195, 6197, 6215, 6227, 6249, 6281.

Subhāṣitaśloka. See Vol. I p. 373 c. 1.
Nos. 4502, 4949, 5187, 5428, 6018.

Subhāṣitaślokasaṁgraha. An unpublished *subhāṣita-saṁgraha*, available in MS form.

No. 6191.

4390, 4394, 4400, 4407, 4409, 4410, 4411, 4415, 4416, 4418, 4420, 4462, 4464, 4466, 4467, 4471, 4474, 4481, 4485, 4487, 4488, 4491, 4494, 4498, 4499, 4500, 4505, 4506, 4508, 4510, 4523, 4525, 4530, 4532, 4534, 4545, 4549, 4550, 4564, 4586, 4594, 4596, 4630, 4631, 4643, 4660, 4671, 4677, 4685, 4688, 4690, 4693, 4695, 4699, 4700, 4701, 4702, 4705, 4706, 4709, 4714, 4716, 4721, 4722, 4725, 4731, 4732, 4739, 4740, 4741, 4744, 4754, 4758, 4761, 4767, 4771, 4775, 4776, 4777, 4784, 4795, 4801, 4806, 4810, 4811, 4812, 4816, 4818, 4819, 4827, 4830, 4832, 4833, 4834, 4837, 4838, 4844, 4845, 4846, 4855, 4867, 4873, 4874, 4900, 4903, 4905, (4910), 4911, 4912, 4916, 4918, 4919, 4922, 4926, 4927, 4930, 4933, 4934, 4936, 4938, 4939, 4942, 4945, 4949, 4950, 4953, 4957, 4963, 4965, 4974, 4980, 4981, 4992, 4994, 5001, 5011, 5022, 5027, 5029, 5032, 5033, 5038, 5039, 5043, 5049, 5051, 5052, 5053, 5057, 5061, 5065, 5066, 5070, 5076, 5079, 5081, 5082, 5083, 5084, 5085, 5086, 5087, 5090, 5093, 5094, 5099, 5100, 5101, 5104, 5107, 5108, 5111, 5115, 5119, 5120, 5122, 5131, 5132, 5141, 5148, 5151, 5153, 5156, 5165, 5167, 5181, 5183, 5187, 5190, 5195, 5201, 5202, 5203, 5204, 5210, 5217, 5219, 5220, 5225, 5231, 5234, 5239, 5240, 5241, 5244, 5258, 5260, 5281, 5286, 5288, 5294, 5295, 5297, 5298, 5300, 5301, 5305, 5310, 5311, 5317, 5318, 5322, 5324, 5329, 5331, 5332, 5333, 5338, 5341, 5345, 5347, 5350, 5352, 5353, 5357, 5361, 5362, 5371, 5373, 5374, 5377, 5382, 5383, 5384, 5385, 5386, 5393, 5394, 5398, 5403, 5404, 5407, 5412, 5425, 5428, 5429, 5430, 5438, 5445, 5448, 5452, 5460, 5462, 5463, 5465, 5468, 5479, 5482, 5484, 5487, 5489, 5490, 5494, 5495, 5497, 5499, 5506, 5511, 5513, 5516, 5520, 5521, 5538, 5540, 5542, 5546, 5548, 5554, 5562, 5563, 5564, 5566, 5573, 5574, 5576, 5578, 5582, 5586, 5587, 5588, 5595, 5596, 5598, 5602, 5604, 5610, 5611, 5620, 5622, 5626, 5627, 5628, 5629, 5630, 5631, 5638, 5639, 5641, 5646, 5647, 5650, 5654, 5656, 5658, 5661, 5665, 5666, 5668, 5670, 5671, 5675, 5676, 5678, 5681, 5682, 5683, 5684, 5685, 5689, 5691, 5693, 5694, 5698, 5708, 5709, 5711, 5714, 5717, 5724, 5725, 5731, 5732, 5735, 5738, 5740, 5742, 5748, 5750, 5752, 5756, 5757, 5759, 5773, 5776, 5779, 5780, 5781, 5789, 5792, 5793, 5794, 5796, 5844, 5846, 5849, 5850, 5859, 5903, 5904, 5905, 5907, 5908, 5910, 5911, 5914, 5916, 5918, 5919, 5930, 5933, 5938, 5944, 5945, 5949, 5950, 5957, 5958, 5965, 5969, 5975, 5976, 5980, 5981, 5983, 5986, 5987, 5988, 5990, 5993, 5994, 5995, 6000, 6002, 6003, 6004, 6006, 6013, 6015, 6020, 6028, 6029, 6065, 6067, 6069, 6082, 6093, 6094, 6099, 6100, 6103, 6104, 6107, 6108, 6111, 6115, 6116, 6117, 6118, 6124, 6126, 6127, 6128, 6129, 6131, 6134, 6136, 6138, 6143, 6156, 6166, 6168, 6173, 6175, 6181, 6183, 6185, 6187, 6191, 6195, 6197, 6202, 6213, 6215, 6216, 6217, 6218, 6219, 6222, 6223, 6227, 6238, 6248, 6249, 6263, 6271, 6278, 6281.

Subhāṣita-suradruma. See Vol. I p. 374 c. 2. Nos. 4411, 4722, 4806, 5122, 5187, 5314, 5371, 5428, 5429, 5779, 6049, 6168.

Subhāṣitahārāvalī of Harikavi. See Vol. I p. 374 c. 2 as revised in Vol. II p. 1032; *add*: L. Sternbach, *The Main Sources of Harikavi's Subhāṣitāvalī* in ABORI (Diamond Jubilee Number).

Sūktimuktāvalī of Bhagadatta Jalhaṇa. See Vol. I p. 375 c. 1-2 and Jalhaṇa Vol. I p. 334 c. 1.

Nos. 4218, 4219, 4242, 4245, 4252, 4257, 4258, 4267, 4275, 4309, 4325, 4364, 4369, 4380, 4384, 4397, 4401, 4417, 4468, 4470, 4481, 4487, 4531, 4543, 4545, 4571, 4584, 4617, 4620, 4695, 4700, 4702, 4730, 4755, 4765, 4783, 4797, 4812, 4853, 4854, 4865, 4866, 4883, 4905, 4908, 4909, 4925, 4950, 4951, 4954, 4955, 4962, 4980, 4985, 4991, 5004, 5022, 5031, 5050, 5051, 5052, 5054, 5056, 5090, 5091, 5100, 5101, 5108, 5140, 5144, 5151, 5181, 5191, 5217, 5245, 5255, 5268, 5281, 5294, 5295, 5299, 5301, 5318, 5324, 5327, 5345, 5375, 5405, 5412, 5418, 5448, 5494, 5499, 5525, 5564, 5594, 5609, 5614, 5650, 5667, 5685, 5709, 5725, 5769, 5771, 5777, 5788, 5848, 5853, 5899, 5908, 5938, 5965, 5994, 6002, 6003, 6008, 6010, 6015, 6032, 6175, 6209, 6210, 6213, 6260, 6261.

Sūktimuktāvalī (or *Sindūraprakara*) of Somaprabhasūri. See Vol. I p. 375 c. 2 ; *add* : L. Sternbach, *On Some Non-canonical Subhāṣita-collections in Jaina Literature* in *Mahāvīra Volume*, p. 70.

Nos. 4621, 5142.

Sūktimañjarī. See Vol. II p. 977 c. 1-2.

Nos. 4237, 4242, 4243, 4381, 4695, 4696, 4700, 4777, 4837, 4861, 5086, 5101, 5109, 5131, 5200, 5281, 5363, 5452, 5681, 5708, 5709, 5724, 5725, 6022, 6128, 6131, 6220.

Sūktimuktāvalī of Harihara. See Vol. I p. 375 c. 2.

Nos. 4235, 4239, 4419, 4433, 4678, 4878, 5045, 5305, 5312, 5367, 5400, 5431, 5455, 5485, 5497, 5751, 5934, 5947, 6063, 6130, 6167.

Sūktiratnahāra attributed to Sūrya Kaliṅgarāja. See Vol. I p. 375 c. 2-376 c. 1.

Nos. 4225, 4226, 4260, 4262, 4274, 4321, 4330, 4341, 4345, 4388, 4405, 4411, 4434, 4440, 4480, 4483, 4485, 4503, 4511, 4540, 4572, 4579, 4581, 4593, 4623, 4624, 4625, 4627, 4631, 4633, 4636, 4655, 4664, 4674, 4689, 4721, 4722, 4731, 4734, 4805, 4872, 4876, 4886, 4898, 4903, 4910, 4913, 4970, 4974, 4996, 5010, 5038, 5069, 5073, 5122, 5138, 5155, 5156, 5160, 5201, 5202, 5241, 5261, 5279, 5324, 5378, 5422, 5423, 5424, 5428, 5429, 5437, 5446, 5447, 5457, 5486, 5519, 5536, 5544, 5546, 5673, 5695, 5722, 5742, 5745, 5746, 5779, 5840, 5852, 5888, 5898, 5931, 5935, 6012, 6027, 6058, 6059, 6122, 6131, 6152, 6154, 6188, 6200, 6225, 6229, 6233, 6239.

Sūktiratnāvalī. A *subhāṣita-saṁgraha* in MS form (I. O. Library 1203 ; Eggeling 4032).

Nos. 4487, 6191.

Sūktiśataka I-II, ed. by Harihara Jhā. See Vol. I p. 376 c. 1.

Nos. 4591, 4660, 4701, 4901, 5051, 5122, 5159, 5231, 5452, 5513, 5781.

Sūktisaṁgraha of Kavi Rākṣasa. See Vol. I p. 376 c. 1.

Nos. 4328, 5186, 5571, 5972.

Haṁsasandeśa. See Vol. I p. 377 c. 2 and Veṅkaṭa Nātha Vol. I p. 363 c. 1. No. 5174.

HANŪMAT, HANŪMATKAVI, HANŪMANNĀṬAKA. See Vol. I p. 377 c. 2 and Mahānāṭaka Vol. I p. 349 c. 1. See also Khaṇḍapraśasti (above).

Nos. 4309 (a. Hanūmata JS), 4316 (= Hanum and Khaṇḍapraśasti), 4410 (SRK a. Hanūmannāṭaka, but not found there), 4481 (Hanūmannāṭaka, SR ; but in JS, ŚP, SSB a. Murāri= Hanum and Anar), 4545 (a. Hanumatkavi or Khaṇḍapraśasti, Kpr, Amd, SSB ; but in JS a. Parimala= Khaṇ°), 4949 (SR, but SkV, Skm a. Rājaśekhara=Han), 4985 (a. Śrī Han ; JS, Skm=Khaṇḍa°, VC, PrC), 5615 (=Han and Bālarāmāyaṇa), 6004 (=Han and Bālarāmāyaṇa ; in SR a. Bā°), 6089 (=Han and Uttararāmāyaṇa, but in SkV, Daś, Nāṭyadarpaṇa a. Uttara°), 6158 (=Han).

Haravijaya. See Vol. II p. 979 c. 1. and Ratnākara Vol. I p. 353 c. 1.

Nos. 4975 (VS), 5007, 5733 (sometimes a. Ratnākara).

HARI. Common name. The *subhāṣita-saṁgraha-s* quote 4 different Hari-s : I. quoted in Skm (27 verses); II. quoted in PG (1 verse) ; III. Hari(bhaṭṭa) quoted in SkV (1 verse) ; and IV. Hari-(bhāskara), the compiler of PdT (8 verses). No. 5461 was composed(?) by Hari II and No. 5592 by Hari I.

Nos. 5461 (PG), 5592 (Skm, but Prasanna a. Amarasiṁha ; cf. Vol. I p. 377 c. 2-378 c. 1).

HARIBHAṬṬA. Common name. Not later than the middle of the 13th century (2 verses attributed to the author are quoted in JS). (Cf. Vol. I p. 377 c. 2-378 c. 1).

No. 5299 (JS).

Harivaṁśa. See Vol. I p. 378 c. 1.

No. 4868.

Harivilāsa. A *kāvya*-work published in KM XI. See Lolimbarāja (above).

Nos. 5221, 5225, 5791 (?) (KH, but Kav a. Rājaśekhara).

HARIHARA (°BHAṬṬA). Common name. The *subhāṣita-saṁgraha-s* quote 4 different Harihara-s : I. quoted in JS, ŚP, Pad, SH, SG, SuSS (19 verses) ; II. quoted in PG (4 verses); III. quoted in Vidy (18 verses); and IV. quoted in Pad, PV, PdT, RJ (or Haribhaṭṭa). (See also Vol. II p. 979 c. 2). Nos. 4275, 4364 and 5418 were composed by Hariharabhaṭṭa I and No. 5226 by Haribhaṭṭa IV.

Nos. 4275 (JS), 4364 (JS), 5226 (PV), 5418 (JS).

HARṢA see ŚRĪHARṢA.

Harṣacarita. See Vol. I p. 378 c. 2 and Bāṇa Vol. I p. 343 c. 2.

No. 4518 (a. Bāṇa in SkV).

HALĀYUDHA. See Vol. II p. 980 c. 1.

No. 4911 (=Dharmaviveka).

Hitopadeśa. See Vol. I p. 379 c. 1 and Nārāyaṇa Vol. I p. 338 c. 1.

Nos. 4274 (SR), 4329, 4494, 4505 (SR), 4506 (SR), 5564 (SR), 4588,

II. INDEX
OF
SANSKRIT METRES

The following metres, other than *Śloka-s* (*Anuṣṭubh-s*), have been used in the verses quoted in this Volume ; the metres in group **A** are quoted according to the number of syllables to the quarter ; metres in groups **B** and **C** are quoted in the *Devanāgarī* alphabetical order. Referential numbers to the non-metrical verses are given in *italics.*

A. *AKṢARACCHANDAS* (*Sama*)

(a) 11 syllables to a quarter

Indravajrā

— — ᴗ / — — ᴗ / ᴗ — ᴗ / — —

Nos. 4285, 4299, 4367, 4407, *4435*, *4436*, 4447, 4462, 4671, 4696, 4720, 4784, 4851, 4931, 4987, 4994, 5024, 5113, 5211, 5234, 5242, 5247, 5322, 5325, 5354, 5358, 5368, 5377, 5388, 5452, 5555, 5616, 5634, 5700, 5733, 5977, 5980, 6021, 6244, 6246.

Total : 40.

Upajāti (*Indravajrā* and *Upendravajrā*)

ᴗ̱ — ᴗ / — — ᴗ / ᴗ — ᴗ / — —

Nos. 4237, 4244, 4251, 4254, 4277, 4279, 4288, 4335, 4349, 4363, 4395, 4399, 4430, 4469, 4479, 4491, 4591, 4638, 4639, 4443, 4445, 4448, 4498, 4721, 4742, 4808, 4811, 4828, 4877, 4879, 4893, 4947, 4952, 4956, 4965, 4999, 5011, 5036, 5040, 5075A, 5097, 5169, 5187, 5198, 5202, 5235, 5263, 5303, 5334, 5341, 5344, 5374, 5404, 5414, 5425, 5448, 5490, 5493, 5495, 5519, 5539, 5541, 5562, 5565, 5597, 5640, 5659, 5666, 5675, 5678, 5699, 5701, 5703, 5704, 5743, 5744, 5755, 5772, 5790, 5793, 5846, 5869, 5889, *5900*, 5906, 5915, 5973, 5975, 5978, 6007, 6029, 6110, 6143, 6223, 6249, 6272.

Total : 96.

Upendravajrā

ᴗ — ᴗ / — — ᴗ / ᴗ — ᴗ / — —

Nos. 5794, 5798, 6072, 6092, 6107.

Total : 5.

Rathoddhatā

— ᴗ — / ᴗ ᴗ ᴗ / — ᴗ — / ᴗ —

Nos. 4305, 4373, 4543, 4574, 4575, 4610, 4717, 4731, 4739, 4815, 5328, 5397, 5398, 5403, 5507, 5561, 5617, 5690, 5749, 6000, 6021A, 6024, 6230, 6232.

Total : 24.

Śālinī

— — — / — — ᴗ / — — ᴗ / — —

(Caesura after the 4th syllable)

Nos. 4331, 4332, 4502, 4525, 4532, 4934, 5039, 5391, 5706[1], 5803.

Total : 10.

1. In some texts changed it into *Vaiśvadevī* metre.

Svāgatā

— ᴗ — / ᴗ ᴗ ᴗ / — ᴗ ᴗ / — —

Nos. 4306, 4377, 4379, 4419A, 4526, 4528, 4816, 4817, 4818, 5043, 5057,

5065, 5066, 5266, 5313, 5329, 5371, 5407, 5455, 5459, 5460, 5523, 5580, 5610, 5647, 5658, 5685, 5717, 5750, 5997, 5998, 6234.
Total : 32.

(b) **12 syllables to a quarter**

Upajāti (*Vaṁśastha* and *Indravaṁśā*)

⏑̲ — ⏑ / — — ⏑ / ⏑ — ⏑ / — ⏑ — /

Nos. 5427 (epic), 5922, 5927.
Total : 3.

Toṭaka

⏑ ⏑ — / ⏑ ⏑ — / ⏑ ⏑ — / ⏑ ⏑ — /

Nos. 5805, 6124.
Total : 2.

Drutavilambita (or *Sundarī* or *Hariṇapluta*)

⏑ ⏑ ⏑ / — ⏑ ⏑ / — ⏑ ⏑ / — ⏑ — /

Nos. 5780, 5781, 5799, 5932, 5940, 5944, 5948, 6134, 6136, 6159, 6181, 6187.
Total : 12.

Pramitākṣarā

⏑ ⏑ — / ⏑ — ⏑ / ⏑ ⏑ — / ⏑ ⏑ — /

No. 5801.
Total : 1.

Bhujaṅgaprayāta (or *Aprameyā*)

⏑ — — / ⏑ — — / ⏑ — — / ⏑ — — /

Nos. 4750, 6117.
Total : 2.

Vaṁśastha

⏑ — ⏑ / — — ⏑ / ⏑ — ⏑ / — ⏑ — /

Nos. 5792, 5796, 5808, 5818, 5819, 5835, 5836, 5837, 5838, 5839, 5842, 5897, 5910, 5912, 5923, 5924, 5928, 5929, 6085, 6088, 6096, 6105, 6106, 6108, 6120, 6122, 6140, 6218, 6228.
Total : 29.

(c) **13 syllables to a quarter**

Praharṣiṇī

— — — / — ⏑ ⏑ / ⏑ — ⏑ /
— ⏑ — / —

(Caesura after the 3rd syllable)

Nos. 4311, 4414, 4448, 4821, 4856, 4858, 5013, 5081, 5118, 5125, 5219, 5293, 5355, 5601, 5613, 5661, 6153.
Total : 17.

Mañjubhāṣiṇī

⏑ ⏑ — / ⏑ — ⏑ / ⏑ ⏑ — /
⏑ — ⏑ / —

(Caesura after the 5th syllable)

Nos. 5831, 6066, 6157.
Total : 3.

(d) **14 syllables to a quarter**

Vasantatilakā

— — ⏑ / — ⏑ ⏑ / ⏑ — ⏑ / ⏑ — ⏑ /
— —

Nos. 4216, 4218, 4220, 4221, 4222, 4227, 4228, 4229, 4231, 4232, 4240, 4241, 4253, 4278, 4282, 4283, 4284, 4287, 4302, 4326, 4336, 4360, 4381, 4382, 4383, 4416, 4429, 4463, 4466, 4467, 4474, 4475, 4476, 4478, 4479, 4480, 4507, 4514, 4530, 4642, 4651, 4656, 4666, 4667, 4673, 4700, 4702, 4703, 4719, 4735, 4758, 4773, 4778, 4795, 4798, 4810, 4824, 4825, 4826, 4829, 4830, 4833, 4834, 4835, 4836, 4840, 4841, 4843, 4844, 4866, 4878, 4880, 4900, 4921, 4922, 4929, 4935, 4936, 4939, 4941, 4942, 4948, 4955, 4963, 4974, 4975, 4976, 4979, 4990, 4991, 4998, 5004, 5006, 5007, 5017, 5020, 5029, 5031, 5032, 5034, 5035,

5046, 5048, 5077, 5091, 5093, 5115, 5123, 5145, 5163, 5171, 5191, 5200, 5201, 5221, 5233, 5238, 5243, 5257, 5281, 5285, 5307, 5316, 5321, 5349, 5351, 5352, 5356, 5357, 5375, 5401, 5410, 5411, 5419, 5420, 5458, 5461, 5464, 5469, 5470, 5471, 5489, 5494, 5512, 5513, 5523, 5540, 5542, 5564, 5566, 5572, 5590, 5614, 5619, 5632, 5639, 5654, 5655, 5657, 5660, 5662, 5677, 5734, 5855, 5856, 5871, 5873, 5875, 5890, 5979, 5981, 5982, 5991, 5994, 5995, 6065, 6151, 6252.

Total : 178.

(e) **15 syllables to a quarter**

Mālinī (or *Nāndimukhī*)

∪∪∪ / ∪∪∪ / — — — / ∪ — — /
∪ — — /

(Caesura after the 8th syllable)

Nos. 5797, 5814, 5815, 5820, 5821, 5830, 5934, 5938, 5942, 5946, 5951, 5954, 6166, 6174, 6175, 6177, 6182, 6185, 6186, 6201, 6203, 6210, 6213, 6214, 6215, 6219, 6220.

Total : 27.

(f) **16 syllables to a quarter**

Pañcacāmara

∪ — ∪ / — ∪ — / ∪ — ∪ / — ∪ — /
∪ — ∪ / —

No. 6087.

Total : 1.

(g) **17 syllables to a quarter**

Narkuṭa (or *Nardaṭaka*)

∪ ∪ ∪ / ∪ — ∪ / — ∪ ∪ / ∪ — ∪ /
∪ — ∪ / ∪ —

No. 5834.

Total : 1.

Pṛthvī (or *Vilambitagati*)

∪ — ∪ / ∪ ∪ — / ∪ — ∪ / ∪ ∪ — /
∪ — — / ∪ —

(Caesura after the 8th syllable)

Nos. 5779, 5817, 5851, 5908, 5911, 5926, 6069, 6077, 6084, 6104, 6116.

Total : 11.

Mandākrantā (or *Śrīdharā*)

— — — / — ∪ ∪ / ∪ ∪ ∪ /
— — ∪ / — — ∪ / — —

(Caesurae after the 4th and the 10th syllables)

Nos. 4215, 4256, 4296, 4303, 4323, 4324, 4333, 4342, 4396, 4659, 4776, 4777, 4785, 4804, 4851, 4859, 4932, 4961, 4962, 5014, 5037, 5041, 5042, 5052, 5080, 5117, 5147, 5149, 5151, 5174, 5317, 5347, 5394, 5395, 5400, 5405, 5520, 5587, 5628, 5644, 5653, 5674, 5735, 5864, 5886, 6009, 6016.

Total : 47.

Śikhariṇī

∪ — — / — — — / ∪ ∪ ∪ /
∪ ∪ — / — ∪ ∪ / ∪ —

(Caesura after the 6th syllable)

Nos. 5769, 5770, 5771. 5773, 5774, 5775, 5776, 5777, 5787, 5788, 5789, 5795, 5844, 5845, 5849, 5850, 5896, 5902, 5904, 5905, 5907, 5913, 5918, 5920, 5925, 5965, 5967, 5968, 5971, 6078, 6079, 6080, 6081, 6082, 6083, 6086, 6089, 6090, 6091, 6093, 6094, 6098, 6099, 6100, 6102, 6103, 6112, 6113, 6114, 6118, 6125, 6126, 6127, 6129, 6208, 6221, 6223, 6224, 6227.

Total : 59.

Hariṇī (or *Vṛṣabhaceṣṭita*)

∪ ∪ ∪ / ∪ ∪ — / — — — / — ∪ — /
∪ ∪ — / ∪ —

(Caesurae after the 6th and the 10th syllables)

Nos. 5945, 6133, 6179, 6180, 6205.
Total : 5.

(h) **19 syllables to a quarter**

Śārdūlavikrīḍita

— — — / ∪ ∪ — / ∪ — ∪ / ∪ ∪ — /
— — ∪ / — — ∪ / —

(Caesura after the 12th syllable)

Nos. 4217, 4219, 4230, 4242, 4243, 4246, 4249, 4250, 4255, 4256, 4257, 4258, 4270, 4271, 4273, 4275, 4276, 4281, 4290, 4291, 4304, 4309, 4313, 4315, 4316, 4317, 4318, 4322, 4325, 4334, 4337, 4338, 4340, 4346, 4351, 4357, 4361, 4368, 4371, 4380, 4384, 4394, 4397, 4406, 4408, 4409, 4410, 4417, 4421, 4459, 4464, 4468, 4470, 4486, 4487, 4489, 4492, 4499, 4509, 4510, 4512, 4517, 4531, 4533, 4534, 4544, 4584, 4586, 4617, 4621, 4629, 4670, 4638, 4690, 4699, 4706, 4708, 4709, 4710, 4711, 4714, 4722, 4726, 4736, 4737, 4740, 4759, 4760, 4761, 4763, 4765, 4769, 4770, 4774, 4782, 4783, 4790, 4791, 4793, 4794, 4797, 4801, 4802, 4806, 4812, 4820, 4822, 4823, 4827, 4845, 4846, 4847, 4848, 4852, 4853, 4861, 4862, 4863, 4864, 4867, 4873, 4883, 4937, 4946, 4949, 4950, 4954, 4957, 4959, 4960, 4970, 4980, 4981, 4982, 4983, 4985, 4986, 5001, 5002, 5003, 5027, 5030, 5033, 5038, 5044, 5045A, 5047, 5049, 5050, 5051, 5058, 5060, 5076, 5082, 5085, 5086, 5088, 5089, 5090, 5094, 5099, 5100, 5101, 5102, 5103, 5104, 5105, 5106, 5107, 5108, 5114, 5119, 5124, 5126, 5129, 5130, 5141, 5142, 5143, 5144, 5148, 5150, 5152, 5164, 5165, 5166, 5173, 5175, 5176, 5179, 5180, 5181, 5182, 5192, 5199, 5203, 5204, 5209, 5210, 5220, 5222, 5224, 5225, 5227, 5236, 5245, 5246, 5254, 5277, 5288, 5290, 5295, 5301, 5305, 5306, 5311, 5319, 5320, 5331, 5332, 5333, 5335, 5336, 5348, 5350, 5361, 5362, 5364, 5380, 5381, 5384, 5385, 5389, 5392, 5412, 5416, 5417, 5418, 5421, 5428, 5432, 5449, 5465, 5467, 5468, 5472, 5473, 5475, 5491, 5492, 5496, 5498, 5499, 5521, 5522, 5547, 5548, 5549, 5552, 5559, 5573, 5574, 5577, 5578, 5579, 5581, 5582, 5585, 5586, 5588, 5596, 5598, 5599, 5605, 5609, 5611, 5615, 5618, 6620, 5621, 5622, 5625, 5626, 5630, 5633, 5635, 5638, 5643, 5649, 5651, 5652, 5664, 5667, 5668, 5669, 5670, 5671, 5680, 5682, 5683, 5684, 5697, 5698, 5708, 5709, 5711, 5712, 5713, 5721, 5723, 5724, 5726, 5740, 5756, 5759, 5854, 5859, 5859A, 5983, 5984, 5985, 5986, 5987, 5988, 5989, 5990, 5992, 6001, 6002, 6003, 6004, 6006, 6010, 6011, 6017, 6018, 6025, 6063, 6064, 6245, 6271, 6276, 6278, 6279, 6280, 6282.
Total : 346.

(i) **21 syllables to a quarter**

Sragdharā

— — — / — ∪ — / — ∪ ∪ / ∪ ∪ ∪ /
∪ — — / ∪ — — / ∪ — — /

(Caesurae after the 7th and the 14th syllables)

Nos. 4268, 4286, 4292, 4312, 4320, 4331, 4350, 4354, 4370, 4400, 4401, 4412, 4415, 4458, 4481, 4482, 4498, 4545, 4705, 4725, 4754, 4789, 4958, 4984, 4995, 5038A, 5083, 5132, 5190, 5193, 5226, 5268, 5282, 5310, 5314, 5338, 5379, 5383, 5386, 5393, 5430, 5462, 5506, 5591, 5592, 5595, 5602, 5604, 5627, 5646, 5650, 5665, 5689, 5728, 5737, 6013, 6017A, 6019, 6020, 6028, 6030, 6277.

Total : 62.

(j) **22 syllables to a quarter**

Mattebha

— — ∪ / — ∪ ∪ / ∪ — — / ∪ — ∪ /
∪ ∪ — / — ∪ — / ∪ ∪ ∪ / —

Nos. 4516, 5441.

Total : 2.

B. *AKṢARACCHANDAS* (*Ardhasama*)

Aparavaktra

First and third *pāda-s* 11 syllables :
∪ ∪ ∪ / ∪ ∪ ∪ / — ∪ — / ∪ —

Second and fourth *pāda-s* 12 syllables :
∪ ∪ ∪ / ∪ — ∪ / ∪ — ∪ / — ∪ — /

No. 5813.

Total : 1.

Aupacchandasika

First and third *pāda-s* 11 syllables :
∪ ∪ — / ∪ ∪ — / ∪ — ∪ / — —

Second and fourth *pāda-s* 12 syllables :
∪ ∪ — / — ∪ ∪ / — ∪ — / ∪ — — /

Nos. 5785, 5806, 5807, 5826, 6123, 6190.

Total : 6.

Puṣpitāgrā

First and third *pāda-s* 12 syllables :
∪ ∪ ∪ / ∪ ∪ ∪ / — ∪ — / ∪ — — /

Second and fourth *pāda-s* 13 syllables :
∪ ∪ ∪ / ∪ — ∪ / ∪ — ∪ /
— ∪ — / —

Nos. 5800, 5802, 5810, 5822, 5824, 5828, 5829, 5933, 5950, 6138, 6158, 6160, 6165, 6168, 6176, 6204.

Total : 16.

Viyoginī

First and third *pāda-s* 10 syllables :
∪ ∪ — / ∪ ∪ — / ∪ — ∪ / —

Second and fourth *pāda-s* 11 syllables :
∪ ∪ — / — ∪ ∪ / — ∪ — / ∪ —

Nos. 5952, 6131, 6132, 6137, 6212.

Total : 5.

C. *MĀTRĀCCHANDAS*

Āryā

First and third *pāda-s* :
3 feet (12 *mātrā-s*)

Second *pāda* :
4½ feet (18 *mātrā-s*)

Fourth *pāda* :
2 feet + one short syllable + 1½ feet (15 *mātrā-s*)

(Feet could be : ∪ ∪ ∪ ∪, or — —, or — ∪ ∪, or ∪ ∪ —, or ∪ — ∪)

Nos. 4238, 4245, 4259, 4260, 4300, 4314, *4319*, 4348, 4352, 4362, 4365, 4402, 4403, 4472, 4490, 4500, 4501, 4504, 4521, 4601, 4684, 4687, 4693, 4695, 4697, 4738, 4753, 4771, 4791, 4803, 4832, 4855, 4874, 4881, 4899, 4905, 4918, 4919, 4933, 4940, 4971, 4972, 4988, 4989, 4993, 5016, 5022, 5059, 5062, 5092, 5116, 5121, 5137, 5172, 5178, 5194, 5214, 5217, 5231, 5232, 5237, 5240, 5244, 5256, 5267, 5269, 5283, 5284, 5294, 5318, 5326,

5337, 5343, 5346, 5353, 5363, 5369, 5376, 5396, 5431, 5436, 5481, 5482, 5515, 5543, 5545, 5560, 5569, 5570, 5576, 5583, 5593, 5636, 5637, 5641, 5642, 5648, 5663, 5676, 5679, 5681, 5725, 5741, 5742, 5752, 5812, 5816, 5827, 5863, 5865, 5893, 5935, 5939, 5955, 5999, 6014, 6015, 6033, 6123A, 6139, 6145, 6150, 6155, 6156, 6173, 6197, 6199, 6217, 6246, 6250, 6251, 6258, 6259, 6260, 6274.

Total : 135.

Āryā-udgīti

First and third *pāda-s* : 12 *mātra-s*
Second *pada* : 15 *matra-s*
Fourth *pada* : 18 *matra-s*
(*Mātrā* could be : — or ∪ ∪)

Nos. 4536, 5084, 5251, 5456, 5567, 5751, 6130, 6183, 6261.

Total : 9.

Āryā-upagīti

First and third *pada-s* : 12 *matra-s*
Second and fourth *pada-s* : 15 *matra-s*
(*Matrā* could be — or ∪ ∪)

Nos. 4433, 4529, 4716, 4977, 5087, 5098, 5109, 5365, 5445, 5553, 5730, 5947, 5953, 6191, 6198.

Total : 15.

Āryā-gīti

First and third *pāda-s* : 12 *matra-s*
Second and fourth *pada-s* ; 18 *matrā-s*
(*Matra* could be — or ∪ ∪)

Nos. 4248, 4387, 4418, 4473, 4668, 4678, 4701, 4744, 4792, 4945, 4992, 5028, 5045, 5120, 5171, 5212, 5315, 5367, 5485, 5568, 5715, 5758, 5782, 5811, 5892, 5961, 5974, 5993, 6167, 6178, 6202.

Total : 31.

Ārya-Mukha-capalā

First and third *pada-s* : 12 *matrā-s*
Second *pāda* : 18 *matra-s*
Fourth *pada* : 15 *matra-s*
(Though the number of *matra-s* to each quarter is the same as that of *Āryā*, this variety of *Āryā* is formed with the specification of two *Ja-gaṇa-s*, both preceded and followed by a long syllable [— / ∪ — ∪ / —], in the second and the fourth *4-mātrā*-units in the first half.)

No. 5278.

Total : 1.

Mātrāsamaka

16 *mātra-s* to each *pada* (several varieties ; rhymed moric verse)
(*Matra* could be : — or ∪ ∪)

No. 5450.

Total : 1.

III. SUBJECT INDEX

B

C

D

E

F

I

J

K

L

M

Q

R

S

Y

ADDENDA AND CORRIGENDA
TO VOLUME III

Page	*Verse*	
1035	4219	*add* in (श्रा) : SH 1825 *v. l.* ; in (*a*) : वक्षस्यावरणादरश्चपलता व्यागोद्यमो-प्युङ्गली SH (*sic !*) ; in (*b*) : मुदा [मात्रा°] SH ; in (*c*) : तिर्यग्लान्वनवलिग-तानि° SH (*sic !*) ; पञ्चालिका: SH ; in (*d*) : समभवत् [प्र°] SH ; नव्यक्रम: (*sic !*) [केलि°] SH
1040	4242	*read* in (श्रा) : SG 555 *instead of* : SG 355
1046	4271	*read* the verse number : 4271 *instead of* : 7271
1048	4274	*read* in (*c*), line 1 : °विकाराभ्यां *instead of*: °विकाराभ्यां°; line 2 : °विकारेण *instead of* °क्तारेण ; *add* : SPR
1057	4316	*add* in (श्रा) : Subhāṣita-padya-saṁgraha 151
1059	4322	*read* in (*b*), line 2 : [वमेत्] *instead of* : [वसेत्]
1065	4347	*read* in the translation, line 3 : their power ? *instead of* : their power
1071	4372	*read* in footnote 1 : efforts *instead of* : efferts
1091	4464	*read* in (*c*) : पस्ति *instead of* : मस्ति
1103	4516	*read* in (श्रा) : Aśvadhāṭī *instead of* : Aśvadhāṭi
1109	4543	*read* the metre : Rathoddhatā *instead of* : Rathodhatā
1120	4599	*read* : (*b*) *instead of* : (*c*)
1141	4702	*read* in (श्रा), line 4 : Sārika *instead of* : Sūrika
1149	4740	*delete* in footnote 1, line 3 : Rdz
1154	4762	*read* in (*a*), line 2 : K (V) *instead of* : R (V)
1160	4786	*read* in (श्रा) : (a. [?] Padmaśrī). *instead of* : (a. ? Padamaśrī).
1183	4897	*read* in (श्रा) : Nīsam *instead of* : NīSam
1189	4926	*read* in (*d*), line 4 : HJ and other H, *instead of* : H and other H, ; in the translation, line 6 : beneficial *instead of* : benefical
1196	4969	*read* the verse number : 4959 *instead of* : 4969
1216	5045A	*read* in the translation, line 3 : Cupid *instead of* : the Cupid
1219	5056	*add* in (*d*), line 1 *in fine* : or नैषोस्य
1239	5142	*read* in (श्र) : Sūmu 28. *instead of* : Sumū 28.
1241	5150	*read* in the translation, line 3 (in some copies only) : lightning, is *instead of* : lightening, in
1269	5278	*read* in (श्र) Nāṭyaśāstra *instead of* : Nāṭyaśāstrā

Page	*Verse*	
1269	5279	*read* in the translation, line 3 : does *instead of* : dose
1281	5329	*read* in the footnote 1 : separated *instead of* : saparated
1288	5361	*read* in (अ), line 4 : MK [G] 70. 106). *instead of* : MK [G] 70. 160).
1292	5379	*read* in the text, line 2 : सत्यमेतत् *instead of* : सत्यमेत्
1334	5568	*read* in the translation, *Version B*, line 5 : (unrequired) *instead of* : (unrequited)
1366	5709	*add* in (*b*) after the second JS : SH,
1396	5835	*read* in the translation, line 1 : queen *instead of* : quean
1431	6004	*read* in (*c*), line 2 : AIR *instead of* : Alk.
1436	6021A	*read* in (*c*), line 1 : (°गमाच् च्युता *instead of* : (°गमाच् च्युता°
1440	6040	*read* in (*b*), line 1 : अभ्यर्ति° *instead of* : अभ्यर्ति
1445	6068	*read* in the translation, line 1 : merely *instead of* : mearly
1448	6080	*read* : (आ) *instead of* : (अ)
1475	6200	*read* in the text, line 2 : बुधैः *instead of* : लुधैः
1488	6272	*read* in the metre, line 1 : (Indravajrā *instead of* : Indravajtā
1499	Col. 1	OLD SYRIAC *add* : 5075A
1512	Col. 2	DŪNOKA, line 7 *read* : NCC8 320 *instead of* : NCC8 820
1526	Col. 2	MAHEŚVARADATTA, line 4 *read* : a. Ratnākara). *instead of* : a Ratnākara).
1533	Col. 1	LAKṢMĪDHARA, line 8 *add* after Brāhmaṇa : Śaiva-Vaiṣṇava.
1551	Col. 2	line 10 *read* : 5958 *instead of* : 5950